

THE MISSIONARY HERALD.

INDIA UNDER QUEEN VICTORIA.

WE cannot refrain from placing on record in the pages of the "Missionary Herald," the following passages from the Indian Proclamation of the Sovereign of "Great Britain and Ireland, and of the colonies and dependencies thereof in Europe, Asia, Africa, America, and Australasia." With the assumption of the direct administration of the empire of Hindustan by our gracious Queen, a new era commences in that magnificent realm. It is true that as yet no change has been made in the laws or the mode of government; but the proclamation enunciates principles of the highest value, especially in their bearing on the future progress of the kingdom of Christ. The paragraphs which directly concern the religious rights and mutual obligations of the Queen and her subjects are the following:—

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and these obligations, by the blessing of Almighty God, we shall faithfully fulfil.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

"When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

In these remarkable sentiments there are a few things worthy of note. 1. There is an entire absence of the usual phrases by which the Government of the East India Company was wont to specify its religious policy. No promise of "neutrality" is given, only to be broken whenever some native religious custom that stands opposed to the rights of humanity, or is offensive to public decency, is set aside. There is no pledge to preserve untouched "the laws of the Shastre and the Koran," as was enacted by the third Regulation of the Bengal Government in 1793. It cannot be said of this state paper, as was said, by the late Mr. St. George Tucker, of

the rule of the defunct company : " We have formally guaranteed to the people the maintenance of all rights exercised under their religion, laws, and established usages." There is nothing in the sentiments of the Queen to justify the language of a speaker in the great debates in the House of Commons in the year 1813, who stated, that " the Government was pledged to afford protection to the undisturbed exercise of the religion of the country," that it was contrary to the duty of protection " to obtrude upon the great body of the people, by means of printed works, exhortations involving an interference with their religious tenets." There is, throughout this remarkable document, a studious avoidance of terms which would hamper the future lawgivers of India, in effecting those changes which the progress of intelligence and good government may demand.

2. For the first time in the history of the British occupation of India, a distinct allusion is made to that religion which is the faith of its ruler. Obligations founded on Christian duty are at length recognised. By the " blessing of Almighty God," the Queen hopes to fulfil, " faithfully and conscientiously," her common obligations to all her subjects. She relies on the " truth of Christianity," and gratefully finds solace in its doctrines. " By the blessing of Providence" she hopes to foster industry, and to administer the government for the benefit of all her people. She breathes an earnest prayer to the " God of all power" to grant her and her officers " strength to carry out" her wishes for the people's good. Never before have such sentiments proceeded from the British rulers of Hindustan. Whatever desire the East India Company may have felt and expressed for the well-being of their subjects, never did they permit themselves to be betrayed into an expression of their faith in Christianity, or their dependence upon God for strength to discharge the arduous duties which the government of that vast empire imposed upon them. In this respect we receive the language of the Queen with gratitude. It might indeed have been warmer in tone, and more explicit in its reference to the religion of the only Saviour of men. But even as it is, this royal edict stands in marked and refreshing contrast to the proclamations which the Indian authorities have published in past days. We rejoice in the salutary and auspicious change.

3. Perfect liberty of conscience and of worship is assured to the people of India. None are to be favoured, none " molested or disquieted by reason of their religious faith or observances." Equal and impartial protection is promised to all. Emphatically does the sovereign disclaim all right or desire to impose Christianity upon her people, and in this she only expresses the common sentiment of every evangelical Christian community in Britain. Protesting, as missionaries and their supporters have often had to do, against the opposition and discouragement their labours have received, and the direct maintenance of idolatry and Mohammedan imposture by the English Government, they have never desired more, than " equal and impartial protection for all classes alike." It has been the dishonourable trick of the advocates of the " traditional policy," which, in practical working, was a perpetual patronage of idolatry, to represent the friends of Christian missions as desirous of the compulsory imposition of Christianity on the Hindus. Nothing can be further from their wish. That which the Queen declares to be the principle of her future government, is the precise desire of every Christian and of every missionary. It is our hope that, in the administration of the Indian government, Christians as well as Hindus and Mussulmans will for

the future enjoy the "equal and impartial protection" so long denied them by the servants of the East India Company.

We could, however, have wished that the "interference with religious belief or worship," from which the Queen commands all in authority under her to "abstain," had been more clearly defined. Beyond doubt, men of the school of Lord Ellenborough and Sir George Clarke, or the authors of the despatch of 1847, will endeavour to interpret the language as a prohibition, forbidding the servants of the Queen, both civil and military, to promote the cause of Christ. Any attempt to impose such a condition on the sovereign's officers we are sure will fail. The Havelocks, Lawrences, Montgomerys, and others, by whose Christian devotedness and prowess India has been recovered for the British Crown, are not men to endure or to be trammelled with this degrading tie. In their *official* character they will doubtless abstain from all "interference" with the religious beliefs of Hindustan, and will be among the most strenuous denouncers of the impolicy and sin of any attempt to "impose" their convictions on the people over whom they rule. But they will undoubtedly claim the right of every British citizen to foster and support, in his private capacity, the religion he conscientiously receives. They will not be satisfied with *less* than the liberty which is the right of every Hindu amlah, of every Mohammedan darogah, to build a sanctuary for his god and to encourage the spread of his faith. The terms of this proclamation are not to be interpreted by the policy of a political party, the fears of a Court of Directors, or the hostility of adversaries to the faith of Christ. This important state paper is the enunciation of the policy of the monarch of a great empire, and not that of a clique or party. Its declarations must be understood in accordance with the principles which rule in all parts of the Queen's dominions,—and those principles embrace perfect freedom of conscience and action, for the rulers as well as for the ruled, for the officers of Government as well as for those over whom they exert authority. The Queen disclaims for herself all right and desire to impose her convictions on her subjects, and she can require no more from those whom she delegates to the exercise of her power.

4. The principles of this proclamation are fatal to the institution of caste, so far as its observance interferes with the administration of justice, or the tenure of office under the crown. The sovereign cannot set aside, if she would, those social distinctions which regulate the relations of different classes of society. But before the law, and in employment in public duties, she can, and has the right to enforce the utmost impartiality. Equal justice is the birth-right of all classes, and fitness is the sole qualification for official employment. In these matters our sovereign simply enunciates the principles of the English monarchy.

On the whole we accept this important proclamation with thankfulness and gratitude to God. It is a long step in advance of the past, and ushers in, we trust, a period of peace, progress, and prosperity for our Indian empire. We would urge on all our readers to join in the devout prayer of its close, to make the welfare of India a frequent subject of supplication, to implore for our beloved Queen all needful grace for the mighty task before her, and finally, to cry to God for the speedy conversion of the people to the cross of Christ, through the instructions of godly men. Thence will undoubtedly proceed that "prosperity which will be our strength," that "contentment" which will issue in our "security," and that "gratitude" which will be "our best reward," in the government of the empire of Hindustan by Queen Victoria.

MEMOIR OF THE LATE MRS. YATES.

BY THE REV. JAMES HOBY, D.D.

MRS. MARTHA HODSON YATES, widow of the late Rev. William Yates, D.D., of Calcutta, departed this life on Friday, Nov. 12th, 1858. She had recently returned from India for the fourth time. The climate of Bengal suited her constitution so much better than that of her native land, that she decided, in 1856, to bid a final farewell to England, intending to finish her days in the East. The alarm produced by the Sepoy revolt, however, so affected her enfeebled frame that she resolved rather to encounter the severity of an English winter than to remain in an Indian home.

On the voyage a terrific storm threatened to be as fatal as the mutinous outbreak, and from the effects of it Mrs. Yates never entirely recovered. She was therefore ill prepared for the severe cold which set in so early; and after only two days' illness she fell asleep in Jesus. Her end was peace. She repeatedly said, "I am happy," "very happy," "quite happy," and quoted the verse,

"Why was I made to hear his voice," &c.

She listened with calm satisfaction to a reference made by a friend to the death-bed scene of her first beloved husband, Mr. Pearce, when Sujaatali stood by him and said, in the native tongue, "Fear not, fear not, the Lord is standing by thee"—this thought afforded the same satisfaction as that which the dying man of God felt when a smile spread over his countenance and he once more opened his closing eyes to look upon the Mohammedan convert! It was beautiful to watch the last moments of the voyage of life, when, after the tossings of the recent tempest on a stormy sea, she glided so calmly into the celestial haven.

Mrs. Yates was the last of that band of brothers and sisters known as "*The Calcutta Union of Baptist Missionaries.*" None were ever associated for a nobler purpose, and no voluntary brotherhood was ever more nobly sustained. All the brethren of the Union, and their wives, contributed to the signal success of the great enterprise of giving, through the press, the Word of God to the millions of Hindustan; and, as its design and aim was attained, they were in succession called home to their rest and reward: the last of their number was just spared to the very day in which it was determined to relinquish the establishment they founded for this end.

The maiden name of Mrs. Yates was Blakemore; she was one of a highly respectable and esteemed family in Birmingham, who belonged to the congregation in Cannon Street, then under the pastoral care of the Rev. Samuel Pearce. His son William married Miss Martha Blakemore before he left England as a missionary to Bengal in 1817. Having resided a short time at Serampore, they removed to Calcutta, and there consecrated themselves to the service of Christ.

Mr. and Mrs. Pearce returned to England in 1837, and during their stay of nearly three years the successful effort was made to obtain ten additional missionaries, and a native chapel at Intally. After only five months from their landing in Calcutta, Mrs. Pearce was a widow. In 1841 she was united to her late husband's friend and fellow-labourer, Dr. Yates, and was thus enabled, pursuant to the advice of the dying

Pearce, to "stay in the mission and do what good you can." She was again a widow in 1845, when Dr. Yates was removed by death, and committed to the waves in the centre of the Red Sea. With his daughters she visited England, in 1848, and with them returned to India in August, 1850. After a residence of about three years she decided to make England her final home, but the severe climate of her native land induced her to alter that decision, and she returned to Calcutta, for the fourth time, in 1856.

Those who knew Mrs. Yates only during these short intervals, can form but an imperfect idea of what she was at the outset of her career. She used occasionally to refer to the experience and habits of a *forty years'* residence among the natives of India! Forty years ago she was the happy and active wife of him who was honoured to originate the great missionary printing establishment of Calcutta, often called the "Clarendon" of India! After his decease she was united in matrimony with the learned man whose literary labours supplied so much to employ that press; but in the earlier period of their history and amidst numerous trials, she herself was enabled to contribute much to the domestic well-being of the Union, as one family compact, by her own effective labours in a school for young ladies, kept by herself and her missionary sisters.

It was to the young ladies of that school Mr. Pearce delivered his printed address on the subject of native female education, by means of schools for native girls, probably the very first address on this important topic; it was in 1819. This work has progressed but slowly, yet the day will come when woman shall be raised from present ignorance and degradation in India! It is conceivable that even ere long some one of India's daughters, bright in intelligence, shall be raised up to narrate the history of her sex. Gifted with poetic genius, as well as enlightened by the Holy Ghost, she may describe the dark history of the past, and the means by which her Hindu sisters and herself have been elevated to that happiness which then shall be attained. Among the loved and honoured names of the British women whose holy sympathies and devoted labours shall then be extolled, as having achieved the blessed triumph, that of the deceased Christian lady will receive special mention. It may not indeed be strictly true that with her originated the happy thought of schools for the education of native heathen girls, but it would be difficult to prove that the project existed in any mind earlier than hers. Wherever the heaven-born idea first existed, it is certain that, in the early and active days of her missionary life, it may be said of her, who spent nearly forty years in India with this thought living in her heart, that she and her associates in the work did what they could.

BRIEF NOTICE OF THE LATE REV. WILLIAM HENRY DENHAM, OF SERAMPORE.

ANOTHER missionary has gone to his rest. A few short months ago we commended him to our Master's care and blessing. But in His infinite wisdom He has seen fit to remove our esteemed brother, when just treading the threshold of the land to whose evangelisation he had devoted

the best energies of his life. The mission has lost, in Mr. Denham, a devoted servant, and the youth of India an able and most efficient instructor.

Mr. Denham was left an orphan in the first year of his life, his father, an officer in the East India Company's service, with the entire crew and all the passengers of the ship "Ocean," finding a watery grave in the mighty deep between China and Bencoolen, in the year 1809. Weak in health, his mother removed with him to the west of England; but so soon as sufficiently strong he was placed under the vigilant inspection of Father Michael Ellis, of Lartington, in the north of England. He was educated in the principles of the Church of Rome; but even under these circumstances he was conscious of yearnings for immortality. As a child he exhibited a religious disposition, and was struck with the incongruity which existed between his religious instructions and the gaieties he was encouraged to share. He could not reconcile attendance at mass and vespers on the Sabbath afternoon, with the card-playing and gross worldly amusements which filled up the later hours of the holy day.

Such thoughts as these the child dared not cherish. To think was sinful. The idea of heresy, and the known antipathy of friends, debarred the free exercise of thought. By degrees the superstitious tales, the frightful judgments which were said to follow heresy, and the conviction that out of the pale of the Church of Rome there was no salvation, overpowered the lurking suspicions of his mind, and, at the age of fifteen, Mr. Denham's scruples were neutralised, and he was prepared to enter without reluctance into every gay scene which the metropolis afforded, whither he was now removed.

When about the age of eighteen or nineteen, Mr. Denham formed the acquaintance of a person whose mind was deeply tinctured with infidelity. "As a Romanist," says Mr. Denham, when referring some years afterward to this period of his life, "I was defenceless. His bitter sarcasms filled me with the deepest emotion. My total ignorance of Scripture rendered me incapable of reply. Was Christianity, was the Bible upon which it was founded, a delusion? I was, emphatically, 'without God, without Christ, without hope in the world!' What was I to do? To read the Scriptures, I dared not. To meet his arguments, I could not. In this state of mind I remained and settled down in infidelity."

Mr. Denham, nevertheless, maintained his usual attendance on Romish worship. Having no religious principle, he was not prepared to make a stand for his new creed, or rather unbelief. In this state of mind he remained till the year 1830. The manner in which a change of heart was effected he relates in the following manner:—"A friend who was much interested in my welfare begged me to accompany him to the chapel of which he was a member, (Rowland Hill's). A stranger preached. His text was Acts ix. 11, 'Behold he prayeth!' I was struck with the mode of worship, and the solemnity of the discourse. I felt that I had never prayed; but I smiled with inward contempt when I was pointed to a simple reliance upon a Saviour. *I felt convinced I was wrong.* I felt if his doctrine was in accordance with the Bible, and it was true, *I must be lost!* Rosary trammels and prescribed confessions had lost their hold upon my mind. I determined to procure a Bible, and to give the book a prayerful and impartial reading. In about four months I had read its contents nearly. This course God blessed to my conversion." At this time Mr. Denham was twenty-one years of age.

Some nine or ten years were now employed by Mr. Denham as the

principal of a school in the vicinity of Kennington, during which time he made a religious profession, and was baptized. About the year 1840, circumstances led him to Faversham, in Kent, where he became the pastor of a Baptist church, raised through the blessing of God by his labours. This office he sustained till his departure for India early in the year 1844.

These thirteen years were years of diligent study, which richly prepared his mind for his future engagements in Hindustan. He had acquired a knowledge of Hebrew, Chaldee, Syriac, Latin, and Greek, and was not unacquainted with Rabbinical lore. Theoretical and systematic theology also engaged his attention, and a considerable course of reading had been pursued in philosophy and history, and whatever may be deemed necessary to the general exegesis of the Bible.

In July, 1843, the question of devoting himself to a missionary life was brought before the mind of Mr. Denham. He took up the matter in a spirit of humility and prayer. "Should the judgment of the brethren," he said, "and the providence of God seem to suggest the propriety of my removal from the humble sphere and affectionate charge over which I am now placed, I will willingly, cheerfully, and devotedly dedicate my days, in Jesus's name, to the heathen." Again, he said, "No home claim could receive countenance from me for a moment; but the cry of those 'whose sorrows are multiplied' (Psa. xvi. 4) is thrilling, their danger imminent, and to their help I am willing to consecrate myself."

With mutual affection and sorrow Mr. Denham parted from the church at Faversham, and in the spirit of a true servant of Christ set sail for India, in the month of February, 1844. The affecting and impressive service at Blandford Street Chapel, when he was set apart for the missionary's life, is yet remembered with deep emotion. His friend, the Rev. J. B. Bowes, preceded him to the rest of God; but had the happiness of renewing Christian intercourse on Mr. Denham's return to this country in 1856.

On arriving at his destination Mr. Denham became the colleague of the Rev. G. Pearce, at Intally. The Intally Benevolent Institution was soon raised in numbers and efficiency by Mr. Denham's exertions. But the decease of the Rev. J. Mack, on the 30th April, 1845, led to his removal to Serampore. In August of that year, Mr. Denham commenced his life's work at that "ancient station," as he called it. With intense interest he entered on the work of repairing the college, of reconstituting the mission, of spreading the gospel in the villages around, and carrying on English services both in the Mission chapel and the Danish church. Aided by the liberality of Mr. Marshman it was his happiness to see his labours crowned with success: the college buildings were put into a state of substantial repair, the school was enlarged, and in due time he obtained the help of a highly qualified colleague in the Rev. J. Trafford. In the pastorate of the mixed native and English church he was assisted by the Rev. J. Robinson.

Failing health, with that of his beloved wife and family, led him to seek the invigorating climate of his native land, in the year 1856. We need not recount the labours in which he engaged on his return. The interest he awakened in the spiritual welfare of India will not soon be forgotten by those who listened to his fervid and earnest appeals, or were privileged with his society in private life. In the month of September of last year he set forth again on his errand of mercy, leaving his family to rejoin him at a later period. But that reunion must now take place in

heaven. In Egypt disease assailed him. At Aden the symptoms were worse. Before reaching Galle some improvement took place; but he was recommended to go on shore, with the hope of recovery, and then after a few weeks delay, proceed to Calcutta. Amid the kindest Christian attentions of the Wesleyan missionary, the Rev. J. Rippon, and the Rev. J. Clarke, the Presbyterian chaplain of the station, the complaint finally obtained the mastery, and he was borne to his lamented grave, but where he would have wished to be, in a heathen land. The letter written by Mr. Rippon to his mourning widow, which she has kindly placed at our disposal, will best convey the circumstances of the closing scene:—

“ Point de Galle, Ceylon, 30th October, 1858.

“ Dear Madam,—It is my painful duty to announce to you the death of the Rev W. H. Denham, who expired at this place, on Monday last, 25th October. He first began to feel unwell whilst passing through Egypt, and when at Aden, or thereabouts, he was seized with acute dysentery, and was so seriously ill on the passage from that place to Galle, that, by the advice of Dr. Mackinnon, of the Madras service, he was landed here on the 21st instant. Dr. Ewart, of the Scotch Free Church Mission, Calcutta, who was one of his fellow-passengers and a personal friend, was exceedingly kind to him during his affliction, and the passengers of the “*Simla*” subscribed £58 to defray his expenses at Galle. Accommodation was secured for him at the “*Lighthouse*” Hotel, and Dr. Antonies, one of the most skilful doctors in Ceylon, was immediately called in, and watched over him with unremitting care. Dr. Ewart requested the Rev. Mr. Clarke, the Presbyterian chaplain, and myself to pay Mr. Denham all the attention in our power; and I need scarcely add that we did all we could to promote his comfort and cheer his mind in the trying circumstances in which he was placed. He lingered in great weakness from the Thursday to the Monday, but was comparatively free from pain, and was generally in full possession of his faculties. Throughout his affliction he conversed freely on religious subjects, and expressed his firm reliance on the Atonement, and his entire resignation to the will of his heavenly Father. His mind was filled with joy and peace in believing. When I first visited him I questioned him on these subjects, and he replied, ‘These things are not a question of to-day or to-morrow with me; it has been the great purpose of my life for many years to give my heart wholly to God, and now I have no new resolutions to form. I am *His* in life and death.’ On a subsequent occasion, when I alluded to these points, he said, ‘It is scarcely necessary for me to repeat my convictions on that subject.’ Some of his expressions were—‘They that sow in tears shall reap in joy.’ *I have sown in tears, and I shall reap in joy.* ‘For me to live is Christ, and to die is gain.’ About five o’clock on Monday afternoon he sent for Mr. Clarke and me, saying he was very ill. We found him rapidly sinking, and fully conscious of his approaching change, but in a very calm and peaceful state of mind. In answer to my inquiry as to whether he felt worse? he replied, ‘I am dying; but death has lost its sting.’ He delivered over to us his watch, pocket-book, &c., and requested us to take charge of his luggage; after which he spoke on various religious topics, and rejoiced in prospect of the resurrection of the just. He said, ‘In my pocket-book is a letter written to my wife in a season of great pain and anxiety; please to forward it to her.’ The letter is written in pencil on the leaves of the pocket-book, which I send by post with this. He also said, ‘Give my love to my poor, dear girls, and to my precious wife; and tell my boy that up to this very day—and mention the date—my constant prayer for him has been, that he may give his whole heart to God.’ After this he did not seem disposed for further conversation, but prayed aloud for a considerable time, expressing the strongest confidence in the Saviour. At ten o’clock he ceased to speak, and at eleven he calmly and peacefully expired. On the following day I committed his remains to the tomb, and he now rests in the Presbyterian burial-ground at this place, ‘in sure and certain hope of a joyful resurrection.’”

Thus, in the space of a few months, the Society has lost three of its missionary band. Where are the men to occupy their places? Who shall take up the laborious itinerant life of Mr. Parry? Who will follow as unweariedly as Mr. Thomas the highest interests of the people of Hindustan? Or who will succeed Mr. Denham in his devotedness and consecration to the salvation of the perishing heathen? Are the prayers of the churches withheld that so few come forward to occupy the posts of the fallen? Has the work of the Lord lost its attraction, and the cross its power to constrain? Earnestly do we press upon our rising ministry, upon our young pastors, and the instructed youth of the church, the pressing need of India for more evangelists, for devoted messengers of the gospel of peace.

FOREIGN INTELLIGENCE.

A VISIT TO DELHI AND MEERUT.

BY THE REV. JOHN GREGSON.

I HAD only just time to drop you a single line by the last mail after my return from Delhi. I now proceed to give the particulars of my visit there.

In reference to poor McKay, I am sorry I could gain no positive intelligence as to his fate. The native rumour is that given by Fatima, viz., that he formed one of a party who took refuge in Skinner's house, and perished after holding out two or three days. On going to inquire of the magistrate, he told me that he had no intelligence of McKay, not having heard his name mentioned; and on my relating the native rumour, he replied that he did not think any such occurrence had taken place in Col. Skinner's house; he had not heard the least rumour of the kind; but he said that a party of about thirteen had fled to the house of Mr. Aldwell, who is related to Col. Skinner, and whose house is situated in Durriagunge, not far from that occupied at the outbreak by Mr. McKay. This party held out two days, and resisted all the musketry and even cannon the rebels could bring to bear against them. The house, until very recently, when it was repaired, bore distinct marks of cannon shot. On the third day a messenger came to say that if they would give themselves up, the King would spare their lives and take care of them. Having no other resource they agreed, and directly after were treacherously taken to some bullock sheds and mercilessly slain. Their bodies were subsequently dragged into the river. Now it is very probable that poor McKay formed one of this party. Had he succeeded in reaching Skinner's house as stated, he would have been near the Cashmere Gate, out of the way of the mutineers, and might, one would think, have slipped out of the city, when he would have had the whole country open for escape. But as he is known to have lived a very retired and studious life, he would be little likely to know of the mutiny until the tumult reached his very door. He would then, no doubt, try to flee *from* the rebels, which would take him in the direction of Mr. Aldwell's house, and meeting with other fugitives, they might very naturally seek refuge there as a somewhat strong and commodious place. Native rumour has most distinctly associated Mr. McKay's name with the *party* whose destruction I have narrated. The only difference—of *house*—not being in my esteem of much importance. Here I imagine the matter must rest. Not one other word of intelligence could I glean, and the probabilities appear to me very strong that he died amongst this party.

I very much regret I could not meet with a relic of McKay's of any sort. I

went about the city and looked into many shops, but the city is almost deserted, and the shops contain no plunder whatever. Scarcely a book could I find, and the few I did meet with were new.

The intelligence I gained of Mrs. Thompson and her daughters, fully confirms Fatima's statement, and leaves scarcely a doubt in reference to their lamentable end. Fatima states she saw Mrs. T. and both her daughters lying dead in their own house on the day of the mutiny. In the compound belonging to the house was a long row of brick outhouses. These had partly fallen into decay. (I may mention that since the occupation of Delhi by our troops, Mrs. Thompson's house has been occupied as a hospital for English soldiers.) About two months ago, these outhouses were found to be much in the way, and it was resolved to remove some of them entirely, and to repair others. In taking away the ruins of one, amidst the débris and rubbish, were found *three complete FEMALE skeletons*. One still had the remnant of a gown clinging to it. *One skull* had been pierced by a musket ball, and the other two had received severe sabre cuts. The bones were carefully collected, and have been buried at the foot of a tree in the same compound. The spot I saw. I had this narrative from an apothecary belonging to the 3rd European Bengal Fusileers, who himself saw the remains, and had them buried. It appears that on their success at Delhi, the rebel troops occupied Mrs. Thompson's house, and no doubt, finding the bodies offensive, had them dragged into one of the outhouses. This is exactly what they would be likely to do—just get them out of sight at the least possible expense of labour. This is all they would care for. Should a missionary shortly come to Delhi, I would suggest the removal of these remains to some more fitting locality, and the erection over them of a suitable tablet. It is very heartrending to contemplate the cruel un pitying death they met with. What can be more harrowing than the spectacle of this fierce horde of heartless ruffians, rushing into the house and butchering and hacking to death three helpless and inoffensive women, alike incapable and unwilling to offer resistance?

In reference to the chapel, it is registered, and will be given up to any one empowered by the Society to claim it. It is at present tenanted by an officer, and is in a tolerable state of repair, though evidently suffering from constitutional debility. The roof, especially, bears marks of infirmity and decay, and the whole building evidently needs thoroughly renewing.

I had fully intended to try the temper of the Delhi people by preaching to them, and I made an engagement with Hurra Lal for this purpose, but he did not come as appointed, and my stay was so short that I had not another opportunity. But from all I can learn it seems a thousand pities that you have not a man to send there at once. Hurra Lal writes me the people listen much more quietly and attentively than before the mutiny; and Mr. Medland, of Meerut, informs me that he has been visited by one or two youths formerly in the Delhi College, and also by several men from villages near Delhi. I need not say the immediate occupation by our Society of Delhi would give us a great advantage, and, if possible, ought to be done.

Whilst at Meerut I took an opportunity of visiting the village in the neighbourhood, where you have probably heard a very interesting movement towards Christianity has been made. This village is not more than three or four miles from Meerut. Many years ago, Mr. Fisher, then chaplain of Meerut, baptized a guru belonging to this village, a Kabir Panthi. This is a sect of Hindus whose leading peculiarities are utter aversion to idolatry and friendliness to all religious parties. When the mutiny broke out, this man went to a distance, but left his Testament and Christian books with some men of his own sect, of whom this village contains a large number. They read the books, were much interested and impressed, and came to Meerut to Mr. Medland for further instruction. Some ten or fifteen would walk over on the Sabbath to be present at public worship, and finally they begged earnestly that a catechist might be sent over to live amongst them and instruct them. They offered to build a house for him to live in. Their request was complied with, a catechist and his wife were sent over, and the villagers themselves worked at the house and built it with their own hands, though the material was found by

the Mission. A considerable number of women and children came to be instructed in reading and needlework, &c., and now a neat church has been erected for divine service. When I visited the village, about fifteen women and girls were collected in school, among whom were some two or three mothers with infants in their arms. There were also about ten boys. I was told that the usual number was considerably more than this. The catechist also stated that on the previous Sabbath about eighty were gathered together for public worship. The movement presents several features of deep interest:—its origin, reading God's Word; its extent, comprising, say, considerably upwards of 100 adults and children, in a village of from 500 to 1,000 inhabitants; its rapidity, all accomplished in a few months; and its influence, an awakening such desire for instruction, and leading to spontaneous and voluntary labour in the construction of a house for the catechist.

I am not prepared to say to what extent divine truth has really taken hold of the affections and the life of these people. No doubt much is gained when we have got people to renounce all false religions, and to receive with willing and impartial minds all the Christian instruction we are able to impart. All this is gained in the case before us. But from what I heard it would seem that the attachment of the people to the Christian faith is not very intelligent or strong, and already a cloud is hovering over this little Christian community, and whether it will disperse, or expend itself in destructive fury, we cannot at present tell.

HOSTILITY TO THE GOSPEL BY THE ZEMINDARS OF BENGAL.

THE spread of the gospel in the district of Backergunge continues to excite the opposition of the landholders. Our readers are well acquainted with the case of the Baropakhya Christians, who to this day have failed to obtain either justice in the courts of law, or compensation for the losses they sustained and the captivity they endured. It will be seen from the following communication from the Rev. J. C. Page, that the confession of Christ is still attended with persecution. His letter is dated August 30, 1858.

"On the whole, we are (in the churches) still making progress. We have baptized this year a very fair proportion of our hearers—some fifty-three (up to this date) in seven stations. As we baptize our hearers and bring them into the church, so we get new comers from the heathen and connect them with the body of our hearers. The "cause" grows monthly. It therefore continues to raise enemies, and the zemindars do not leave us alone. Only the other day a talookdar, who has lately given a talook in form to the notorious Ram Roton Roy, of Naryal in Jessore, some two months ago came down on our people of Indoukane. We have some ten families in this little place, and they are the ryots of a *howlahdar*, who holds the land under the talookdar. But they had offended this latter gentleman, in appealing to the authorities against his exacting from them several sums above and apart from their rent. They had also two of their members married, and the talookdar endeavoured by

force to get from them a couple of marriage fees. He seized two of them, and ill-treated them, taking from them one rupee with which they were going to market. They petitioned the deputy magistrate, not so much about this ill-treatment as against the talookdar's determination to get from them somehow the *marriage fees* he had repeatedly required. But in doing this they only made matters worse. The talookdar, wishing to pay them off, and dispossess at the same time the howlahdar, recently went through the formalities of a case for arrears of rent against two of the Christians; he then got out a *pyada* (a constable) to realise the rent alleged to be due, kept this fellow at his kutcherry, and then, with some 40 or 50 *latyals*, pounced down on our people at Indoukane, looted four houses, and walked off with three of the principal men. Two of them he first bound and severely beat, and then handed them over to the *pyada* from the collectorate. On this, their friends of another village helped to make up just

double the sum required by the pyada, paid it down, released their brethren, and brought them in to me at Barisaul. There was no question as to the ill usage these poor fellows had undergone. One had marks and bruises all over his body, and could scarcely walk; the other had the skin almost torn off where cords had been tightened on his arms. I immediately took up the case, and begged the deputy magistrate to take this village on his way to his own station, and look strictly into the case. This he very kindly did. I was present throughout the investigation; and I hope some of the latyals and the bailiffs of the talookdar may meet with their deserts.

"In other places the landholders still strive to dispossess our people of their land, or to destroy their means of livelihood, and it requires increasing watchfulness to prevent their succeeding. In the village of Koligaon—north of this, and on the borders of Fureedpore—we have a small Christian community. These people, besides possessing a few fields, have, for ten years past, to my certain knowledge, had possession, with their Hindu neighbours, of certain fisheries which have yielded more than the rice crops by a great deal. Hence the Koligaon people always managed to keep themselves from debt, and always refrained from begging, helping their own sick, and looking after their own chapel, &c. But, here again, Ram Roton Roy (of whom Mr. Underhill no doubt will be able to tell you a tale or two) came in. He claims a few beegahs of land in the neighbourhood—he gets a decree ordering possession; he next complains that defendants oppose the carrying out of the decree and have retained armed men to resist possession; he consequently obtains the help of the police, and with this police, well chosen and well fed, he takes possession of *many hundreds of acres of land to which he has no more right than I have*; he closes the fisheries, and drives out all the fishermen, and thus completely, for the time being (that is, till dispossessed and compelled to disgorge by a long expensive process in the civil courts), ousts the zemindars of Koligaon, and beggars all their ryots, our people among the number. Our brethren Robinson and Supper, of Dacca, to whom I wrote on the subject, have generously helped the Koligaon Christians to procure larger nets, &c., to enable them to fish in rivers which even Roton Baboo has not the face to claim; and I am going to try what the "great" Baboo himself can be got to do! All the zemindars of the place are with me. Nay; they want to give me or the native preacher of Koligaon the management of their whole estates, if we will but fight the Baboo in the courts; yet these too were

our enemies till we resisted and got the better of them!

"Again, at Madra, in the west, we had an affair which has cost me a great deal of trouble and some money too. Indeed, I am obliged to turn downright attorney for these people. Two of our Christians there were some months ago being dispossessed of their fields by their talookdar. They went to sow these fields one morning in April last, but were driven off by some Hindus and Mohammedans sent out by the talookdar. In the afternoon, they returned with a few of their brethren in order to get through the sowing in a few hours, as the law gives the crop to him who sows it, irrespective of any other claim; but they were met by a greater number, beaten off, and pursued to the house of one of the Christians who lived near these lands. Here the Hindus and Mohammedans attempted to carry everything by assault. The Christians defended themselves; and though they gained the day, it was not before two of their number, and one of the Hindus, were wounded. I happened to be nearing the village, when the wounded men were being sent in to Barisaul by the police. The darogah followed me the next day, held an investigation, got 150 rupees from the talookdar (the talookdar told me this himself with deep regret!), and sent in a report to the effect that the Christians were the aggressors; and that forty-three of their number had fought with five or six of their Hindu neighbours, and the above was the result! We disallowed the darogah's investigation, and had the case tried *ab initio* by the deputy magistrate. Still the darogah and talookdar managed to get some nineteen false witnesses to swear they had seen twenty, thirty, forty, fifty, Christians all armed in this affray; and they were so exceedingly sharp as to be able to mention the names of all they saw! Thus we were involved in one large body, and naturally enough; for the heathen outnumber us, know by name and feature every Christian, and can tell a lie oftener and much more willingly than they would speak the truth. This case is still dragging its slow length along; and how it will end I know not. It seems to be a very sage opinion among our magistrates, that if men on two sides are wounded, there must have been a *mutual affray*. So they become prosecutors on behalf of government and punish all sides! They can hardly understand that in defending my property or my person such a result is likely to occur.

"There are other matters, too, of a like sort to which I might refer, all tending to show the hostility we have still to encounter on all hands. But, verily, blessed be God that the heathen do oppose us! I want them not to love us. Suffice it that the authori-

ties are not against us. Zemindars will be our enemies, *unless indeed Christian men become zemindars*. And yet why should not this be? What is to prevent many a Christian man who has more money than he knows what to do with, laying out his money at veritable good interest by purchasing a zemindary, and then showing forth the beauty of Christianity by a course of justice, and honesty, and clemency, in all his dealings with the ryot? On this subject I must write to you fully, some day.

"Withal, though tried, we are not cast

down. God, for Jesus's sake, has pardoned, helped, and in some degree prospered us. To Him be praise! To that dear Redeemer, through whom comes every blessing, be also praise!

"I do not for my part dislike *storms*, if God only in mercy grant grace to face and get through them. A *stagnant tank* is just a — stink! But a river, boisterous, tossed by tempest, though it rush to a sea of destruction, may still be stemmed, while it contains much that is pure and good."

The missionary obviously cannot be indifferent to the social well-being of the people who are exposed to these oppressive proceedings for Christ's sake. It is easy to say that it forms no part of the missionary's duty to trouble himself about the zemindary and other social questions, and that they are beyond his duty and capacity. Painful incidents and facts like those recorded above, make him too well and thoroughly acquainted with the working of a system, which has left the ryot of Bengal at the mercy of a class that has obtained unenviable notoriety for its tyranny and lawlessness: while to withhold the disclosure or to refrain from expressing the condemnation such proceedings deserve, would be to neglect the duties which humanity imposes, and of which Christianity so peculiarly demands the discharge.

NOTES AND INCIDENTS.

MISCHIEF OF HINDU MARRIAGE CUSTOMS.—The "Bangalore Herald" gives another instance of the baneful effect of the Hindu marriage customs. A young native employed in one of the Government treasuries was seized with cholera and died. His wife, a girl of some ten or twelve years of age, was thus made a widow, and unable, of course, to marry again. The anticipation of the solitary life she would then be compelled to live, so preyed upon the child's mind, and upon that of her mother, that both drowned themselves in a neighbouring tank. This is but one instance out of thousands that are happening every week. Indeed, so common an occurrence scarcely deserves mention, but that some persons gravely argue that one of the causes of the rebellion was the recent marriage law, by which the marriage of widows is rendered valid in law.

A NATIVE CHRISTIAN COLONY IN NORTHERN INDIA.—In the Dehra Doon is a colony of native Christians. It consists of sixty-six individuals who, persecuted at Mirzapore, were settled by a benevolent Englishman on some land in the Dhoon. They arrived in February, 1818, and have already eighty bigahs cleared and prepared for rice. Double that extent will be cleared for the next crop, and from the end of this year the Christians will be able to support themselves. They have a schoolmaster, and shortly a catechist will permanently be located among them. They have also commenced the cultivation of tea and coffee. The children will be taught different trades, and the colony thus rendered a nucleus of civilisation for the Dhoon.—*Friend of India*.

CHRISTIANITY AND THE GOVERNMENT OF PEGU.—In Pegu, the great want is population to occupy the fertile plains of the delta of the Irrawaddy. Major Phayre's measures for obtaining immigrants are wise. His great resource is to attract the Karens. The wild tribes which stretch far over the eastern border of Burmah

appear to have been strangely moved by the position of their brethren in Pegu. They have demanded Christianity and English protection. Fortunately Major Phayre, the commissioner of Pegu, is not attached to the doctrine of neutrality, which means really encouragement to idolatry and hostility to the gospel. He does not consider Christianity in itself a disqualification for office, and has actually employed Karen Christians as envoys. San Qualah, an ordained preacher, with six assistants, have been settled among the wild Karens of the Poug-Long Hills, and have been welcomed both as civilisers and evangelists by the people. They have thoroughly succeeded. The efforts of these teachers soon attained an importance and celebrity that engaged the attention of the remotest tribes. The Yaings, dwelling in the mountain fortresses of the further ranges of the Poug-Long, have presented an appeal to the Government agent to be admitted into the community of Christians, and earnestly requested that a teacher should be sent to reside with and instruct them.—*Friend of India.*

THE PROCLAMATION A HINDU WOULD DESIRE FOR INDIA.—The occasion should be one which shall establish a new ceremony, custom, or observance, binding without the aid of penal sanctions on all natives of India, and periodical in its operation. The Hindu, in his daily worship, invokes blessings for all those he loves. His sons, his family, even his dependents, are duly remembered in the daily prayers he puts forth in obedience to a rigid practice, not at all more ceremonial than obligatory. Why should he not be commanded by the forthcoming edict to include in his future prayers the name of the reigning sovereign and his progeny? The Mohammedan, too, makes his daily prayers, and the form he adopts admits of a similar modification. Why should he not be made to do it? No Asiatic statesman would have allowed this opportunity to pass without imprinting on the daily habits of the people he came to govern an enduring mark of the new condition in which they were placed.—*Hindu Patriot.*

ROMAN CATHOLIC ZEAL.—Some years ago, the subject of China's conversion came up, and was much discussed, both by Protestants and Roman Catholics. At that time we were informed by the late Mr. Abeel, an American Missionary to China, that one hundred young Popish priests sent a letter to the Propaganda Society, each signing his name with blood drawn from his own veins, earnestly desiring to be sent as Missionaries to that country. Of Francis Xavier it is said: "Weak and frail as he was, from the days of Paul of Tarsus to our own, the annals of mankind exhibit no other example of a soul borne upward so triumphantly through distress and danger in all their most appalling aspects. He battled with hunger, and thirst, and nakedness, and assassination, and pursued his message of love with even increasing ardour amidst the wildest war of the contending elements. When, on one occasion, reminded of the perils to which he was about to expose himself by a mission to the barbarous islands of the Eastern Archipelago, he replied, 'If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honour to which such a sinner as I am may not aspire; but this, I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul.'" This is a sublime heroism. Wondrous Xavier! whatever were thy errors, it would be the dregs of bigotry not to admire thy martyr-zeal.—*Rev. J. A. James.*

THE BAPTIST MISSION IN JAMAICA.—Among other visits paid with the view of making myself better acquainted with the sentiments of the peasantry, I stopped on two occasions at the principal Baptist Stations, in St. James, Mount Carey, near the Montpelier's, and Salter's Hill, on the road to Maroon Town, the ministers

in charge of which had previously requested me to receive addresses from their assembled congregations. I availed myself of the opportunity.
 Whatever may have been the case in past times, the advice now given by the Baptist ministers to their flocks is sound enough, and I should be very sorry to see the decline of their influence over them, perceiving, as I do, that no other would replace it, and that, if left to themselves, in remote localities, the people must inevitably retrograde. As a member of the Church of England, I, of course, should prefer to see the spread of her communion; but supposing it for a moment possible for her ministers to acquire that influence over the Negro which the traditions of the past, no less than the zealous solicitude of the present, confer on these missionaries, it would obviously be utterly impracticable for the rector or the curates of a parish containing some 300 square miles, to leave the localities to which their duties tie them down, for the purpose of following these settlers in the wilderness, and urging them to the erection of chapels and schools, as the Baptists invariably do. That their teaching has, on the whole, been productive of great good, is now, I think, all but universally admitted; and I am bound to state that I found their congregations well-dressed and orderly, and with every appearance of being, as I believe they are, the most civilised portion of the emancipated population.
 —*Despatch of Governor Sir H. Barkly, May, 1854.*

HOME PROCEEDINGS.

WE have the pleasure to announce that, by the good providence of God, the Rev. R. Williams and Mrs. Williams safely arrived in Calcutta on the evening of the 23rd September, "in health and safety." The voyage occupied ninety days from Gravesend, and was on the whole a very pleasant one. The society of pious friends, and public services on the Sabbath, both among the passengers and the soldiers on board, afforded much interesting occupation. After a few days' stay in Calcutta, Mr. Williams proceeded to Allahabad, where it is proposed that he should stay for a short time, and report to the Committee on the propriety of re-occupying that important city as a missionary station.

The Rev. James Smith and his family have also arrived safely in Melbourne, Australia. With his accustomed activity and energy, Mr. Smith had already commenced to give a series of lectures on India, which were largely attended, and the best results were anticipated in deepening the interest of our friends in the India Mission.

SPECIAL PRAYER FOR INDIA.

WE would earnestly entreat our friends to make the welfare of India the subject of their supplications at the first missionary prayer meeting for the year. The direct government of India by the Queen, inaugurating a new era in the history of that great country, the spiritual destitution of its myriads of inhabitants, the restoration of order, the calming of the passions which strife and war have let loose, the need of holy men of God to proclaim the Gospel of peace, the increase of Christian devotedness in the native Christian community, and of zeal and liberality in the work of the Lord at home, are suitable and urgent matters on which to unite in supplication at the throne of grace. The promises of God and the prophecies of holy writ encourage us to draw near with one accord to the footstool of our Father in Heaven.

We are happy to announce that a special devotional service will be held in the Lower Room, Exeter Hall, at twelve o'clock, on Monday, January 3rd, to implore the outpouring of the Holy Spirit on the missionary labours of all sections of the Christian Church in the East. This is a united meeting of the friends of all the great missionary societies in the metropolis. Tickets of admission can be had at the various mission offices in London.

THE MISSIONARY HERALD.

It will be perceived that the present number contains a greater variety of missionary intelligence than usual. As announced in previous issues, the contributions and acknowledgments will be found on the cover of the edition of the Herald, which is published separately from the pages of the Magazine, at the price of *One Penny*. It can be obtained through every bookseller in town and country.

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. There will be some changes this year, and considerable improvements, and we hope a vigorous effort will be made to increase its circulation.

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 have been sent out in due course, and we trust that even a larger amount will be realised this year.

WALAYAT ALL.

Copies of this very interesting and affecting narrative continue on sale, and can be had at the Mission House, or through the publishers, Messrs. Pewtress and Co., price One Penny. It is a very attractive and suitable reward book for the season.

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

THE MISSIONARY HERALD.

WHOM SHALL WE SEND ?

THE last two years have seen a serious diminution in the strength of our missionary band in India. And because we desire to see the losses the society has there sustained, and the stations at present reduced in strength anew supplied, we lay before our readers the wants of our India Mission, with the hope of exciting earnest prayer to the Lord of the harvest, and thoughtfulness in the minds of brethren as to their duty in this emergency.

And first, let us speak of the losses which death has occasioned, of brethren who have entered on their reward on high, but whose places are not yet supplied.

The devoted Mackay, of Delhi, has found no successor to resume the work which he was called so suddenly to lay down.

The aged Aratoon has no follower to renew the unwearied devotion of his long and useful life.

The evangelist Parry has left his place vacant at Cutwa, and there is no one to follow the exertions of his youthful days, to bear to his countrymen the Word of God.

And if the sagacious and wise adviser, the successful administrator of the press, James Thomas, has found a fit successor to his responsibilities in a Lewis, who is ready to take up the studies thus interrupted, and the usefulness thus turned into another channel ?

And, lastly, the lone grave of the amiable and learned Denham, at Galle, yet calls in vain to our collegiate youth to emulate his love for India, and to enter on that great field on the borders of which he laid down his life.

All these have entered into rest within the last two years, and successors they have none.

Let us now glance at the stations and their requirements :

The cruel persecutors of Delhi claim at our hands a Christian's revenge—the announcement of the gospel of peace and pardoning love. At least *two* brethren should be sent to this blood-stained city.

Patna, the city of the truculent Moslem, has had its mission-house for years unoccupied.

Gya, the dwelling-place of Vishnu, standing on the shores of the Hindu Hades, cries to us in its superstition for the light of life.

Cutwa, the scene of Chamberlain's early labour, and the long mission life of a Carey, is without a missionary.

Dinagepore requires for its jungle-covered plains the services of a second herald of the truth.

The churches to the south of Calcutta have yet to be supplied with oversight, and with a minister of Christ to carry into their surrounding villages the tidings of salvation.

And Calcutta asks for immediate aid to make up the loss sustained in the decease of Thomas and Aratoon.

Madrás has hitherto pleaded in vain for a successor to the esteemed minister whom Providence is about to lead elsewhere.

Thus ten missionaries are immediately required, merely to complete the staff requisite for the due discharge of the duties devolving upon us, through the responsibilities we have assumed.

At present but two brethren stand engaged to supply the pressing need.

Meanwhile, on every hand, new fields invite the Lord's people to fresh exertion. But the churches seem unable even to occupy the ground which Christ has given to our charge. Are there none to respond to the cry, "Come over to help us"? Are we to conclude that the spirit and love of Christ dwell no more in self-denying power in the hearts of our rising ministry? Where are the joyous feet, springing with gladness at the call of the Church's Head, to traverse every land, preaching the good tidings of peace? Are there none ready to respond, "Here am I, Lord, send me"?

A missionary beloved thus pours out his heart; when writing of the departure of Mr. Denham to his rest: "We need strong faith in the goodness and wisdom of God to be able to say, 'He hath done all things well.' *Men are so wanted out here that we see not how we can be spared*; and when, of the few labourers in the field, one and another are taken away, all we can say is: 'It is the Lord!'"

Again, after referring to the ravages which death has wrought in the number of the brethren, he writes: "Who are there to fill up these places? *None but men who are already overburdened with work*. Of those that are left, four at least have been working for *upwards of thirty years*. How long can you reasonably expect their lives to be continued? I say it deliberately, you ought not to be surprised at hearing at any time they have succumbed. And who could take their places? No one. *The work at this station must cease.*"

Still more urgently does he press the matter: "Would that the churches at home only had a notion of the work there is to be done here. *They have not*. Could you not make a representation to the colleges in England? Unless you send out many more men, your mission in Bengal will in a comparatively short time come to a stand still."

These are true words. May they be pondered before God by His people.

"*Saith Jesus unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest.*"

"NONE OF US LIVETH TO HIMSELF."

RESUMPTION OF THE MISSION AT MUTTRA.

BY THE REV. THOMAS EVANS.

WHEN the sad storm of 1857 raged so furiously, that we could hardly venture outside the gates of the fort of Agra, few, if indeed any, of us then thought we should be able so soon after the tempest to launch out, and again cast the Gospel net forth into deep waters. For, though the fury of the winds might abate, yet we thought the waves would roll on and on for months, so that the

mission bark could hardly go forth in the tumult without being put in danger of foundering. Our work, thought we, has been sadly delayed, and years will be necessary to restore to us the peace and safety which we once enjoyed. The people, thought we, are fearfully excited; to cool them down will be the work of time, and to regain their confidence and regard (without which we can do them no good) will take years of peace and good government. Moreover, they are now more than ever prejudiced against us, for they have been falsely led to think that the British Government proposed making them Christians by fraud or by force. And though they may not dare to illtreat us, yet they will not listen as usual to the message of love and peace.

These, and such like, were our thoughts and fears, when now and then we tried to pierce a little into futurity through the thick and dark clouds of 1857.

But, blessed be the Lord, *none* of our fears have been realised. We go among the people unarmed (except by the sword of the Spirit); we preach to them the word of life, and we return unmolested.

The people, so far from shunning us, seem more eager than ever to hear the "joyful sound;" and we are received with much more apparent respect than before.

And, what is still more encouraging, there are more inquirers for the truth; and the people generally seem to be more than ever convinced of the ultimate triumph of Christianity over the whole of Hindustan.

The fort of Agra, under God, proved our refuge during the troubles of 1857. By the commencement of 1858 things began to brighten and clear up a good deal. Judges and magistrates now ventured out to their respective stations, and order began to be again restored in the country around.

We also felt anxious to be at our post, but at the time no dwelling-place could be had, and we had to wait with the promise of a house in March. March came, and we were on the point of leaving for Muttra, when a fire broke out in the fort and destroyed everything we had. In consequence of this calamity we were again delayed, and really, at the time, it appeared to us as if Providence said "You are not yet to go." At last, however, we thought our way clear, so we proceeded, and arrived in Muttra on the 11th of August, where we were kindly entertained by Mr. Bradford, Collector of Customs, until our house was ready.

We found the demeanour of the Muttra people much more respectful than usual, and we had *salaams* (bows) to such an extent that we often found it quite a task to return the compliment. At first we were rather doubtful as to the manner in which the *missionary might be received in the bazaar*. For the people, when spoken to by the missionary as *brethren* and *friends*, generally throw off their reservedness, as well as the assumed respect which they indulge in when addressing any European. This is not because they love the missionary less, or hate him more, than other people, but because his bearing towards them is not that of the *Hakim* (master) who commands, but that of the friend and brother, who advises and persuades.

They hear him address them as equals and friends, from which they gather confidence, and reply to him freely and familiarly—and hence the advantage the missionary has to find out the *real* feeling of the natives towards the English. A native will never willingly contradict him on whom he is in any way dependent, lest he should go against him at some future time. This, doubtless, is the reason why those natives who think missionaries to be Government servants will seldom or ever dare oppose them; but, on the other hand, they give full assent to all the missionary says—though they *believe* not a word. Those, however, who understand better who and what the missionary is, treat him and his message either with *real* regard, or *real* and manifest hatred. We knew how the people of Muttra received the Gospel *before* the mutiny. But *now* how will they hear? What is the feeling produced on this great Hindu city by late events? May we *now* stand up among the crowds, and fearlessly proclaim Christ the only Saviour, and Krishna a falsehood?

It may be well, thought we, to be cautious, and feel our way, before we take too bold a step.

In the Agra bazaar we had had respectful and attentive congregations

despite the war and the ill-feeling abroad. But, then, there were European bayonets there, and the city was under the power of the fort guns, which might make vast difference in such times as these. Such were the thoughts passing through our mind when for the first time after the mutiny we were preparing to go forth to preach Christ to the idol-loving people of the city.* We, however, knew in whose hand we were, and believing "the path of duty to be the path of safety," we reasoned not long with flesh and blood, but "gave to the winds our fears," and once more declared to the people that besides Christ there was no Saviour.

There was no tumult, no disrespect shown, and even no opposition, which was a new thing in Muttra, where we can seldom or ever preach without being subjected either to the noisy clamour of the Chowbies,† or to the keen and subtle remarks of some pundit or Brahmin.

At this time, however, all were silent; they were evidently afraid—for the late martial law had left a strong impression on their minds. They are now, however, growing a little bold again, but not at all disrespectful; in fact, the Hindus delight in religious discussions, and they are never better pleased than when they have a long and loud controversy on any theological dogma. Nor do they generally get angry or abusive in the contest, as the proud and conceited Mohammedan invariably does. Preaching is now regularly carried on in the city, and the attendance, as well as the attention, is very encouraging. The great drawback is—the *want of more labourers*. At present I am all alone in the work here, not having even a native helper. I am often sadly grieved when, in preaching, my strength fails me, with no one to follow—while a large audience stands round waiting to hear more. Often, when I can speak no longer with a loud voice to the crowd, they eagerly draw nigh me to listen to a quiet conversation. It is really painful to be all alone among so many; for one's strength fails before the people are satisfied.

I have, however, been favoured with occasional aid—and most welcome it was. In September, Bernard, of Chitoura, spent fifteen days with me; during which period we had the pleasure of preaching twice a day to multitudes of people.

Then, on the 18th October, our dear friends the Parsons came over from Agra, and they remained here until the 9th inst. Mr. Parsons and myself visited the city daily, and we had every reason to thank God and take courage. Crowds of people flocked to hear us daily, and we hope some of them heard to profit.

FOREIGN INTELLIGENCE.

EAST INDIES.

SERAMPORE.—Since our last report of the church in the native Christian village of Johnnugger, the pleasing prospects there anticipated have been clouded by sundry dissensions among the people, arising out of the pecuniary affairs of the church, some of the members being dissatisfied with the management of the parties to whom they were intrusted. The attempt to throw upon the native brethren the responsibility of directing their own affairs, will probably at first occasion some difficulties; but we are happy to learn that in this case the differences were giving way before the exercise of a Christian spirit, and the exhortations of the missionary. Mr. Robinson had the pleasure

* The above may sound strange to those who have not experienced personally the bitterness of the late troubles in India. But those who have can well understand such feelings and sympathise with them.

† Brahmans in attendance on the pilgrims to the idol shrines of Muttra.

of baptizing three young people, one of them the niece of our native missionary, brother Chand, of Baraset.

DACCA.—On his way to Comillah, in the month of May, Mr. Bion was overtaken by a severe storm. Its approach was indicated by his aneroid barometer, and he took timely refuge at Munshigunge. Not a little surprise was expressed by the natives at the ability thus possessed by the missionary to foresee the coming of the hurricane. Still the boat was in some danger. A wave from the sea, urged by the fierce wind, rushed up the little creek, straining the six ropes and the two anchors by which the boat was held. As the barometer fell, Mr. Bion was able to comfort his frightened crew, by announcing the coming of brighter weather. The morning after the gale the head-boatman and his crew came to the missionary, and said: "Sahib, your glass is very true. We could not believe you the day before; but now we see that by your care you have saved us a miserable death. For, had you not prevented us, we should have moved on to the Great Megna, and there, hai! hai! not one of us would have remained alive." A great many boats were wrecked in that fatal storm, and among them that of Mr. Samuel Robinson, of Dacca. He and his whole family—a wife and four children—found a watery grave. Mr. Robinson was a son of our late highly valued missionary at Dacca, and a brother of the two living missionaries of that name.

At Comillah, Mr. Bion found that nine of the native Christians had obtained Government employment; but among the Hindus the encouragement to preach was small. Agitated by rumours, and suffering from the high price of food, but little attention could be gained for the gospel.

At Doyapore unity and good feeling had been interrupted; but it was hoped that the visit of the native preacher, Joy Narayan, would restore the little church to its usual tranquillity.

MADRAS.—The earnest desire of the highly valued missionary to the Anglo-Indians of Western India has been accomplished, and Mr. Page has had the satisfaction before his departure of witnessing the opening of the new chapel, on the erection of which he and his church have for some time been engaged. It is situated in the New Town. The opening services were sustained by brethren of the London, Wesleyan, and American missions. This event took place on the 2nd September last. The sums subscribed were sufficient within 10% to defray the cost of building, which amounted to 1,069%. But further collections were requisite to furnish additional seats, and to convert the bungalow lately occupied as a chapel into a dwelling-house for the minister. Deducting the contributions of the day there remained to be collected for these purposes the sum of 50%. The chapel is put in Trust for the use of the Baptist Church at Madras, with the members of which, according to the usages of the Baptist denomination, rests the appointment of the Minister. In the event of the Church becoming extinct, or too feeble to sustain a Minister, provision is made for the property being held to the use of the English Baptist Missionary Society. The present Trustees are seven in number, all of whom are members of the Baptist Church at Madras.

On the succeeding Sabbath Mr. Page had the pleasure of baptizing four persons into Christ, and finds that the chapel is none too large for the increasing attendance at public worship. The Sunday School contains eighty children.

On the application of Mr. Page a concession has been made by the Government of India, by which the register of the births of unchristened children, born in India of European, or mixed European and native birth or descent, is rendered legally valid. Up to the present time Baptist parents in India have had no recognised legal mode of registering the births of their children. Now the register of births will be on a par with the christenings of the Government Chaplain. But our native Christians will probably have to wait for a general Registration Act. Neither births nor christenings among native Christians are registered at all. If we had a Registration Act for all India it would be of great value, especially when the age of a young convert is disputed, as is sometimes the case, by his parents, who, if under age, demand the return of their son to their home.

MONGHYR.—This station, although in the vicinity of the disturbed districts of Behar, has remained in peace, unvisited by the rebel bands which occupied the jungles of Jugdespore. Under date of July 12th, Mr. Lawrence gives us the following information :—

“On May 31st I had the privilege of baptizing three young natives. One of them was the son of an aged native Christian who died last year; another was this young man's wife. She was left an orphan and had been brought up under the care of a Christian woman. The third was a young man who has belonged to the Roman Catholics. Since then there have been three applications for baptism from amongst our English friends; but hitherto circumstances have prevented our friends from attending to the ordinance. We have had several native inquirers, who seemed hopeful for a time, but they left us at last, preferring their old ways. One whole family, consisting of eleven persons, including children, came from a distance of more than a hundred miles, and remained with us more than two months; but they have also just left us, some of the party being disappointed at not finding a more liberal provision for their temporal wants. These people, however, will not return to heathenism: in all probability they will join the German missionaries, with whom they were for some time before coming to us. A poor Bengal woman has just come to us, who, I hope, is a sincere inquirer.

“The magistrate has just sent us two captive girls, who had been sold for ninety-nine years to a woman who keeps a brothel in Monghyr. I was almost afraid to receive them, thinking that they must have learnt so much evil as to leave little hope of their reformation. But, strange to say, the woman has petitioned the Lieut.-Governor of Bengal against the magistrate,

praying to have the children restored to her, on the ground that the magistrate had taken away the children illegally, and made them over to the missionary with a view to compel them to change their religion and become Christians, and that, in obedience to the magistrate's wish, the missionary had, by force, made the girls Christians. The Lieut.-Governor has ordered the magistrate to give an explanation of his conduct. The magistrate has just called upon me to give a statement of the religious condition in which I found the girls, and how they are at present cared for, which I have done. The truth is, the children had no religion. They could not tell who God is, who Mahomet was, whether they had souls, or whether there be any hereafter. The older girl, in her simplicity, said, ‘What were we taught about religion? All we learned was, to sing and dance, to make fun and be merry, to talk scandal, and to give abuse.’ These girls were sold to the brothel-keeper when they were infants; and, in order to avoid the law, an agreement was drawn out on stamped paper to the effect that the purchaser should have the services of the children, and of their children, if they should have any, for ninety-nine years. This deed was registered in the Company's court by the registrar, a Mohammedan of the court, in the regular way. Our magistrate found this and several other cases out, and brought them to the notice of the Government. They are now under trial in the Sudder Adawlut Court, Calcutta.”

The result of the appeal to the Sudder Court, *i.e.*, the Supreme Court in Calcutta, in this infamous transaction is thus stated by Mr. Lawrence in his letter of October 3 :—

“All the parties that were concerned in selling and buying the children, and in registering the deed of sale in the government registry book, have been released by the judges of the Sudder court in Calcutta, from the sentences pronounced on them by the judge of Bhagulpore. It now appears that there is no law in this country to prevent the selling and buying of children, or other persons, for slaves. Such sales may be effected, and the deeds of sales may be registered by government registrars in the government registry books; and the parties

concerned in such transactions are not liable to punishment. But such sales are not recognised by law, and the parties sold into slavery cannot be compelled by any legal process to continue in that state against their will. Very few, however, if any, of those in slavery are aware of this fact; and, if they were, they would hardly be able to benefit by it. So that, in truth, slavery has little or no check in this country, and is everywhere practised with impunity.”

The state of the law brought out to view by this case has been deemed so important by the Committee, that by their direction the Secretaries addressed a letter to Lord Stanley on the subject. The Secretary of State for India in Council has replied to our application, saying, that his attention has been drawn

to the subject, and that he had required of the Government of Calcutta copies of all the proceedings, and a statement of what had been, or was proposed to be, done by the Government in the matter. We trust that steps will at once be taken to put an end to this vile and intolerable traffic.

From a report presented by the Inspector of Education in Behar to the Lieutenant-Governor of Bengal, we extract the following paragraphs relative to one of our schools at this station :—

“In the bazaar the Baptist Missionaries have established a school, partly English and partly vernacular, during the year. I saw it in April, and found the boys had made very creditable progress ; it doubtless will prove an important feeder to the Government School, which will also benefit largely by the future railway town, which is sanctioned to be built at a cost of £300,000, and will be the Crewe of India.

“I may here say a few words regarding the school of the Baptist Missionaries at

Monghyr, which will probably rise to some eminence before the time of my next yearly report. It contains classes for English, and is conducted by the Rev. Mr. Broadway, who was formerly connected with Joynarain's College in Benares. He attends some hours daily, and has so happy a disposition and exact a knowledge of Oordoo and Devanagiri, particularly in conversation, that I look forward to the future of this school with great hope.”

POONA.—The following facts relative to the late lamented Sir Henry Havelock, furnished by our missionary brother, will, we are sure, be acceptable :—

“Soon after the return of the Rev. H. P. Cassidy to India, in 1853, he was advised by Sir Henry (then Lieut.-Col.) Havelock, to make Poona the station of the proposed Baptist Mission, and preparatory to the erection of a chapel (since accomplished) a large building in the cantonment, used as a masonic hall, was fitted for public worship ; and Sir Henry, who had hitherto united with the Free Church of Scotland, though still manifesting the kindest feelings towards the respected missionaries of that church, now regularly attended at the Hall, where a little

church was formed, Sir Henry being of course a member, and the principal part of the congregation being the gallant 78th Highlanders, about 300 of whom, officers and men, usually attended on Sabbath mornings. Sir Henry Havelock was a very liberal contributor towards the erection of the present chapel ; and on his removal to Calcutta, during his campaign in Persia, and up to the time of his death, never ceased to forward his monthly contribution of seventy-five rupees towards the support of the Baptist Mission, Western India.”

AFRICA.

CLARENCE, FERNANDO PO.—By our recent letters we find that Mr. Diboll has at length been constrained to leave the island, and is now resident at Victoria. Not only had orders been received to expel the missionaries, but notice had been given by the Spanish Governor, that the house inhabited by Mr. Diboll, and the land surrounding it, were imperatively required for the purposes of the Government of Spain. Claims for compensation were immediately sent in by Mr. Saker. The Committee is also in communication with the Spanish embassy in London, and a memorial has been sent in to the Government of the Queen of Spain, after that the English Government had intimated to the Committee their intention to support the claims of the Society. We may therefore hope that the loss entailed on the Society by this act of aggression will, to a certain extent, be provided for, and a full compensation be granted for the damage and seizure of property, which our exclusion from the island entails. It may, however, be feared that a similar act of justice will not be accorded to the people, should they even be permitted to leave Fernando Po for the freedom of the new settlement in Amboises Bay.

During Mr. Diboll's stay in Clarence we were constrained to silence respecting his movements for the spiritual instruction of the people, lest the report of them reaching the island might be followed by personal injuries and arrest. His departure leaves us free to speak, and we now quote some passages from his letters, illustrative of Spanish intolerance and Romish bigotry.

In August last, Mr. Diboll thus wrote :—

“Our neighbours watch us so closely that we can do nothing. On Sunday, the 8th, two of our brethren were coming into our house in the evening, but, seeing seven Spaniards about the house, they turned another way, and sent me a note warning me to be cautious. As I walk and visit in the town, Spaniards are crossing my path everywhere. And sometimes when I enter a house, one or more are at the door or the window.

“I sometimes find an opportunity to speak a word for the Lord, as I meet our people in the street, as they are going after their business. Besides, the Lord has hitherto given me, at least once a week, a *grave* for a *pulpit*. Our prayer is, that such means may be sanctified.

“Many of our people are desirous of going to the new colony, to join their brethren in their work. They speak as if they would rather take the *bush*, as *bush*, than remain here without the means of *grace*; but we have no certain means of communicating with the mainland.

“Deacon Smith has just told me that he intends going up the Niger, and there, among his own countrypeople, speak what he knows of the word of life.

“All our movements among the people now are so stealthy, that we do not let one another know what we do or where we go. I was seen last Lord's-day to go into a house, and a Spanish gentleman came shooting by the side of it, and his servant came through the house three times while I was there, under pretence of seeking the birds in the yard. The owner of the house opposed, but to no purpose, until I was gone.

“If, in my future communications, I refer not to our circumstance in relation to our neighbours, it will be because I deem it unsafe to do so.

“I think I can say that the peace of God is in our midst—a quiet, holy, breathing after God. I speak specially of those who can read their Bibles. And some of these are active among those who are less informed.

“The king of Issuppo has visited us several times. So have the people. Poor things, they grieve at the thought of losing us, and would do anything in their power to keep us near them. It will cost us a struggle to part from them. And it will be long ere we cease to pray for their salvation.”

In September, Mr. Diboll favoured us with the following few lines :—

“I have been once to the mountain this month, and some of the chiefs and their people have been twice to see me. But there has been so much rain that I have been able to do but little.

“One person has been buried since our last, and so I have had one opportunity of speaking out of doors.

“The Spanish governor has received no news favourable to us. He tells me

Mr. Diboll, in his last letter from Clarence, dated October 18, thus writes :—

“The day after the last mail left us I received a communication, stating that a part of the mission is placed at the disposal of the government. A few days later a Spanish transport entered the cove, having on board twenty-three convicts and twenty-five soldiers. Others are coming. Fernando Po is a *Spanish penal settlement*! Mr. Lynslager is no longer Lieut.-Governor, and report says that I am under orders to quit the island.

“Our position among our foreign neighbours becomes less agreeable almost every day. Their vigilance increases with their numbers. I need not say that the present time is with us a time of great anxiety. It is near five months since we were able to raise our voices in the sanctuary. And our poor members are saying, ‘If the

that his government approves of what he has done. I have asked him if I could hold Divine service on board English vessels. He says I may, with the understanding that the service must be strictly for the crews of the ships.

“I called our people together to read your letters to them. Those letters have given much comfort to our people, who are still praying and looking up.”

Spaniards send *you* away, what shall we *do*?’ I am thankful that many of them bear up well under the trial.

“Having obtained permission to do so, I have, on the last two Lord's-days, preached on board the ‘Margaret Ann,’ of Liverpool, Captain Mortley. I have had more religious conversation with the captains of English vessels these last few weeks, than in as many months previously.

“I went to the mountain last week, saw a few of the chapels and some of the people. But the greater number were far away at their farms. I fear my visit was of but little value; but I did the best I could. It is not probable that I can go again. It is likely that many of them will go further back into the bush, to avoid collision with their unwelcome neighbours.”

This may be said to close our direct missionary work in Fernando Po. All further communication with its people will be confined to mere secular arrangements. The darkness of ignorance and superstition once more settles down on that interesting and beautiful island. Gospel light is quenched so far as Rome can extinguish it—we trust indeed to rise more brightly on the great continent, yet leaving to priest-ridden Spain the guilt of driving into exile the servants of Christ, and shutting the Word of God to the poor ignorant people over whom she claims the rights of sovereignty. So far as the past is concerned we have cause for gratitude to God. Many souls have been converted. Many have died in the faith. Many live to serve the Saviour in simplicity and holiness of life. The entire colony has been for some eighteen years under Christian oversight, its youth educated in true piety, and its principal inhabitants have become the acknowledged servants of God. Probably one-half of them will emigrate to the new colony; but, in the hearts of those who remain, the seed of the Word of God has been sown, we trust to withstand both the threats and the allurements of the priests of Rome. The example of Tabiti encourages the hope that this aggression may be found as fruitless, and that our coloured brethren in Fernando Po will remain faithful to the pure gospel of Christ.

VICTORIA, AMBOISES BAY.—From various letters of Mr. Saker we extract the following notes respecting the new settlement and his movements. Writing, September 27, he says:—

“Allen, is quite right in his statement that a considerable population can be found on the mountain sides. We have long had intercourse with them from Bimbia. They speak a language allied to the Isubu. They are called Bakwili, or the ‘people of the bush.’ Bakwili, or Bakwiri, would in plain English be ‘Bushmen’; we are well-known to them, and known only as their friends. As a proof of their numbers, the last market I was at last week we had about 400 adult persons. Perhaps 100 of these were Isubu and Islanders come to barter in canoes and by land, and 300 of them bushmen.

“Then as to the islands. Mondoleh has a few inhabitants, all from Bimbia but recently. This is the larger island, and clothed with everlasting green. Then ‘Ndamia is a bare rock, but full of houses, much smaller than Mondoleh. Next to these are Bobia Islets, deeper in the bay, full of inhabitants. Another anomaly here. These people are not Bakwiri, not Isubu, not Rumbi. Whence come they? They are more akin in speech to the Fernandians; but they are not from thence. Their dialect differs from all we are acquainted with. They intermarry not, as a rule, with any around them. They do not increase much; indeed they cannot. The bare rocks on which they live are full of habitations, and are yearly crumbling with the united influence of wave and tide. The whole cluster, some standing now like pillars, seem to be the remains of a considerable island, and possibly once connected with the mainland.

“As to the wildness of these islanders. A cultivated mind, as was Allen’s, would regard them so; but they are not more wild than Bakwiri, Isubus, or Duallas;

but I perceive your note regards the inhabitants of the hill. Now take a specimen of our *greatest palavers* with both.

“We took possession of the bay and its wilderness. The Isubus were jealous lest we should spoil their market; the Islanders jealous lest we should intrude on their fishing-grounds, and eventually eat all the fish in the bay. The Bushmen murmured that I had taken their country, and had not paid them. Murmurings were heard by me in perfect silence. At last this fire burst out on the morning of a market-day, and there was great uproar; but I heard not, nor regarded. To the long harangue of the chief of Bobia some thoughtful man said, ‘Will you fight King William, too?’ He said, ‘Let us quarrel with the man.’ One replied, ‘Can you quarrel with a man who says nothing, does not even look at you?’ The Bushmen said, ‘They are few, let us send them away.’ Some one said, ‘Will you send William away, too?’ But they said, ‘William has *ate* all the pay, and we get nothing.’ It was said, ‘William has no pay yet. This was the great offending; for why should the king eat *copper*, and not they.’ After the fire had burnt, and no fuel added, it went out. The head Bushman came to me, and begged a head of tobacco to settle the palaver. I laughed at him and gave him two. The head men of Bobia agreed with the Isubu gentlemen, that they must first go to King William, and to me afterwards. This I suspected he did not do; but the next day he returned, saying, ‘That King William and he had talked the palaver, and that William said I was to give him three heads of tobacco (value 1s.) to settle the palaver.’ I gave it him with a smile; but the vile Bush-

men who came with him took a head for his trouble of speaking for the chief. This is country fashion, and the chief did not complain. So this great dispute, if it deserves the name, came to an end. It cost me not a word, and in money as a 'dash' afterwards I paid 1s. 8d.

"I may add another word of the Bushmen. Some wild head said, 'They only come here softly to take all our country from us. By-and-bye they will fight and drive us all away.' Another replied, 'Do the missionaries fight, or steal? Have you seen a single gun among them yet?' This latter word settled the point. To come there among hundreds, and not have a gun was too clearly an evidence of our harmlessness.

In October Mr. Saker writes as follows, respecting the necessity of their removal of the mission to the mainland, and the progress that had been made :—

"It is natural that some of our friends should fear we are acting too hastily in removing from Fernando Po. But were it possible that I could communicate to them in a few hasty letters all our circumstances, past and present, I am sure they would more than exonerate us from the charge of hastiness. The long-endured threats, direct opposition and positive injuries we and the church have sustained, have ripened all hearts for a removal. Oft have I felt the necessity of opening a way for our people to escape the oppression to which they were subject. Yet so long as the ordinances of God's house were permitted, my path was not clear; I could only counsel submission. But when, with such force, the Spanish Government take the control of all things into their hands, and land here such a force of Jesuits, I know that henceforth we cannot be tolerated. Then I felt that no time was to be lost. Hence my efforts to secure a home on the continent.

"But all the steps thus far taken have not resulted in the actual removal of a single family to Victoria. Immense is the toil to go through ere we can congratu-

late ourselves on the establishment of a settlement. Some thousands of yards of forest have been cleared. And I have one iron house (nearly finished), into which Mr. Diboll can, with his daughters, find shelter. Other buildings too are now in progress. Our brethren from the colony are clearing and building small huts for the immediate removal of their families. This preparatory labour, especially in bad weather, requires time when labour is so scarce—time that you can scarcely comprehend. Now all this time of preparation involves a *continuance* in the land we *talk* of removing from *immediately*. We know all this, even while we talk, and my fear from the beginning, and still is, that the time for removing will come ere we are ready; and the delay gives abundant time for the development of the designs of Spain, so that the fear of being *too hasty* in our movements cannot enter *our* heads. You see we have taken secure steps to remove, and yet all the families have necessarily continued in Clarence till now. So far as we are concerned, if we do not *go* out, we shall be *cast* out."

Mr. Diboll landed at Victoria towards the end of October, with some loss of goods owing to the imperfect means of landing at present existing. The first days of his arrival are thus described :—

"I found Mr. Johnson had wounded his eye in the bush. His servant boy had fallen into the fire, and was sadly burned. I found one efficient man, and one boy; our own party from Clarence added seven more to the colony; and we were soon strengthened by two arrivals from Camerouns. We now muster about thirty persons, some of whom go to Clarence to-morrow with Mr. Saker.

"Of the place, as I found it, no descrip-

"Notwithstanding the safety of being unarmed, I have often wished I had a good gun. What conflicts we have had with the 'python'! The leopard, too, takes from our very door our sheep. And here, at Victoria, I, foolish creature, have wished for a gun. 'For what?' you say. 'To shoot some of the beautiful birds and monkeys over our heads?' 'Shame!' you will say. Alas! I do not know how to shoot. I never used a gun in my life. Fly on, then, ye lovely, beautiful tribes. My shot will not hurt you. Yet in earnestness I would now have a gun in the house, fit to destroy a wild-beast. We are too well known to be feared as warriors at Camerouns."

tion that I can give would convey an adequate idea.

"I found the 'Palace,' a building the growth of a few hours, about thirty feet square, with one opening, and rooms about nine feet deep, all opening into a yard in the centre of these rooms; one is the cooking-room for the whole community, and one is set apart for the celebration of Divine Worship, and here we raise our voices in praise of our dear Redeemer.

Here we unite in lowly prayer, and here we commemorate the Saviour's dying love and rising power, and here we rejoice that in this forest we find *liberty to worship God*.

"I am now residing in the iron house, with my two daughters; and our conveniences are arising round it; every day witnesses some improvement. I assure you that 'a man is famous as he lifteth up the axe upon the thick trees.' Mr. Saker is a wonder at it. I have made some feeble attempts, and failed; it has always sent me to bed; however, I contrive to employ my time in some way for good.

"We have our regular morning and evening religious services, and our Lord's day services are of the same character as at Clarence.

"Yesterday week I and Mr. Johnson started to find a neighbouring village, in

Thus the new colony may be said to be fairly launched. An asylum is opened for the oppressed, and another great portion of the earth. May the kingdom of our Lord have a wide extension from this forest-home of his people.

order to open our commission. Our road lay across a river, and through a mangrove swamp. It was bad to begin with, and grew worse at every step. I was forced to return. It was the first time in all my life that I gave up at a bad road on a Lord's day. I have been unwell almost ever since. Just now we are all well through the tender mercy of our God.

"I am glad to find that there are several towns very near to us, and that they would have no objection to our visiting them. If all is well I go next Sunday. The people show themselves friendly to us. Some of them come and cut down trees for us. They are more cleanly in their persons than those of Fernando Po, and are more decently dressed; but in morals they are below the Fernandians. That the Great Head of the Church may make us a blessing to them is our daily prayer."

WEST INDIES.

BAHAMAS ISLANDS.—INAGUA.—Early in last year Mr. Littlewood was enabled to visit the out-stations over whose spiritual welfare he presides. In these voyages he is often exposed to very considerable peril, while comfort must be altogether disregarded. His bed is often a plank, and his hunger must be satisfied when and how he can. Still, while thus travelling in small and leaky craft, and through islands over the roughest roads, the missionary's health has graciously been preserved, and the cause of the Redeemer extended. His report is as follows, dated May 22nd, 1858:—

"I proposed visiting Long Cay, Crooked Island, Watlings, Rum Cay, and Long Island. The two first islands are ninety miles north by east from Inagua. I found brother Green fully employed with his school and church duties. He has a goodly number of scholars, of whose attendance and conduct he speaks well. The congregations were satisfactory, and the churches in peace; but he could not speak highly of the piety of the members—they are worldly and lukewarm. The evil habits of drunkenness and licentiousness are crying sins of the place, through which many of our people are carried away. Our brother had lately returned from Acklins and Crooked Islands, and his report was highly encouraging. He travelled by foot through each, halting at the different settlements, collected the inhabitants, and preached to them the word of life. I directed our brother to visit Mazaguana as early as possible, and I hope soon to hear that he has done so.

"Watlings Island, the most northerly of the Bahama group, as Inagua is the most southerly, is sixty miles north by west from Crooked Island. We made the run in the night, but my stay was short, and I intended, if possible, to return and spend a little more time with the friends. We reached Rum Cay from Watlings in five hours and a half. We had a rough passage; the swelling billows looked grand as they spread the hoary froth over the wild surface. In this passage a boat with its entire crew was lost some time ago.

"Rum Cay is a salt and agricultural island. Its inhabitants number about 800. Most of the adults are Baptists by profession, about 200 of whom are members of the church in good standing. Mr. George Hall is our acting presiding elder. He reported favourably of the church and schools.

"I first met the elders, deacons, and leaders, and received a report of each class. They had a long list of inquirers, and after

much consultation seventeen were selected for baptism. The ordinance was administered on Sunday morning, about eleven o'clock, in the open sea, before a large concourse of spectators. Perfect order was observed, and a deep solemnity pervaded the vast assembly. The scene, so much like that in the wilderness of Judea, when Christ was baptized; the songs of praises, so heartily sung; the youthful appearance of some of the candidates, contrasting appropriately with the matured looks of others; the flowing tears of a few, and the heavenly smiles of many, tended to make a pleasant impression, an impression long to be remembered. The afternoon was devoted to the administering the Lord's Supper, when twenty were received into the church in the usual way.

"Here we are building a very fine chapel, but want means to proceed.

"Having finished my work at Rum Cay, and an opportunity offering for Long Island, by way of Watlings, I gladly accepted it. It was far out of my way, lying in a contrary direction, but then it would yield the satisfaction of staying a few days with these isolated brethren. Watlings is quite out of the way of vessels bound to windward, and is consequently but rarely visited. It is fertile for the Bahamas, and supports about 500 inhabitants, most of whom are Baptists of the old school, and cannot be persuaded to unite with the missionaries.

"These poor people are of course very ignorant, but few can read, and even the old leader very imperfectly. I must do them justice however; they received me kindly, and allowed me to preach in their chapel nearly every evening I stayed with them. They have a Sabbath School, but are badly off for school materials. I promised to supply them with a few. Could they be more elevated, intellectually and morally, in which they are said to be fearfully deficient, it would be a great blessing.

"I proceeded in our small craft to Long Island, and, after a quiet sail of a day and night, had the satisfaction of landing on the south end, and at once commenced my journey. A walk of many miles over these rough roads, in a hot sun, has not many charms, and yet I was cheered with the prospect of doing good to the souls of men. I thought of Christ, who trod the dusty lands of Palestine, climbed its rugged hills, and braved its stormy lakes. Nor could I forget his devoted follower, 'who counted not his own life dear unto him, that he might finish his cause with joy, and the ministry which he had received of the Lord Jesus.' A friend at length kindly lent me a horse, and I soon reached our first station. Brother Wallace, our leader, was at the time of my arrival in his field

but hearing that 'minister' had come, he hurried home and received me joyfully. In the evening I met as many of the friends as could be collected, and preached to them Jesus. On Saturday, about sundown, I reached Great Harbour, where Shadrach Kerr, our native preacher, resides. The Sabbath was a profitable and happy day. The friends came from a distance, the congregations were large, and the schools well attended. The friends have purchased a mission-house for the teacher to live in, and his prospects are hopeful. I proposed setting him apart for the ministry, but they preferred its being deferred for the present. On Monday I was again in my saddle, and about three o'clock halted at brother Mears's. He is, I am told, an active man, as is also brother Essex Wilson, devoting much of their time to the cause of God. The Lord has greatly blessed them in their worldly affairs. Mr. Mears lives in an excellent stone house, built on a hill of considerable eminence, overlooking his well-cultivated farm, stocked with many cattle, sheep, and hogs. There are several cottages contiguous, or nearly so, to his own dwelling, occupied by labourers. As I looked around on the pleasant scene, admired the well-built house, with its appropriate furniture, partook of the kindest hospitality, or rested myself upon a good sofa, I involuntarily exclaimed—The once degraded slave is capable of the highest refinement, morally, socially, and intellectually.

"I had not been at our brother's many hours before we observed a large vessel ashore, not many miles below us. The next morning all were astir, preparing for the wreck.

"We next halted at Palestine, and arrived there before Mrs. Fowler had closed her school. There were about forty children present. After examining the classes and distributing prizes, a day's holiday was granted, and the little ones were dismissed. The church here, the largest on the island, was reported not to be in a very good condition, and I was sorry at the little prospect of being able to meet the members, all the people having gone to the wreck. They are making an effort to erect a more commodious chapel, and, from what has already been done, I hope soon to hear that their design has been carried into effect. I was sorry to find that the church at the north end required a special visit to adjust some unpleasant matters. Brothers Wilson and Mears kindly undertook to attend to the business. I stayed at the Cay until Thursday, but, finding that the people would not return from the wreck for more than a week, I returned from the north, and arrived at the harbour in time for the government packet."

On reaching home Mr. Littlewood found that during his absence his house had been entered by robbers, greatly to the terror of Mrs. Littlewood. An alarm being raised, the thieves decamped before any loss had been sustained.

NASSAU.—In the month of June, Mr. Davey was enabled to visit some of the out-stations of which the following is a report:—

“I have paid a visit to Grand Bahama, one of the largest of the Bahama group. The island is very poor, nourishing a population of 922 persons, and these scattered over the entire island, which is about 100 miles in length. The island lies to the north-west of Nassau, and is distant about 120 miles. The voyage has to be made in vessels of two or three tons burden, and this across the tract of the great ships of all nations, which pass through the New Providence Channel to New Orleans and other places in the Gulf of Mexico. Between New Providence and Bahama there is a group of about fifty small islands, known as the Berry Islands. On all these islands there is a population of only 236 persons. These islands, with Grand Bahama, Andros Island, and Biminies, form but one parish. And, lest there should not be work enough in this parish for an incumbent, another parish, comprising the island of Shaco, is attached to it. Before I left Nassau I made an agreement with the captain of the little vessel in which I had taken passage, to call at the Berry Islands, as we did not leave till Saturday morning, and I did not wish to lose the Sunday. I col-

lected together about twenty persons on Cistern Cay, and preached to them, both in the forenoon and afternoon. About half-past eight the same night, we left for Bahama, and the next morning by day-break we saw the land, but did not land till some hours afterwards. The island appears to be one of the wildest that I have visited. The pelican, cormorant, and carrion crow have made it their home, and turtle of various kinds abound in its waters. As soon as the vessel came along the shore, the inhabitants of the settlement came out to welcome me. And though they are very poor, they showed me every possible kindness. I spent five days among them, holding services as often as I could gather the people together. There being seven candidates for baptism, I examined them very fully on the leading doctrines of the Christian religion in the presence of the church. I was much pleased with the knowledge which some of them seemed to possess. And the church being satisfied with their testimony, I baptized them in the sea the following day, having first held a prayer-meeting in the chapel, and a short service on the rocks by the sea-side.”

On the return to Nassau, the vessel was driven by stress of weather to revisit the Berry Islands. Mr. Davey found that two Episcopal places of worship were in course of erection, one at Cistern Cay, the other at Bamboo Cay. There are about twenty persons belonging to our denomination, and it is proposed to erect a chapel for them on a spot fixed upon by Mr. Capern. They will be visited by the teacher of Andros island, and occasionally by Mr. Davey on his way to Bahama.

At a later date Mr. Davey says that he has reason to believe that the Lord is prospering his work. He has about forty inquirers, while the preaching of the word is listened to with attention and profit. The usual commemoration festival, on the 1st of August, had passed off with great rejoicing. The anniversary of emancipation is a day worthy to be had in everlasting remembrance by the enfranchised sons of Africa. Although this mission is an extensive one, and embraces a large population, the members of the churches alone numbering about a thousand persons, its cost to the Society is small. One missionary and six native teachers drew upon our funds not more than £230 the last year. Whatever further sum is required is provided by the liberality of the people. Sixty individuals have been added to the church during the year.

TURK'S ISLAND.—Mr. Rycroft continues to labour with his customary diligence, although somewhat discouraged by the influence of evil example in quarters where attention to the laws of decency and order should fairly be looked for. The 1st of August was a day of general rejoicing, young and old making holiday together. The congregation met to enjoy friendly intercourse, and speeches and songs alternately expressed the emotions of the free peasantry of the island.

TRINIDAD.—Mr. Law, after a very pleasant voyage, has again entered on the sphere of his labours in this fine island of the West. Religious services were regularly held on the passage, and the tracts which were furnished to our brother by the Tract Society were gladly received by the soldiers, sailors, and

others on board. A party of sappers, on their way to the gold fields in Canada, was supplied with a parcel of Mr. Spurgeon's sermons. Mr. Law landed on the 8th October. A crowd of his people met him on the beach with warm welcome and embraces. Under Mr. Gamble's care he found that the cause of Christianity had continued to make progress.

JAMAICA.—SPANISH TOWN.—Many of our friends will be pleased to peruse the following report, from the Rev. J. M. Phillippo, of the state of the schools, towards the revival of which they have kindly contributed. The schools first referred to are established in Spanish Town. Mr. Phillippo says :—

"The Metropolitan Schools were reopened soon after my return to Jamaica, amidst demonstrations of joy throughout the town, and are now amongst the best conducted and most efficient institutions on the island.

"These schools already contain 106 scholars of both sexes, of which number 95 are in daily attendance. They are conducted by Mr. and Mrs. Omeally, who, though once slaves, and received their education in the schools over which they now preside, are among the best qualified teachers in the country. They were for many years teachers of these schools before their discontinuance; they subsequently kept a respectable private school; and Mr. Omeally was latterly second master of a free grammar-school in the town, to which in all probability he would have succeeded as principal, but for his inability to produce the testimonials of a graduate of one of the English universities. Mr. and Mrs. Omeally are also exemplary members of a Christian church, and their

character as well as their literary qualifications are unquestionable.

"The country schools, three in number, containing upwards of 200 children, and presided over by four teachers, male and female, are not only still in existence, but have been brought into greater efficiency since my return; I having been enabled, by the increased means afforded, to secure in two of them, better qualified teachers than those previously employed.

"Altogether my most sanguine expectations with regard to the efficiency and general prosperity of these schools, as the result of the generous subscriptions and donations of the Friend of the Negro to my case, have been hitherto more than realised, and, in reliance upon the faithful performance of the promises of friends made for the two succeeding years, I flatter myself still, that the chief difficulties in the permanent maintenance of these institutions will be overcome."

Any contributions forwarded to us we shall continue to be happy to remit.

CALABAR INSTITUTION.—Mr. Patrick O'Meally, a student of the institution, has been settled over the church at Coulbart Grove, formerly under the pastoral care of the Rev. B. Millard. At this station there is a Sunday school of 160 children. At a distance of nine miles, where most of the people reside, there is a day school, with an average attendance of ninety-seven scholars; but it is difficult to support the teacher, and also to provide books for school use. Both mission-house and chapel are in a dilapidated state, which the poverty of the people renders it difficult to repair. Help our native brother asks at our hands. Cheerfully shall we convey to him any sums that may be placed at our disposal.

NOTES AND INCIDENTS.

CHRISTIANITY IN CHINA.—From the 7th century downwards, the Nestorians, entering China from the West, were successful missionaries; and in the 14th century, side by side with them, the emissaries of the Roman Catholic Church confronted the established religions of the Chinese. And when Rome had exhausted the resources of her missionary tactics in the course of five centuries, Protestant missionaries began about fifty years ago to appear upon the borders of the field. The general result of these efforts is, that while the religions of Confucius, Taou, and Buddha retain their hold upon the millions of China, some knowledge of the Bible has been widely diffused in the empire; 360,000 Chinese, under 13 bishops and 160 priests, including 99 natives, are said to worship the true God according to the ritual of the Roman Catholic Church; and a few converts on the eastern coast, probably less than a thousand, are the ostensible fruit of the labour of about 100 Protestant missionaries. The five ports, and the island of Hong Kong, appear to have been the chief field of labour of the English Bishop, with his staff of nine

clergymen, and the American Bishop with his smaller force. While the interior and the northern capital are penetrated by Roman Catholic missionaries, Protestantism has been represented in those parts only by translations of portions of the Bible and by tracts.—*Colonial Church Chronicle.*

THE DUTY OF THE EAST INDIAN GOVERNMENT.—The East India Government, likewise, as a government, without taxing their heathen subjects to maintain bishops, chaplains, or missionaries, which the natives would feel to be unjust, may, nevertheless, confess and serve Christ, both by their words and actions. As Mahomedan rulers before them acknowledged Mahommed, they may in all their laws, proclamations, public papers, and treaties with the native princes, acknowledge themselves to be the servants of Jesus Christ. So all they do should be done avowedly with regard to His authority. Because they are Christians, they should not encourage false religions, nor discourage the servants of Christ, nor dishonour Christ by immoral acts; but rule the people with avowed subjection to His authority, and see that every law that they pass, and every measure which they adopt, should be in harmony with His law.—*Hon. and Rev. B. W. Noel.*

WHAT THE INDIAN GOVERNMENT OUGHT NOT TO DO.—They are not called to persecute Mahomedans or Hindoos, because it is the will of Christ that His religion should be extended by instruction, reasoning, and persuasion; and because man is answerable for his belief to God alone, so that no man may interfere with another man's creed as long as he does not violate his neighbours' rights or offend against public decency. They must not, as Christians, prohibit heathen worship, nor interfere with its advocates when they preach or write in its behalf; because truth is always the strongest when it is left to contend with falsehood by itself. If error is silenced by authority, its advocates may always say that it would have conquered by fair play; but when truth prevails by argument alone, its victory is complete. They are not therefore permitted to bribe heathens to profess faith in Christ, by the offer of office, or by attaching any honour or emoluments to that profession; for this may create hypocrites, but cannot make men Christians. They should not tax Hindoos for the purpose of maintaining Christian preachers; because this, by extorting their money for the purpose of destroying their faith, would exasperate them rather than convert them to Christ; nor are they called, as Christians, to make any laws for the promotion of Christianity; nor to make any grants of money for this object; nor to employ any missionaries; for the work is not their office, and they are not fitted to discharge it. But it is their duty to confess Christ, and to serve Him both as individual Christians and as a government.—*Hon. and Rev. B. W. Noel.*

THE GERMAN MISSION IN CHOTA NAGPORE.—This successful mission was begun in 1845. For the first four years no fruit appeared; but at length three or four men of respectable position confessed Christ, and the movement became rapid and widespread. Much persecution followed, and at the time of the revolt the native Christians were driven into the jungles. Some were put to death, and the stations were plundered and destroyed. The missionaries escaped to Calcutta. At this time about a thousand persons had given in their adhesion to the gospel. With the return of order the missionaries have returned to their flocks, and the poor scattered people have begun to reoccupy their ruined villages and homes. The missionary thus describes the painful event. "The Christian village has been levelled with the ground. With Narain the church elder of Kolu and his party, there were more than one hundred children for six weeks in the jungles, and this in the rainy season. The lives of the church elders were especially sought for, and upon the head of one a price was set. He was hid for a month by the widow of a zemindar in her own house and escaped. The man who sought his life, a former servant of the Government, bound and imprisoned the Christians of another village, to extort money from them, and got it. In every place the Christians had in like manner to suffer; but none denied Christ. All suffered manfully." Early in 1818 the congregations were regathered, though in diminished numbers, and the houses and church were partially repaired. Still the condition of the poor people is very distressing. They were robbed of everything, and are without clothes and without provisions. Some dare not even yet to return to their villages, the zemindars continuing to exhibit the most bitter hostility towards them.

HOME PROCEEDINGS.

As far as we have been advised, the meetings have not been very numerous during the past month. Mr. Morgan, who is gradually recovering strength of voice, and whose general health indicates that ere long he will be able to return to his sphere of labour in India, has been engaged at Windsor, Wraysbury, Staines, and Colnbrook; going thence to Swansea, Haverfordwest, and Pembroke, and other churches in South Wales. He will then pass over to Ireland to hold meetings in Waterford and Dublin. After these engagements are over, he will have to rest awhile.

The Committee have recently been in frequent correspondence with the Government respecting the proceedings at Fernando Po, by whom all their representations have been courteously received. They have forwarded to the British Minister at Madrid a memorial which had been prepared, setting forth the facts of the case, and a claim for indemnity for the value of the property there, and losses sustained in consequence of the proceedings of the Government, with directions to lay it before the Spanish Minister for Foreign Affairs. It also gives us sincere pleasure to have to state that, in compliance with the request of the Committee, Lord Malmesbury has communicated with the Board of Admiralty, and that in consequence orders have been sent out to the senior officer of Her Majesty's ships on the coast to render all the assistance in his power, as far as the exigencies of the service will permit, to enable the emigrants to be conveyed to Victoria with comfort by Her Majesty's ships.

The officers of the Society are also in communication with the Spanish Legation in London, and there is some ground for expecting that the Society's claims will, ere long, be recognised and met.

It will also afford our friends great pleasure to know that the Right Hon. the Earl of Carlisle has kindly consented to preside at the Annual Meeting in Exeter Hall.

Subscribers to the Mission, resident in London, are respectfully informed that Mr. James Brown, of Camberwell, is appointed collector, and will shortly wait on them for their contributions.

Mr. and Mrs. Henderson sailed for Jamaica in the Medina on the 12th ult. Mr. Henderson has requested us to express to those friends who have so generously rendered him aid, his sincere thanks, both for the contributions towards the expenses of his return and those for the support of his school. As the amount of contributions does not fully meet Mr. Henderson's expenses, we shall be glad to receive any further sums from friends who may have received the circular, but forgotten to reply to it, and forward them to Mr. Henderson.

NOMINATION LISTS.

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

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

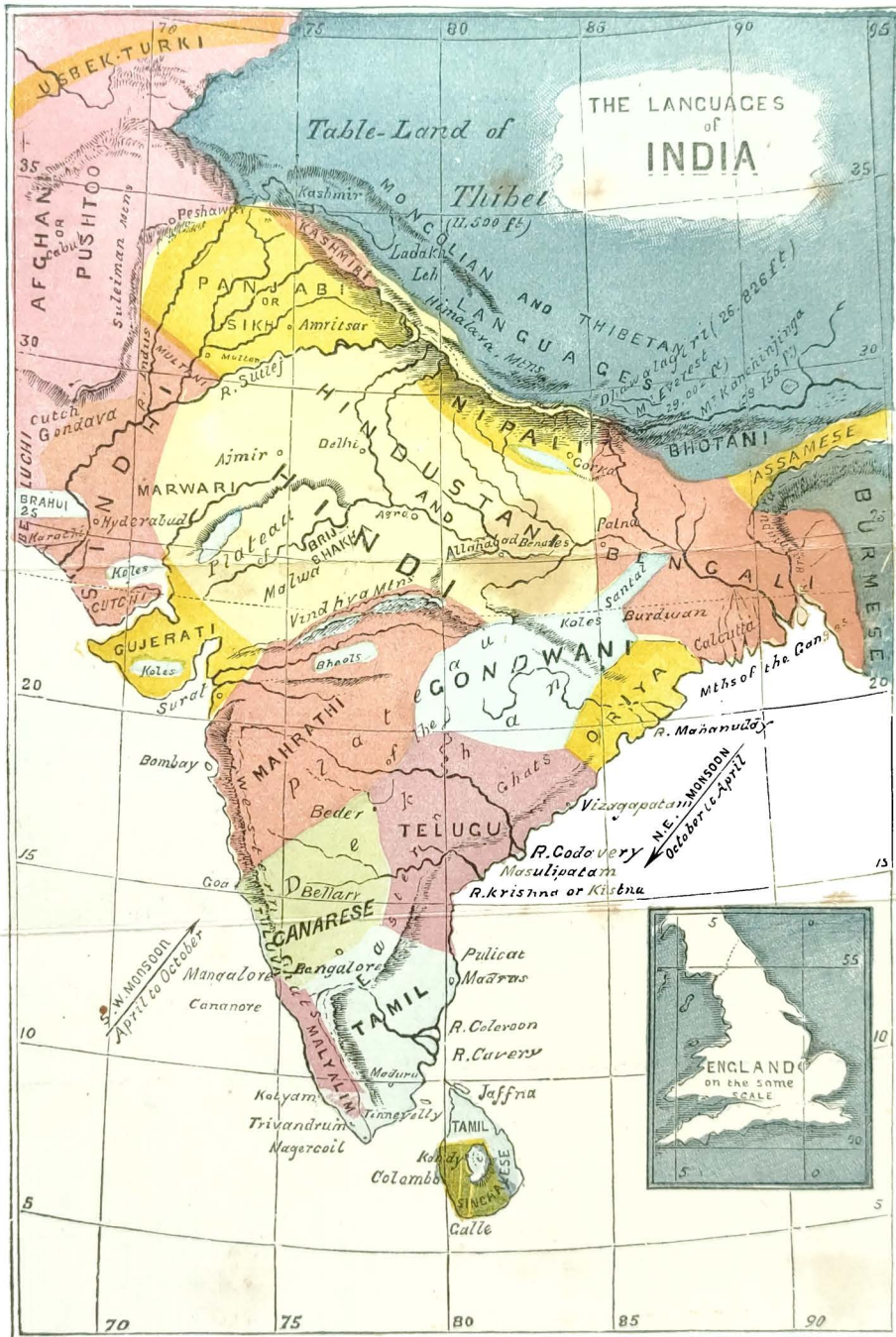
The Missionary Herald (Mar. 1959).

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THE MISSIONARY HERALD.

THE LANGUAGES OF INDIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FOREIGN INTELLIGENCE.

THE EAST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPE.

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

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

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

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

NOTES AND INCIDENTS.

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

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

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

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

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

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

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

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

HOME PROCEEDINGS.

SCHOLARSHIPS FOR SERAMPORE COLLEGE.

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

MISSIONARY HERALD.

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

ANNUAL SERVICES.

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

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

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

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

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

NOMINATION LISTS.

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

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1859.

THURSDAY, APRIL 21st.

SPECIAL PRAYER-MEETING.

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

BIBLE TRANSLATION SOCIETY.

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

LORD'S DAY, APRIL 24TH.

ANNUAL SERMONS.

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

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

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

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

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

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,
APRIL 24TH.

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

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

TUESDAY, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

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

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

WEDNESDAY, APRIL 27TH.

ANNUAL MORNING SERMON.

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

Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

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

Service to commence at half-past six.

THURSDAY, APRIL 28TH.

PUBLIC MEETING AT EXETER HALL.

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

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

Chair to be taken at eleven o'clock.

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

YOUNG MEN'S MISSIONARY ASSOCIATION.

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

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

HENRY JAMES TRESIDDER, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

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

RELIGIOUS LIBERTY IN FRANCE.

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

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

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

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

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

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

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

EMPLOYMENT OF NATIVE CHRISTIANS.

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

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

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

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

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

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

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

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

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

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

FOREIGN INTELLIGENCE.

THE EAST.

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

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

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

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

"The following particulars of the sequel of the party left in the house he learnt after his return to Delhi, from his servants and others who remained on the spot:—On Monday morning the assailants finding they did not succeed in destroying the

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

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

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

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

THE WEST.

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

Missionary's Week's Work in Trinidad.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES AND INCIDENTS.

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

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

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

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

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

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

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

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

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

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

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

HOME PROCEEDINGS.

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

SERAMPORE COLLEGE.

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

ANNUAL SERVICES.

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

INDIAN SPECIAL FUND.

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

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

NEW MISSIONARIES.

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

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

REV. THOMAS MORGAN.

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

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

ANNUAL REPORT.

IN presenting to the subscribers the sixty-seventh Annual Report, the Committee purpose to pass briefly in review the events of the year, in each of those important spheres of Christian exertion where their missionaries have striven to disseminate the gospel. While on the one hand it has been a year of unusual additions to the nascent churches springing up in heathen lands, on the other their anxieties have been many, and the inroads of death upon the missionary band of more than ordinary concern.

Three missionaries, each eminent in his department, have been called to their rest. The Rev. James Thomas, the superintendent of the Mission Press, after thirty-two years of uninterrupted labour, has passed away to reap the reward of his successful, self-denying, and devoted toil. The Rev. W. H. Denham, the restorer of Serampore, fell a prey to disease at Galle, as he was about to renew his labours of love. The Rev. J. Parry died after twenty-six years' exertion in Christ's cause, during the chief part of which, as the evangelist of Jessore, he was greatly blessed by his Lord. And lastly, full of years, the Rev. J. Macintosh has also departed, the last but one of that energetic band of men called out in India by the zeal and prayers of the Serampore brethren to carry to their adopted countrymen the message of eternal life. He joined the mission so long ago as the year 1812, when it was yet in its infancy, but lived to witness those changes and advanced preparations for the further triumphs of the cross which now gladden the hopes of God's people.

But if the names of these good and honoured men have been blotted out from the roll of living missionaries, the liberal response of the churches to the appeal for India has encouraged the Committee to engage others in their room. The Rev. Joseph Gregson has already reached his appointed station at Monghyr. The Rev. E. Greiffe has been taken up in India, and occupies the pilgrim city of Gya. The following brethren have also been engaged, and are preparing to go forth as the messengers of Christ to that great heathen land: Mr. Craig, of Glasgow; the Rev. J. Williams, of Llangendeyrne; the Rev. A. Hobbs, of Margate; and the Rev. J. Claxton, of Mildenhall. The Revs. R. Williams and James Smith, with recruited health, have reached their destined fields of labour, and the Rev. T. Morgan, through Divine mercy restored to his wonted health and energy, will, with God's blessing, accompany the brethren above-

mentioned in the summer of the present year. In addition, the Committee have also engaged the services of the Rev. A. Innes for the African Mission, whither he sailed in February last. Thus, if death has deprived us of three active brethren, seven have entered the lists as warriors in the Lord's host, and the Committee yet hope to have the privilege of accepting the offers of others who are preparing themselves for the Master's service in foreign lands.

FRANCE.

MORLAIX.

The Committee now advert to the condition of the various fields of labour in which their missionaries are engaged; and first of that one nearest home, Morlaix, in Brittany. Encouraged by the liberality of a friend in the donation of a piece of ground, Mr. Jenkins visited the Principality towards the end of the year, to raise, if possible, a sufficient sum for the erection of a second chapel. This object he was able to secure. Although one person only has been baptized during the year, others are exhibiting the power of Divine grace, and, in two cases, under circumstances of special interest. One, a lady, offers a Catholic chapel on her estate to preach the gospel in. It is two leagues and a half from Morlaix. Mr. Jenkins has sent one of the itinerary teachers to the neighbourhood, where she has commenced giving lessons in reading and in the Scriptures to a few persons who have welcomed her. For a considerable time it has been known that the question of adult baptism was exciting much attention in the evangelical section of the Reformed Church and in the Free Church. For years past several pastors have refused to baptize infants, or have questioned the scriptural authority of the rite, but have deemed it unnecessary to express their new convictions by any open act. At length the proceedings of M. Robineau, of Angers, attracted the attention of the Consistory of which he is a member. An inquiry was instituted, which resulted in his excision from that body. Dissatisfied with its decision, his congregation have declared their intention of adhering to their pastor, and a free Baptist church has been constituted in this city of more than 50,000 inhabitants. An encouraging part of the year's labours has been the increased sale of the Bible. Four hundred and seventy copies of the Scriptures, in Breton and French, have been disposed of within six months, and the inquiry for the Word of God seems daily increasing. The effect of some recent changes in the law, relative to the authorisation of new chapels, and the receipt of foreign moneys for religious purposes, remains to be seen. Generally, the Protestants of France are inclined to view the alteration with favour, and think that their proselyting movements will meet with less opposition from the Council of State than from the local authorities, too often under the sway of prejudice and Romish priests. The measure cannot, however, be regarded as in any sense a step in the direction of religious liberty.

WEST INDIES.

Of the missions in the islands of the Caribbean Sea, Trinidad is the only one in which additions to the Church of Christ have not been made. During Mr. Law's short visit to England, Mr. Gamble undertook the charge of all the stations. But although conversions have not this year followed the preaching of the Word, Mr. Law writes most encouragingly of the prospects before him since his return. The population is of a very mixed character, as may be seen by the variety of nations which form the congregation in Port-of-Spain. It embraces English people, Africans of various tribes, Portuguese, and even Chinamen; nor are representatives of the Hindu race entirely absent. But the Church of Rome exercises throughout the colony a predominant influence. Immigration from heathen countries also introduces a most debasing element into native society. The district under Mr. Gamble's care is but sparsely peopled, and the native churches have, in some instances, shown a great unwillingness to submit to order in their worship, or to discipline in their fellowship. Generations, indeed, must pass away, ere the products of barbarism and slavery will cease to exercise a pernicious influence over the habits of those who in other respects evince no inconsiderable amount of Christian knowledge and feeling.

THE BAHAMAS.

The numerous congregations spread over the inhabited islands of this group have been divided into three districts, of which New Providence, Inagua, and Turk's Island are the chief stations, and the residences of the missionaries. Seven islands constitute the district of Mr. Davey. The churches contain upwards of sixteen hundred members. The Nassau church, of which he is the pastor, contributes very liberally, in common with the churches on the out-islands, towards the support of the native pastors and the maintenance of divine worship. During the year there have been one hundred and ninety-two additions to the churches, of which ninety-three were by baptism, and upwards of one hundred and forty persons are found in the inquirers' classes.

In the smaller district of Mr. Littlewood, whose head-quarters are Inagua, the blessing of God has also been manifested. Thirty-four persons have been added to the churches on the six islands. Upwards of five hundred converts constitute the flock over which Mr. Littlewood, aided by four native pastors, exercises oversight. The voyages rendered necessary by the insular position of the congregations, are often perilous in that region of tropical storms and hurricanes. But the servants of Christ are cheered by the hearty welcome which their ministrations receive, and the constant accessions which are being made to His kingdom. Thirty-six inquirers give hope of yet further increase in the year before us.

The district of Mr. Rycroft, having Turk's Island for its centre, em-

braces eight stations, and one in the neighbouring island of St. Domingo. More than four hundred and fifty persons are in church fellowship. Thirty have been added to the churches during the year, and eighty inquirers excite the solicitude of the missionary and native pastors. Mr. Rycroft enjoys the assistance of ten native brethren. Amidst much immorality in the colony the Word of God makes good progress. At each station converts have put on Christ, while an earnest spirit of prayer has been poured out on the people. "Meetings for prayer and exhortation," says the missionary, "are held sometimes for weeks together. Just now prayer-meetings are held every night, and the missionary and native preachers may be found preaching in different parts of the island in the open air." The chronic state of anarchy in which the fine island of St. Domingo has been kept for years, continues to render it an unfavourable place for missionary exertion. The few Christians at Puerto-Plat are often called out as soldiers, and the teacher has also lately been obliged to bear arms for a cause with which he has no sympathy.

Thus on these comparatively infertile islets the Word of God has free course, and is glorified. The people are indeed poor, but rich in faith. Many of their teachers are ill-instructed men, but burning with love to the Saviour, they cheerfully endure hard fare, or labour with their hands for a livelihood, traverse tempestuous seas in small boats, and endanger life, to feed their perishing brethren with the bread from heaven. The Society has great cause for gratitude to God in the success which has attended their labours among these denizens of the sea.

HAITI.

In Haiti great changes in the government have lately occurred. An empire of despotism, rapine, and crime has been overturned. The resolution of the Emperor Soulouque to destroy every person of colour has been frustrated, and he has been driven into exile. In this revolution not a life has been sacrificed. The new President is known personally to our missionary, and is said to be a man of talent, education, and noble sentiments. His success in overturning the empire he attributes to the providence of God, and his accession to supreme authority encourages the confident hope that education will be advanced, commerce fostered, and free scope given to the promulgation of divine truth. With great propriety the missionary seized the occasion to present to the new President his congratulations on the success of his enterprise, in the name of his congregation and the Society he represents, and to express his hope that Haiti would henceforth enjoy the blessings of peace and the advantages of civilisation.

Missionary work has advanced, notwithstanding the repression exercised by the late Government. Four persons were baptized during the year. One of them has actively united his exertions with those of a Wesleyan brother, and by their conjoint labours some thirty persons have been brought to a knowledge of the truth. These will join the Wesleyan

body in the capital of the island where they reside. Six candidates await baptism, of whom Mr. Webley writes—"These have sent me all their idol trash, and kindled their fires, and cooked their food with the wooden crosses that ornamented their dwellings." May such acts of sacrilege be frequently repeated, until the dominion of the Pope of Rome is utterly destroyed.

JAMAICA.

At the general meeting last year a resolution was passed authorising the Committee to incur the expense of a deputation to the island of Jamaica. Many years have elapsed since the mission churches undertook the entire charge of supporting the ministry, and of maintaining the ordinances of Divine worship. Since then important changes have passed over the island. The material prosperity of the days of slavery has declined. Large portions of the island have ceased to be cultivated. Taxation has fallen heavily on the labouring classes, and the necessities of their position absorb, to a great extent, the fruits of their daily toil. Hence they are said to be less able than in former years to support the cause of Christ. Many of the English pastors have died or left the island, while the additions of native brethren to the pastorate are not numerous enough to supply the pressing need of ministers. From the diminution of contributions more than one congregation is requisite, in many instances, to supply the wants of the European brethren. Hence have arisen frequent and urgent appeals to the Committee for assistance, and it has again and again been stated that the well-being, if not the existence, of the churches depends upon its being given. The statements made to the Committee have not always been easy to reconcile, doubtless from the different point of view of the parties making them. At the same time the arrangements made in 1842 preclude the Committee from rendering the aid sought. Under these circumstances, and at the request of the Jamaica pastors, the Committee have, at length, seriously contemplated the necessity of sending a deputation to examine into the case, and to eliminate, if possible, that course of action for the future which, on the one hand, may bring complaints to a close, and on the other render that kind of assistance which may best advance the interests of the churches and the general prosperity of Christ's kingdom in the island. Till now it has not been possible to obtain the services of suitable persons. But that difficulty is removed. At the solicitation of the Committee, Mr. Underhill has consented again to leave home for the accomplishment of this important object, and a request has been made to a devoted servant of Christ to accompany him, with which request the Committee have every reason to believe their friend and brother will comply. The course of the Committee has been greatly facilitated by the generous offer of our highly esteemed treasurer, to bear the entire expense of one member of the deputation. In doing this, Sir Morton Peto has further enlarged that measure of obligation under which he has, on many previous occasions, laid the Society.

During the year the Committee have enjoyed the privilege of intercourse with their highly valued fellow-labourer, the Rev. D. J. East, of the Calabar Institution, from whom, as well as by many letters received from Jamaica, they have learnt that the measure contemplated has the warmest approval of the brethren labouring in the island. The Committee most earnestly commend the deputation, and the important work before them, to the prayers and sympathies of the churches. They may be expected to leave England in the autumn of the present year, and to return in the following spring.

AFRICA.

On the evening of Saturday, May 22, 1858, the Spanish war steamer, *Balboa*, came to an anchor in Clarence Cove, in the island of Fernando Po. It contained a Spanish Governor, and six Jesuits for the enlightenment of the colony. It was speedily known that the new Governor-General was likewise the commander of a small squadron of war steamers, which, in a few days, would join his flag. The object of this array of force was to overcome the possible resistance of the Baptist missionary to his deportation from the island, to shut up the chapel and schools, and to support the claim of the Jesuit priests to be the religious teachers and pastors of the people. The descent of the new "armada" was in fulfilment of a long-standing threat, on the part of the Spanish authorities, to exterminate Protestantism from their island possession. On three previous occasions, in 1843, in 1846, and in 1856, attempts were made to accomplish it, but from various causes failed. This one, it was resolved, should have a final and triumphant issue. The Governor-General immediately published a proclamation, in which he declared that the religion of the colony was that of the Roman Catholic Church, although not one adherent of that faith was known to be in the island. No other religious profession could, for a moment, be tolerated. Adherents of other creeds were ordered to confine their worship to their own houses. Such was the nature of the intolerant edict, which was read in a scanty audience of the people, with the firing of cannon, and amidst torrents of rain, the lightning and thunder of the tropical tornado giving a strange awfulness to the scene. That evening, the evening of the 27th May, the people met for the last time in open worship to call upon God their Saviour.

The decree of banishment of the missionaries had gone forth, and but a short period of preparation for removal was allowed. No appeal for reconsideration was listened to. Romish intolerance and overwhelming power were once more united, and to the mandate of a Governor-General possessed of the legal right to command, and force to compel obedience, there could be no reply. It remained only to protest against the unjust interference with the rights of conscience. In an address adopted at a public meeting of the colonists on the evening of the same day, the

missionaries, with their people, thus calmly and nobly remonstrate:—
“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.” And again:—“The decree now promulgated forbids meeting together for worship, and henceforth the attempt to obey the King of Heaven will be to disobey the laws of this colony and of her Catholic Majesty the Queen of Spain. We are thus 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 may be enjoyed.”

Mr. Saker lost no time in seeking a home for freedom. A few days after he visited the shores of the continent opposite to the north-east corner of Fernando Po. In his perilous journey of exploration, Divine Providence conducted him to a retired and uninhabited cove, hitherto unknown to navigators, lying embosomed at the bottom of Amboises Bay, shut in by a jetty of rock from the swell of the Atlantic Ocean, rendered salubrious by the sea breeze, and the still more welcome zephyrs which during the day descend from the lofty peaks of the Cameroons mountains rising a few miles behind. An open space of nearly two miles in length along a fine sandy beach, by a mile and a half in breadth, watered by a copious and deep mountain stream, with the country inland clothed with forests, but inhabited by numerous tribes of Negroes, was a fitting spot upon which to found a colony of African pilgrim fathers, where the true worship of God may freely and uninterruptedly be observed, the rights of conscience secured from the intrusion of Romish intolerance, and a new pharos of spiritual light erected for the illumination of the surrounding tribes. The property in the soil was quickly secured from the chief of Bimbia, measures were taken to clear away the jungle, to mark out allotments, and already two or three houses have been erected where the banished missionaries have found a home; and gradually the cottages of the poor people whom love for liberty and for divine truth may prompt to follow, will rise around the new house of prayer.

The Committee hastened to bring the circumstances of this Spanish intervention to the notice of her Britannic Majesty’s Government, and subsequently they opened communication with the Spanish embassy and the Minister of the Crown of Spain. It is with pleasure that the Committee report the courtesy which her Majesty’s Government have manifested throughout these negotiations, and they record with thankfulness the obligations under which the Society has been laid for the cordial

assistance tendered by Lord Malmesbury. His Lordship has promised to sustain the Committee, in their application to the Government of Spain for compensation, for the losses sustained both by the present interruption and former interferences with the mission. The Committee can scarcely doubt that, thus powerfully supported, their application will be successful. To the request of the Committee, that her Majesty's cruisers on the West African station should render some assistance to the poor people to emigrate to the new colony, Lord Malmesbury has generously assented, and instructions are gone out to the naval officers on the coast to render all the aid in their power, and to transport the colonists and their effects to the continent. One other request yet remains unfulfilled. It is understood that when a treaty for the suppression of the slave trade was made with the native chief, he placed his country under the sovereignty of the British Crown. The Committee have asked of the Government a recognition of the act of Colonel Nichols, the representative of British authority on the occasion, in order that the certainty of the non-intervention of an authority like that of the Government of Spain, so fatal to the rights and liberties of Christian men, may be assured to the new settlement. This point is as yet undetermined, but orders have been issued to the naval officer on the station to make an accurate survey of Amboises Bay, and to report to Government, probably with a further view of making the place a rendezvous and coaling station for her Britannic Majesty's fleet.

Thus the Committee are induced to hope that this apparently untoward event—this breaking up of our cherished mission on Fernando Po—may result in the furtherance of the gospel, in opening up the interior of that great continent on whose skirts the light of divine truth has just begun to shine. We may see once more, in the Providence of God, the truth of the Psalmist's words, "Surely the wrath of man shall praise Thee, and the remainder of it Thou shalt restrain."

CEYLON.

The additions to the churches in this lovely island have not been large. Seventeen persons have been baptized into Christ, but the deductions through death and other causes somewhat exceed the numbers added to the churches. For some years past there has been a gradual decline in the number of conversions from among the Buddhist population, partly owing to the inveterate hold that this deadening system of religious philosophy has upon the minds of the people, but chiefly we fear to the inadequate supply of missionaries we have been able to sustain—two only where three have usually been stationed; and partly owing, also, to the want of a suitable native agency. This last want is gradually being supplied by individuals now under training with Mr. Carter. Still it is difficult to find men of energetic character, adequate talent, and fervent piety. Mr. Allen, however, reports that there are seventy candidates for baptism, and although it is obviously undesirable to hasten their admission to the church

without sufficient proof of genuine conversion, it may, with God's blessing be permitted us to anticipate considerable accessions to the flock of Christ during the coming year. Much assistance has been rendered to the Missionary by members of the Pettah Church, whose visits to the jungle churches have been highly acceptable and useful. For some time past Mr. Carter has given considerable time to a revision and translation of the Singhalese New Testament. This has now advanced to the Epistles. High testimony has reached the Committee of its general accuracy, intelligibility, and acceptance among the people, and during the coming year it is hoped that at least a portion of it may leave the press for general use. The churches on the island embrace a membership of four hundred and seventeen persons, and the schools contain nearly six hundred children; but by a recent estimate of the entire population of the island, the Baptists are said to number two thousand two hundred individuals.

INDIA.

At the date of the last report India was still the scene of anarchy and bloody strife. The tide of rebellion had indeed been turned, but great districts remained unsettled, and the prey of roving bands and predatory tribes of the revolted population. Now, the last flashes of that tempest of human passion are glimmering on the horizon, peace and order are again dropping their fruitful blessings on the land, and the Word of the Lord may once more go forth in freedom and saving power. All reference cannot be omitted from a report of the Committee of the Baptist Missionary Society, to the great and most important change that has been effected in the government of the country. The Company of Merchants by which that mighty empire was won for the British crown has ceased to exist. Its powers and its privileges have been surrendered to the command of Parliament, and henceforth India constitutes the noblest part of the wide dominions owning the direct sway of Queen Victoria. For long the Government of India was adverse to the enlightenment and evangelisation of its myriads of subjects. The early years of this Society were years of struggle with the opponents of education and the Gospel. Dangers of the greatest magnitude were apprehended, should the light of truth shine into the dark cells and chambers of obscene imagery of the gods of Hindustan. But, in the issue, those dangers sprang from that portion of the population where rigorous exclusion was most stringently and effectually carried out; and events have shown the impolicy, nay the folly, of opposing the spread of the faith of Christ, which, of all faiths, is pre-eminent for its promulgation of the purest morality, the duty of obedience to rulers, and for the social elevation of the people who accept its teachings and its truths. The great mutiny of 1857 has at least taught the English nation and its rulers this lesson—that to despise and reject Christianity is not conducive to the highest

interests, or to the good and peaceful government, of the vast populations over whom Divine Providence has called them to rule. Considerable and highly valuable changes had, however, of late years been manifest in the exercise of its authority by the East India Company. Education was fostered, obstruction to the progress of Christian truth had ceased, and the connection of the Government with the idolatrous systems of the country was yearly becoming less. Nevertheless, we rejoice in the assumption by the crown of England of the direct rule of this noble empire, and that Her Majesty has openly proclaimed religious liberty and her Christian principles in the conduct of its government. It had been well if that important State document, the Proclamation of Queen Victoria to her Indian people, had been more explicit as to the relation in which her Government will stand to the religious systems of the land; but events which have already transpired, and are yet sure to transpire, will constrain the adoption of a course which, while just to all, preserving the social and civil rights of all, shall be conducive to the spread of all truth whether human or divine. What the supporters of the Baptist Missionary Society desire from the Government of India in its religious relations with the people, is summed up in the following passage from the Petition of the Committee to Parliament:—"That the future Government of India shall proceed in the beneficent course of late years, and separate itself from 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 every 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."

The missionary events of the year may be briefly told. Over the whole of our north-western mission the evangelising work has been resumed. For many months the missionaries in Agra have renewed their visits to the bazaars and ghats of the city. Muttra has again echoed with the sounds of life. And Delhi—the scene of the Christian devotedness of Mackay and Walayat Ali—has received within its walls, not merely the conquering hosts of the armies of Britain, but the peaceful messenger of the cross, the preacher of pardon through the blood of the Lamb. Our highly esteemed brother, the Rev. James Smith, has taken up his abode in Delhi, and crowds already listen with deep attention to the words of peace which drop from his lips. The native church of Chitoura, and its pastor, are transferred to Agra, where nearly all the native brethren have obtained highly remunerative employment under the Government. At the request of the Committee, the Rev. R. Williams has tarried for a time at Allahabad, where many of our Christian friends, living formerly in Agra, have settled, through the transfer of Government offices to that place. Whether the Committee will eventually resume Allahabad as a station,

vacated ever since the departure from it, through debility and age, of their lately deceased brother, Mr. Macintosh, will be determined by the course of events. Gya and Patna, in the troubled districts of Behar, have also again been occupied. Thus, throughout the entire scene of the revolt, missionary work has been resumed. In Bengal, notwithstanding the excitement attending the progress of the war, the additions to the churches have been more than usually numerous. The present incomplete returns give one hundred and twenty-four baptisms, nearly one-half more than the ordinary average. Two new stations have been formed in Jessore, and one at the important town of Comillah, between Dacca and Chittagong. In Jessore numerous villages have invited the visits of the missionary, and in Backergunge the native churches are adding largely to their numbers. Educational labours, at Serampore College and elsewhere, have gone on as usual, only interrupted by occasional failure of health. The decease of our greatly beloved brother, Mr. Denham, has led to the appointment of the Rev. J. Trafford to the office of theological tutor; and in the general management of the college he will be assisted by the Rev. W. Sampson, and the members of the new council, the appointment of which was rendered necessary by the decease of Mr. Thomas and Mr. Denham. The Committee have further secured the services of a well-qualified English master, Mr. E. Dakin, for the conduct and improvement of the more strictly secular department of the college course of instruction.

With regard to the resumption of missionary labour throughout the country, the brethren speak as follows of the attitude of the people and of the prospects before them. Of Delhi, Mr. Smith writes:—"I try to make the city ring with the sounds of mercy. Crowds listen, and a sharp opposition has already commenced from both Hindus and Mohammedans, which shows that they are alarmed, and see their craft in danger." Of Muttra, Mr. Evans writes:—"Crowds of people flock around me in the bazaar, and they listen to the truth with more than usual attention and interest." Of Agra, Mr. Gregson writes:—"The people listen with great attention, and in as great numbers as ever. There is also an extensive inquiry after tracts and Scriptures." The missionaries in Benares say:—"Never did the people listen more attentively and orderly than they have done during this year. It has appeared as if a new spirit had come over them; their arguing has been of a more inquiring nature, as also the conversation of the visitors at the mission-house." Of Gya, Mr. Greiffe writes:—"There is a remarkable change in the behaviour of the people; they listen more attentively to the preaching of the word of God, and they inquire apparently more earnestly about the blessed truths of the gospel." Similar testimonies have reached us from many parts of Bengal, while in Backergunge and Jessore the word of the Lord has free course and is glorified. Calcutta at present seems to be the chief exception to these cheering statements, but even there we cannot doubt that prayer and diligence will have their reward.

The loss of our dear brother Mr. Thomas's services at the mission

press in Calcutta rendered necessary the appointment of a substitute. One every way qualified, both by early training and acquired knowledge, was found in the Rev. C. B. Lewis. Since his entrance on the office of Superintendent of the Press, he has conducted its affairs with great success and to the entire satisfaction of the Committee. Large numbers of Scriptures have been printed during the year. Mr. Wenger has proceeded far towards the completion of the Sanscrit version, and the third edition of the entire Bible in Bengali. Mr. Parsons has diligently pursued his revision of the New Testament in Hindi, and also finished an edition of the Hindi hymn-book, which is generally used throughout the native churches of all denominations of the north-west.

The only other matter necessary to mention, is the removal of the Rev. John Sale from Jessore, and his acceptance, with the entire approval of the Committee, of the pastorate of the Lall Bazaar church. It was fifty years on the 1st of January last since this place of Divine worship was opened by the eminent men of the Serampore Mission, and the day was suitably observed by a service of prayer and fellowship with Christ's servants of other denominations. It has ever been a scene of successful labour; and in commending their brother, Mr. Sale, to the Christian affection of the somewhat numerous church—European and native—assembling there, the Committee have hoped to foster the missionary spirit of its members as well as carry forward the work so effectually begun. The interests of the Anglo-Indian church of Madras have also received the attention of the Committee. Through the long-continued ill-health of Mrs. Page, the Rev. J. C. Page is compelled to return to this country, to the deep regret of all who have enjoyed his effective and fervent ministrations of the word of God. In the Rev. A. Claxton, of Mildenhall, Suffolk, the Committee have found his successor, and in a few weeks he will sail to the scene of his future labours as a minister of Christ.

AUSTRALIA.

The Society is aware that the supply of several churches in Australia with ministers has been sought at the hands of the Committee by various brethren in that important colony. The Rev. James Taylor, of Birmingham, was the first to go thither, and he was quickly followed by the Rev. Isaac New. These brethren have been followed during the year by four others, the Rev. Messrs. Slade, Sutton, Wilson, and D. Rees. It is with great satisfaction that the Committee learn that this movement has been eminently successful. It is true that the funds have been furnished by the Australian churches themselves, and it may be that the denomination at home has not taken the deep interest it should have done in the spiritual well-being of the rising kingdoms of the southern hemisphere; it cannot, however, but be a matter of thankfulness that our share in the

movement should have so far been successful. It may serve to stimulate the churches of this country to be always "abounding in the work of the Lord," seeing that he so graciously suffers not our work to be in vain.

FINANCES.

The financial position of the Society will not require any very lengthened report. A small debt of £286 Os. 11*d.*, in 1857, had accumulated to £932 18*s.* 3*d.* in 1858. This year there is a balance on the account in favour of the Society of £540 16*s.* The total receipts for 1858 were £22,946 15*s.* 10*d.* For the present year they are £26,513 1*s.* 3*d.*, being an increase of £3,566 5*s.* 5*d.* But this year £4,371 Os. 2*d.* have been donations towards the "Indian Special Fund," which, added to the sums received in 1858, has slightly exceeded the £5,000 originally asked for by the Committee. Deducting the special contributions, however, there will be a diminution of income, as compared with last year, of £804 14*s.* 9*d.* The receipts on Legacy Account have been much smaller this year than last, which leaves the contributions for General Purposes much the same. The Committee have not to lament over a serious falling off, nor have they to rejoice in a large increase. It is however worthy of notice, that the extra effort made on behalf of the Indian Special Fund has not interfered with the ordinary income. Meanwhile, the Committee are taking steps in concurrence with the pastors to carry out the system of organisation in the churches, far more effectively. It is intended to divide the country into districts, and appoint some one whose duty it shall be to foster existing organisations, revive those which have fallen into decay, and form new ones where none had previously existed. The experience they have had is but brief and limited; but so far it is very encouraging. It must take some time ere such efforts can visibly affect the Society's income.

The Committee are glad to report a considerable increase in the contributions to the work of translating the Scriptures, from the Treasurer of the Bible Translation Society. It is gratifying to observe that the churches are manifesting an increasing attachment to that Institution, on the success of which this Society is mainly dependent for funds to carry on a department of labour in which its missionaries have, especially in the East, been enabled to take a leading part. They urgently repeat the appeal of previous years. The necessity for this Institution is more obvious than ever; while its ever-growing demands of India, and the cost of a new version in Singhalese, in which considerable progress has been made, clearly show how important the Institution is. They earnestly commend it to the liberal support of their friends.

The Committee cannot allow the contributions to the Widows and Orphans' Fund to pass without special notice. This is the third year in which they have appealed to the churches to remember the widows and

orphans of their missionaries, and also their honoured brethren who have been obliged for a time to leave their stations, and seek renewed health in their native land. The first year the amount was somewhat under £500. The second year it was a little over that sum. This year it has reached £724 9s. 10*d.* It is a little singular that very few of our wealthy churches contribute proportionably,—some, indeed, not at all. The bulk of the amount received comes from the poorer churches. Is it that their poverty makes them more alive to the sufferings of others? But the heartiness of their response,—the letters which they send with their contributions, breathing a spirit so tender, lamenting the smallness of the sum, but rejoicing they are able to give at all, assuring the Committee that their doing it is a source of spiritual good, and awakens a deeper interest in the Society's operations,—are striking proofs that the plan, while relieving the ordinary funds of the Society from a severe pressure, confers a benefit on the churches themselves. May the more opulent of them be as ready next year to share in the honour and blessedness of this good work.

CONCLUSION.

The review of the year should awaken fervent gratitude to God. At home the Society has enjoyed peace; its supporters have responded most cheerfully to the appeals of the Committee for aid; brethren have presented themselves for the Lord's service; and they cherish the hope that the missionary spirit, far from being in a state of decay, is strong and vigorous with youth. The fields are white with the harvest, and our Master is beckoning us onward to other lands, where sin and darkness reign with unchecked power. The year has been one of eventful changes; but more especially marked by those prospects which have been opened for the future triumphs of the cross of Christ. Countries long closed to the heralds of salvation have thrown wide their portals, and invite the entrance of the Lord's people to bear to them the fruits of righteousness and peace. Let earnest prayer arise that the Spirit of the living God may descend on his Church in Pentecostal power, thrusting forth labourers into the great harvest field, and giving unwonted energy to his own Word, so that the enemies of the Cross may be subdued, and all the families of the earth be blessed in Christ Jesus.

NOTES AND INCIDENTS.

PROGRESS OF MISSIONS IN SOUTHERN INDIA.—We have as the fruits of missionary labour in Southern India and Ceylon:—1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction. 2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship. 3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ. 4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work. 5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures. 6. More than eleven thousand girls rescued from that gross ignorance and degradation to which so many of their sex in India seem to be hopelessly condemned. Here are the palpable evidences of the Divine power of the gospel; evidences which are yet destined to constrain many a heathen to abandon his idols and turn to the now despised and hated name of Jesus.—*Madras Herald*.

INSUFFICIENCY OF ROMISH MISSIONS IN CHINA.—The Jesuit Missionary, Huc, tells us of the numerous attempts made through a long succession of ages by the Church of Rome for the conversion of China, of the means employed, and the result which followed. The missionaries carried with them the ornaments of the church—altars and relics—to see if they would attract the people to the faith of their church. They sent Jesuits, physicians, mathematicians, artists, and men of science,—anything and everything but the Bible. This they never gave to the people. After all their occasional triumphs, Huc thus complains of the comparative failure of their efforts:—“The soil has been prepared and turned in all directions with patience and intelligence; it has been watered with sweat and tears, and enriched with the blood of martyrs; the evangelical seed has been sown in it with profusion; the Christian world has prayed forth prayers; and it is as sterile as ever. The religious ideas do not, it must be owned, strike very deep roots in this country; and the seeds of the Christian faith, cast into it in the earlier ages, appear to have entirely perished.” What a proof of the insufficiency of the priest without the Bible. These missionaries kept back the Scriptures. They gave them altars, relics, ceremonies half Pagan, half Christian, science, the arts; but they gave them not in their own tongue the word of God. No wonder that Huc had to complain of the continual unravelling of the work which the missionaries did; and that all they did had, from time to time, to be begun again.—*Rev. J. A. James*.

THE CRY FROM HEATHEN LANDS.—Let us take broad and deep views of the world still lying in darkness, guilt, and woe. Then contemplate the remarkable manner in which mighty obstructions to the introduction of the gospel are removed. What a change has taken place in Turkey, that now the banner of the Cross may be unfurled under the Crescent! Then pass to the Celestial Empire, and there the three hundred and fifty millions are accessible to the glad tidings of salvation. Then look at the changes wrought by the instrumentality of the gospel in the Society and Sandwich Islands, in India, and Africa. In view of such precious results we may well exclaim, “What hath God wrought!” Scan the wide fields already white for the harvest. Hear the numerous impassioned calls from nearly every part of heathendom, and not a few from nominal Christendom,—“We are perishing for lack of vision. We are told there is a dreadful hell; come, and tell us how to escape it.” These calls, borne upon almost every breeze, demand of the churches an increase of prayers, contributions, and efforts. Never was there a more hopeful period for the church to extend her aggressive movements. Never before were there so many indications that the Lord Jesus was about to have the heathen for his inheritance, and the uttermost parts of the earth for his possession.—*Rev. D. Thurston*.

HOME PROCEEDINGS.

PROPOSED NEW MISSION TO CHINA.

For some time past the question as to the duty of the Baptist Missionary Society, with regard to the recent openings for the diffusion of the gospel in China, has seriously occupied the minds of friends, and of the members of the Committee. Several urgent representations from many quarters, and especially the offer of a gentleman, a native of Holland, acquainted with the Shanghai dialect of the Chinese language, to go forth as a missionary of the Society, brought the question definitely before the Committee, and constrained a decision. Accordingly, at the meeting of the Committee on the 20th April last, after earnest consideration and prayer to God for guidance, the following resolution was unanimously adopted, and the subject ordered to be brought before the general meeting of subscribers on the 26th ult., for confirmation and approval. The necessity of our going to press prevents our reporting the issue of this reference; but there can be no doubt of the sanction sought being heartily given. At the present moment it is not possible to lay before our friends the plans to be pursued. These will have to be deliberately considered, and the locality of the mission carefully chosen. It will, moreover, be desirable to adopt, in the formation of the mission, all those arrangements which the experience of the past has taught us to be most useful and effective. We can do no more at the present moment, therefore, than report the resolution to which the Committee have come. It is as follows:—

“This Committee, having had their attention drawn to the great providential fact, that China has now for many months past been open to the introduction of the gospel, and that this fact constitutes an urgent call upon the churches of Christ to send missionaries to that great country, desires to feel impressively that this duty devolves in part upon the Society they represent; and they resolve, in humble dependence upon the grace of God, to address themselves solemnly to its fulfilment.”

ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the safe arrival in London of Mrs. Thomas and family, after a very pleasant though prolonged voyage. The Rev. J. Williamson, our long-tried missionary from Sewry in Bengal, arrived at the same time. He has laboured for more than thirty years in that heathen land.

QUARTERLY MISSIONARY HERALD.

The second number of this quarterly paper is now ready for delivery to the auxiliaries, and for distribution among the subscribers of the Society. The Secretaries will be happy to receive orders for its transmission to the different Auxiliary Secretaries, but request that the numbers ordered may not be in excess of the demand.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

THE MISSION TO CHINA.

APPEAL BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

At the General Meeting of the Subscribers of the Baptist Missionary Society, on the 26th April, the following was the resolution adopted with respect to the establishment of a Mission to China :—

“ That this meeting learns with much satisfaction that the late Committee have entertained the subject of commencing a Mission in China, and, coinciding with them in the conviction that the recent opening of that vast empire to the gospel constitutes a providential call upon our churches, in common with those of every other denomination, to attempt its evangelisation, intrusts the Committee now chosen to prosecute this design, and appeals to the constituents of the Society throughout the country to strengthen and encourage them to take some part, however humble, in this great and blessed work; and that a fund be opened for this purpose, its proceeds to be specifically devoted to this object.”

In prayerful dependence on the guidance and blessing of God, the Committee, therefore, announce the opening of a SPECIAL FUND FOR THE PROSECUTION OF A MISSION TO CHINA.

Till the year 1842, regular efforts for the evangelisation of this great empire by Protestant missionaries, were confined to the floating population of the islands of the contiguous archipelago. In that year, as the result of the first English war with the Chinese Emperor, five cities on the seaboard were opened to their residence and labours, but the country itself still remained closed.

By the recent treaty the advantages of residence have been extended to nine other cities. In the country around them, amid the many millions which throng every stream, which traffic in every mart, which cultivate the plains and even the mountain-tops, the English missionary may travel without molestation, preach without hindrance, settle without opposition, set up a house of prayer, and form classes for Biblical instruction. The converted native may henceforth profess his faith in Christ Jesus without fear of the penalty of death. In the emphatic words of the Rev. John Angell James, “ CHINA IS OPEN!—open from one end to the other for the introduction of the gospel !”

And China is the home of *three hundred and sixty-seven millions of men*, of whose religious condition it may emphatically and literally be said, they are without God and without hope in the world.

The difficulties of language have diminished before the ardent toil of the servants of Christ. No nation possesses so large a class of readers by whom one character is understood; and the Bible is translated and ready for their use. The first stones of the temple have here been laid, and many true converts evince the power of the cross to save and sanctify. Chinamen have begun to announce the good tidings to their fellow-countrymen. Caste does not exist, as in India, to create an obstacle to the spread of Christian fraternity. An advanced and ancient civilisation adds its attractions to the work.

Such, in a few words, is the nature of the call addressed to us, in the Providence of God, to give the gospel to China, to unite with other sections of Christ's Church in going up to possess a land which the Lord our God has given His Son for an everlasting inheritance.

"The day is about breaking on China, and we are on the eve of glorious times," says a China missionary; "for the barriers are broken down, and the doors are flung wide open." Shall we not enter? The answer depends on the liberality, the consecration, the prayers, of the churches, and of every true and faithful Christian.

What is now done must be done independently of the general funds of the Society, and so as not to injure the annual income. May we, therefore, ask of our friends, for this especial work, *a contribution in addition to their ordinary gifts*, and the employment of their kind influence in the circles in which they move?

Although no appeal had been issued, we are permitted to announce the following contributions:—

		£	s.	d.
Sir Morton and Lady Peto, a permanent increase to their annual subscription of £50 per annum.				
Mrs. Blair, Bridge of Allan	... .. donation	100	0	0
C. B. Robinson, Esq., Leicester	... .. do.	100	0	0
Ditto, annual subscription	... ..	50	0	0
Rev. Edward Steane, D.D.	... .. do.	50	0	0
C. Youngman, Esq., Barton Mills	... .. do.	5	0	0
John Sprague, Esq., Exmouth	... .. do.	5	0	0
William Burford, Esq., Entwistle	... .. do.	5	0	0
"Cymro," by <i>The Freeman</i>	... .. do.	5	0	0
P. N. M.	... .. do.	5	0	0
Mrs. Leader, Abingdon	... .. do.	5	0	0
Miss Adams, Exeter	... .. do.	5	0	0
Mrs. Risdon, Birlingham	... .. do.	2	0	0
Mrs. Edmunds, Brompton	... .. do.	1	1	0
Mr. John Balls	... .. do.	1	0	0
Mr. Reynolds, Windsor	... .. do.	0	10	0
Rev. W. F. Burchell, Rochdale, by <i>The Freeman</i>	... .. do.	0	10	0
A Widow	... .. do.	0	5	0

THE ANNUAL MEETINGS.

WE have to report, with thankfulness, the issue of the Annual Services. The arrangements made were carried through without lapse or interruption. The attendance at the various meetings was large throughout, the interest well sustained, and general satisfaction expressed. The conjunction of Easter and the general election, to some extent, doubtless injured the collections; but otherwise did not operate on the numbers frequenting the various services.

The anniversaries commenced with the usual meeting for prayer. Dr. Steane presided. The prayers were earnest and devout, and it was felt that a season of refreshing had been enjoyed from the presence of the Lord.

The attendance and collections at the sermons throughout the metropolis were of an average character.

At the meeting of subscribers, a lengthened conversation took place on the stationary character of the income of the Society. The general result seemed to be, that a more systematic effort was required throughout the churches to obtain a permanent and substantial increase in the ordinary income, ever liable to be affected by the special appeals which from time to time arise. Arrangements are in progress which will, we trust, have this beneficial result. As we

anticipated in our last, the action of the Committee, with respect to the commencement of a mission in China, was cordially approved, and the new Committee was instructed to undertake this arduous enterprise. The resolution, and an appeal founded upon it, will be found on the previous page.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Acworth, Rev. James, LL.D., Bradford.
 Aldis, Rev. John, Reading.
 Allen, Joseph H., Esq., Aston Clinton.
 Benham, J. L., Esq., London.
 Birrell, Rev. Charles M., Liverpool.
 Brock, Rev. William, London.
 Brown, Rev. J. T., Northampton.
 Brown, Rev. J. J., Birmingham.
 Burchell, Rev. W. F., Roehdale.
 Cartwright, Rich., Esq., London.
 Chown, Rev. J. P., Bradford.
 Dowson, Rev. Henry, Bradford.
 Evans, Rev. B., D.D., Scarborough.
 Gotch, Rev. F. W., M.A., Bristol.
 Harris, R. Esq., Leicester.
 Haycroft, Rev. N., M.A., Bristol.
 Heaton, William, Esq., London.
 Landels, Rev. W., London.

Leechman, Rev. J., LL.D., Hammersmith.
 Manning, Rev. S., Frome.
 Middleditch, Rev. C. J., London.
 Mursell, Rev. James P., Leicester.
 Newman, Rev. T. F., Shortwood.
 Pewtress, Thomas, Esq., London.
 Pritchard, Rev. John, Llangollen.
 Robinson, Rev. William, Cambridge.
 Russell, Rev. Joshua, London.
 Smith, W. L., Esq., St. Albans.
 Stevenson, George, Esq., London.
 Stovel, Rev. Charles, London.
 Tucker, Rev. Francis, B.A., London.
 Vince, Rev. C., Birmingham.
 Watson, William H., Esq., London.
 Webb, Rev. James, Ipswich.
 Wheeler, Rev. T. A., Norwich.
 Williams, Rev. B., London.

Truly missionary sermons were preached by the Rev. J. H. Hinton, M.A., and the Rev. J. P. Chown, on Wednesday, the 27th. Mr. Hinton's text was 1 Cor. i. 21. Its chief features may be given in the emphatic motto, "Every convert a preacher." Mr. Chown's text was the Lord's command, "Go ye, therefore, into all the world, and preach the gospel to every creature." The discourses were eminently calculated to guide and stimulate the missionary spirit.

The meeting at Exeter Hall was very largely attended, under the presidency of the Earl of Carlisle. In a very effective speech, marked by its tone of earnest piety, and knowledge of the history of our Missionary Society, Lord Carlisle at once served the cause of missions and gave a character to the proceedings of the day. From the excellent speeches delivered, we proceed to give the following extracts:—

CHRISTIAN CATHOLICITY.

I am addressing, for the most part, the members of the Baptist Missionary Society—and yet many of you will be aware that I myself belong to another religious fellowship, differently constituted and governed, with many differences of form and ritual, with some differences of opinion and principle; and I do not dissemble that I by no means lightly estimate the merits of my own religious community, and that I feel that my primary and current obligation would lead me to sympathise and to share both in its domestic ministrations and in its missionary exertions. Yet, at the same time, I feel that there are subjects, and there are undertakings, in the presence of which all minor distinctions and all subordinate differences become absolutely pale, faint, and colourless. I do not say that they disappear wholly from our view, or cease to influence our conduct; but, like the stars in the sky of the morning, while they retain their allotted spheres, and even

their own intrinsic lustre, yet, in the presence of such views and feelings, we take no longer heed of them in the full blaze of the day. So I feel that when our thoughts are directed to eight hundred millions of heathens, we can no longer dwell upon such topics, important as they may be, as the precise period of baptism, or the method of ordination, but that we must feel it to be the paramount call upon us to win souls to Christ, and enlarge the boundaries of his kingdom.

Earl of Carlisle.

THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

I cannot forget that the Baptist Missionary Society has borne no obscure or ignoble part in the history of Christian missions. I cannot forget that it has chosen for its own fields of labour the most arduous, the most exposed, at times the most apparently hopeless, posts in the glorious warfare; and that it has, on more

than one occasion, found itself, if I may use the term, leading, as it were, the forlorn hope in the gospel sieges—at all times alike with the same unmoved attitude, and the same unblenching front, meeting the opposition of the day, whether that opposition which it had to encounter manifested itself, as in the earliest days of the Society, in the form of unsparing ridicule from wits and from reviewers, or, after a long interval of devoted and indefatigable service, in the more appalling form of mutiny, havoc, and bloody massacre. Such has been your career of fiery trial at all times in the annals of this mission, beginning with your first establishment at Serampore, under the honoured championship of Carey; thence, as the official and imperial hostility gradually subsided, through a series of hard-fought struggles, sometimes in connection with other Christian communities, sometimes foremost or almost alone. I may refer to the unremitting efforts to abolish suttees, now happily crowned with success; to the permission for widows to marry, more recently achieved; to the continuous protest against caste, I hope now in the process of achievement; to the establishment of native schools; to the diffusion of printing-presses; to the translation into, I believe, more than thirty Indian languages and dialects, of the New Testament;—to all these processes, carried on with singular constancy and faithfulness, till, in the midst of these healing and promising operations, which seemed to indicate tranquillity and to predict progress, out burst that fearful crisis which shook the pillars of the State, and plunged so many domestic households into terror and misery. Well, in the midst of these fearful scenes, this, your Society, had its own conspicuous martyrs, both British and native—both male and female. So that, as I indicated before, it may be truly said, that your Society has borne a faithful, consistent, and unflinching witness, from the laying of the first stone or foundation of Serampore, to the storming of the blood-stained ramparts of Delhi.

Earl of Carlisle.

THE FUTURE OF EUROPE, AND OUR DUTY.

It is impossible, it seems to me, to consider the present state of the world, especially of our European portion of it, without feelings of deep anxiety, suspense—I had almost said of awe. I know that every one ought to feel scrupulous, and even timid, in venturing upon the domain of unfulfilled prophecy. I only mention what follows as a mere matter of fact. Having been for some time past led to compare the train of passing events with

the various schemes of interpretation set forth by different authorities—whose very variety and wide divergency, I will say, ought, at least, to inculcate modesty and moderation of men—yet no later ago than last year, I came to the conclusion that all historical coincidences seemed to point to the speedy close and consummation of prophetic announcements, if it had not been for one feature which was then wanting, and that was the appearance of three separate powers upon the territory of the old Roman empire, and the outburst of strife and war among them. I mention only what struck my own mind while we were still indulging fond prospects of continued peace and growing prosperity; I do not strain any allusion to the events upon which we are hanging with such breathless suspense. The issue will explain its own meaning, and teach its own lessons. But whilst I trust, as a nation, we shall find even here an additional motive, if any such could be wanting, for keeping ourselves, as long as we possibly can, free from all interference in the guilty and unhallowed strife, I will only remind you, as individuals, each in your own personal sphere of influence and action, that you are alike best fulfilling the magnificent behests of prophecy, and also what is a matter of still closer personal concern to you, you are complying with the plain commands of Christian duty, when you do all that in you lies to spread the knowledge of the everlasting gospel, to teach the ignorant, to civilise the savage, to soften the cruel, to dry the tears, to enlighten the consciences, to kindle the hopes of mankind, to justify the ways, and to promote the glory of God.

Earl of Carlisle.

THE MISSION AND ITS MISSIONARIES.

Having ever recognised the moral grandeur of the missionary enterprise, I have felt it to be the highest honour that God could confer upon me to be allowed to preach the gospel to the Hindus, and next to that the honour of being associated with the Baptist Mission, because it originated in the deep love of God, was matured in pure Christian principles, and is transparently honest in all its organisations and in all its agencies. Its founders and pioneers were men great in the love of God, heroic in their self-denial, and ennobled by their achievements; and their successors have not been unworthy of them. I have known them now for twenty years; not one has failed through defect of character; not one has been allured by the blandishments of wealth. Though not surrounded by much of this life, yet they have been faithful to their mission and faithful to their God; and there is one

gentleman on this platform who gave up an honourable and lucrative profession to sustain the character of a Baptist missionary, and he has well and honourably sustained it for the long period of forty years. I must admit, there is something due to the Secretary and the Committee of the Society for their kindness and sympathy and consideration. They have ever recognised the individual responsibility of the missionaries; they have left them to work untrammelled, and with as much freedom as is compatible with the responsibility of that Committee to the Christian public. Having, then, been sustained for twenty years, having been permitted to realise my fondest hope, I feel grateful. I desire to express that gratitude; therefore, my Christian friends, let me entreat you to lay no ruthless hand upon the mission; mar not its beauty; diminish not its usefulness; but, as a flower of heaven, cherish it kindly and tenderly.

Rev. T. Morgan.

THE REVS. J. THOMAS AND W. H. DENHAM.

There is allusion in the report, though I do not think it has been read, to our departed brethren, Thomas and Denham. I knew them well, and I have much pleasure in echoing the sentiments of the report respecting them. Brother Thomas occupied a central position with regard to his brethren. He was, indeed, eminently judicious in council, he was honest in purpose, sympathising in trial, excellent in character, and characterised by unwearied labours; and, above all, he was the peacemaker, and "blessed are the peace-makers" wherever they are found. With regard to our brother Denham, I have only to contrast what Serampore College was twenty years ago with what it is now:—its halls were silent, its walls dilapidated, but our brother, by the noble generosity and through the cordial and hearty co-operation of that noble-minded man, Mr. Marshman, succeeded in restoring the college to its pristine architectural beauty. And within its walls he realised, as far as he could, all the intentions of its original founders; and in the accomplishment of that great purpose, few know the toils, the cares, the difficulties, the anxieties he had to encounter. But he braved them all. If he had a fault, it was too strict an abnegation of self. All that he had, body and soul, life and death, he consecrated unreservedly to the mission and to his God.

Rev. T. Morgan.

WHAT DOES INDIA WANT?

Admitting that the Government is as

perfect as it can be, it is admitted by all that there is one element essential to the well-being of the people, and that is—the gospel. And it is equally admitted that it is not desirable for the Government to assume the functions of the church. In fact, it would be most unkind. The Government of India has more on its hands than it can well do. It has but two things to do, and if it could do them it would be entitled to the lasting gratitude of the people of India. That is, in the first place, to make a good road, and in the second place to appoint a stout, honest constable that will not be bribed. These are the two things which the Government ought to do.

Rev. T. Morgan.

NATURE OF HINDUISM.

Hinduism is not a system, but a living embodiment of every system that ever was inspired by the prince of darkness. Systems, which in other countries have grown up and flourished and died away, in India have attained a gigantic growth like the banian tree; but not beautiful like the banian tree, rather like the fabulous upas tree, distilling poison, sterility, desolation, and death all around. There is not throughout India one correct idea of the nature of God. We are told that he is a being without a single attribute. If you can understand that; it is more than I ever could. Therefore the Hindus say, "We must have an image, a visible object to look upon ere we can worship him." We are told that matter is eternal, and that spirit is eternal. We are told that all within the cognisance of our senses and mind itself is only an emanation of God, and that there is about the mind an illusion which hinders us from seeing all that. And, consequently, the Hindu, the most common and most ignorant man, will tell you, "I have no individuality, therefore I can do neither good nor evil. God, like a man playing upon a fiddle, does what he likes with me." There is not again one correct idea of the moral nature of God. We say God is a being of infinite perfection, and therefore cannot sin. The Hindus say, because he is supreme he can do what he likes. He can commit any crime and any atrocity. There is not between all the millions of India and the eternal God any connection. There is no praise, no love, no adoration. And why? Because this idea is floating before the popular mind, that there is no favour to be had from the gods without propitiation, there is no propitiation without a gift, and no gift can be offered but through the Brahmia; and it is through the Brahmin

that God is robbed of all the honour, and the people of their substance. Mark that. No man feels he has anything to do with God. He brings his rice, or anything else, and puts it down. The Brahmin takes it and gives it to the god, and there is an end of the matter. There is not about the Hindu system any idea of holiness. It is true the elements of sin exist in all countries, but in your country there are also the elements of holiness. In the lowest depths of London, people know that there are holier and better men than themselves existing; and though they are low down in the deep darkness, they can see the light shining above them. But in India all is bad; the gods are bad; holy men even are wicked; all around are wicked; all is one putrescent mass throwing out miasma, and malaria, and death all around, just like your Thames last summer.

Rev. T. Morgan.

THE FUTURE LIFE OF EASTERN NATIONS.

The Hindu has before his mind not the idea of eternal life, but nothing but a continued succession of births, being whirled and driven all through the revolution of ages like a feather on the mountain torrent. The end of all Hinduism is absorption into the Deity—the loss of individual consciousness. And turn to the Buddhists, of whom there are 500,000,000. They have no God; they believe in merit; and they believe in reference to an hereafter—what? Oh how dreadful is the thought! Here are 500,000,000 human beings whose only hope of heaven is extinction—annihilation—like putting out the light. Look at that broad fact. With the glorious light of heaven shining upon the path of immortality, can you look upon all these beings without a feeling of pity and compassion? Oh! how great and glorious is the truth that we have to convey to India. When I understood all this, I used to feel, “There is one sentence in the Gospel worth conveying to India and to China, and that is, ‘Eternal life.’” Oh! for the trump of an archangel: I would stand on the brow of the Himalaya, and proclaim to the teeming, panting millions, “Christ Jesus, whom to know is life eternal.”

Rev. T. Morgan.

NO TRUTH IN INDIA.

There is no truth in India. Examine the theology and the ethics, the geography and the astronomy, common amongst the people—all are false. Go into the courts, and ninety-nine cases out of a hundred are supported by perjury, not by the vile and despicable, but by the most respectable. If

it were notorious that the most respectable man in or out of Calcutta supported his case by perjury, it would not endanger his reputation: but if a friend were to ask him to go to court to swear to a falsehood, he would suffer if he did not do so, because he would not oblige a friend by doing an action that cost him so little trouble. There may be men that would not do this; but the best Hindu that I ever knew was a Brahmin, and I asked him the simple question, “Would you go to court to swear a falsehood?” “Of course I would,” he said. “I would go and swear anything to oblige a friend. Do you think I am such a cruel man—that I have no benevolence about me? Of course, I would go and swear for a friend. I would not injure a man; but I would get a man away from the hand of the magistrate, if I could.” Young men will come to my office; I know nothing about them, and they will ask me to write down that I know them to be moral, and honest, and intelligent, and clever, and everything in the world; and when I will not do it, they are perfectly amazed. “We were told you were a benevolent man, a kind-hearted man; you are a man of God, everybody takes your word—then why refuse to do it?” I say, “I cannot write a falsehood; I know nothing at all about you;” and they seem amazed.

Rev. T. Morgan.

CRUELTY OF HINDUISM.

There is absolute cruelty throughout the whole system. A Hindu, it is very probable, would not take away the life of a cobra; but he would burn his mother, if he could get away from the Government, to-morrow. A Hindu would not tread upon an insect; but he would kill his daughter, or throw her to the crocodiles. When the cow is sick, she is let loose to do what she likes; but when the mother is sick, she is carried away to the banks of the Ganges, and exposed to the dews by day and night; and if she will not die, they can put mud in her mouth, and put her in the way of the tide, and away she goes. When the cow recovers, there is rejoicing, and the Brahmins are invited to a very great feast; but should the mother, or the wife, or sister, by any chance escape and come back to her own house, she is told that she is dead, or ought to be dead, and is spurned from the door as a fugitive and a vagabond, and she has nowhere to go; they will not have her back again. Then the Brahmin, the gentle, mild, soft Brahmin, has thought it necessary to surround his divinity, by pouring melted lead and boiling oil and hot iron down the throat of any man who will insult him by attempting to speak to him

or instruct him. Again; cruelty pervades the whole society, because caste prohibits all interchange of the amenities of life. A man travelling lies down under a tree; the people of the village say, "He does not belong to us, he does not belong to us; we dare not give him a drop of water, we should take away his caste." The man will not take it, he will die rather; for it is better to die than to lose his caste. I go to a large town where there are twenty thousand people, and preach all day; when the evening time comes, I cannot get a house anywhere, because if I were permitted to enter, it would defile it; consequently, the best thing I can do is to go to the bullocks' house, where the travellers' bullocks are kept, and sweep it out and lie there—not because the people are unkind to me, for they would have been really glad to have obliged me, but such is the horrible spirit of caste, that they cannot exchange the amenities of life.

Rev. T. Morgan.

CONDITION OF HINDU WOMEN.

Seeing before me so many of the mothers and daughters of England, I may be permitted just to allude to your honoured position, and the wretched and degraded position of a Hindu woman. She is spoken of in the Shasters in the most degraded and libellous terms; all confidence in her is prohibited as an act of unmitigated folly; and it is said, in the laws of Menu, if a husband is destitute of all good qualities, and possessed of every evil quality, yet a wife will revere him as a god. She is married in infancy, and should her husband live, there may be a gleam of sunshine, or it may be altogether unmingled bitterness; and there are thousands and thousands of baby widows in Bengal. The noble Chairman said, an Act has passed in order to permit the Hindu widows to marry; but they do not want to marry; the Hindu laws are older than ours. The Hindu law says a daughter is a gift that can never be made twice. Rammohun Roy tried it, I suppose, for twenty-five years. I have been over all the districts where he lived, and over his estate, and the people all laugh at him for his attempt to get a widow to marry. Here and there one may marry, but the feeling of the people is so strong that they must have a stronger element still than an Act of the Legislative Council. We must bring the power of the gospel to bear on the minds of the population. And in reference to education—it is all very well to be told that a Hindu can be a mathematician, and that there are some young women about Calcutta who can read. Amongst all the masses of the people, to

learn to read is disreputable; and no respectable woman would have it known that she has learned to read. And, moreover, they are told that if they learn to read, their husband will die. And more than that, Hindu gentlemen say that reading and writing are incompatible with the life of drudgery to which the Hindu woman is doomed. All that a woman has in the way of change is to go out, young and old, mother and maid, upon a long weary pilgrimage, to see and observe—what? It is called religion, but it is not religion; it is not morality; it is not amusement; it is vile, unpronounceable, unparalleled; it is an infernal evil, there is nothing like it; the devil never succeeded in corrupting the human mind so effectually. Then turn to the Hindu widow. I will give you an answer that was once given to me. I asked, "What is done with the Hindu woman when her husband dies?" They said, "We take away all her ornaments, all her clothes, and make her sleep on the floor, and partake of the coarsest food; we make her the drudge of all the house." "How long will she live?" "Perhaps seven years." "Why do you do that?" "Because you will not let us burn them; if you would remove that law, we should burn them all, and that would be better than letting them live." Oh, these poor women are unmistakable. There you see them carrying heavy loads, fishing in filthy pools. Look at their countenance, is there one joyous emotion? Their very soul is withered within them. Oh, how long shall this dark, this dreadful, weary night last! Shall not the Hindu widow be told that the eternal God is the God of the widow? shall she not be told that there is a Saviour who pitied the widow of Nain? Oh, yes, the night is passing away, the day is dawning; light is beaming upon that dark, cheerless, joyless home; and the widow's heart shall sing for joy.

Rev. T. Morgan.

ENCOURAGEMENT.

I remember, when I first went to India, it was then a common thing for a man to take a tract, tear it up into small pieces, and fling it in my face. Now, when I go to a village, forty, or fifty, or sixty miles from Calcutta, they bring out a chair, if there is one, or their best mat, and spread it under a tree, and all the men, women, and boys come out, and I tell them about Jesus Christ, and answer their questions, and they give me a very hearty invitation to come again. There is one town where I have often been. I suppose there are 20,000 people there. I have preached several hours in the day, half an hour at

each corner. There was an immense crowd, and they have quarrelled where I should stop. One man has said, "Come to my shop, that is the best place;" and another, "Come to my shop;" and as soon as they have found a wily Brahmin, throwing out his wily net to catch me, they have said, "Now get your answer ready; put him down;" and I have been too long in India to be caught in this net, and I have succeeded in giving an answer to the satisfaction of the people; and then the Brahmin would go away, and the people would shout with joy because the Brahmin had been defeated.

Rev. T. Morgan.

HEATHENISM A DISHONOUR TO GOD.

We shall find, I take it, in all systems that are not based upon the truth as it is in Jesus, the two grand elements existing now, as they have ever existed in the world, of dishonour to God and of misery to man. You have heard those thoughts brought out briefly this morning. Sin is the transgression of the law, and the transgression of the law of necessity involves disrespect for the authority which has enacted the law. How grievously, then, is this dishonour done to God in the systems which are now rampant in heathendom, and which we seek to overthrow! There is not an attribute of His nature which idolatry does not insult. It is insulting to his unity, for it has its gods many and its lords many; and the hardihood which can deify at all may multiply its deification at its pleasure. It is insulting to his spirituality, for these rabble deities are inflamed with human passion. It is insulting to his omnipresence, for they are only of local supervision and authority, and are powerless save at their own peculiar shrines. And it is especially insulting to his holiness, for they are but the embodiments of the most monstrous passions and vices, and are gigantic only by being exalted in evil. It is manifest that it must be so; the framer of an idol must make it after some type, and he knows no higher type than his own. Every idol, therefore, is in some sort the photograph of the nature of its artificer. There is a twofold working. The man conceives of his own nature, weaves its propensities and impulses with attributes, exalts it into a god, and then sets it before him as the model after which he would aspire. First, the man looks at it, and it is altogether such a one as himself; then, by inevitable assimilations, they that make them are like unto them, and so is every one that trusteth in them. There are two thoughts that have pressed very forcibly upon my own mind, which I think will deepen our estimate of this dishonour.

The first is that there is a gradual degeneracy even in error, in each succeeding type. Where are the exquisite statues and immortal verse, in which ancient paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the green wood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of ancient Greece and Rome. No temple, even amid the gorgeous superstitions of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus of the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more misshapen and hideous than its predecessor. And as in the past, so in the future. We do not expect that the dark river by rolling longer will filtrate itself at last into a pure and pleasant stream. We watch it in its course, as it becomes more feculent and sluggish as it flows, until we lose it in the far-stretching darkness.

Rev. W. M. Punshon.

THE GUILT OF HEATHENISM.

We have been accustomed, I fear, sometimes to look upon the cruelties of superstition and the idolatries of heathenism as abstractions merely, and as such we have denounced them; but think of them as the embodiments of human thought and of human feeling, and the mass of guilt becomes appalling. But it is not the censor, it is the mind that flings it; it is not the fetish rite, it is the mind which is satisfied with these abominations, and rejoices in this stream of blood; it is not the idol, it is the mind that crouches to it, that gives to the worship all its reality and its life. Now, think of this vast mass of mind—mind fashioned in the image of God—mind capable of enjoying God—mind heaving and stretching with immortality—think of all this vast mass of mind in rebellion, given over to other authority, and heedless of the Jehovah by whom it has been so fearfully and wonderfully made. And, mark, it is not, my lord, a distant nature, a nature alien from ours, and with which we have only a constrained and conventional sympathy. It is *our* nature, *your* nature and *mine*, that is thus foully polluted and impure. It is *your* nature which lifts that frantic hand, and scatters fire-brands, and arrows, and death. It is *your* nature which, to propitiate a deity that has no

existence, swings upon that torturing hook, or is crushed beneath that rolling car, or sits moveless and mute by the wayside, blind to the beauty of the landscape, deaf to the harmony of sound. It is *your* nature which bends crouched and craven before that grinning idol—immortal mind, created in the image of God, in dishonoured prostration before a thing that is nothing in the world. It is *your* nature that crowds yon lazarus-house, and taints the troubled air from yonder slave barracoon, and pours out its life to furnish those drink-offerings of blood. It is *your* nature which in those jungle-prowlers, deems murder to be a moral duty, and estimates its hopes of immortality, as the Indian warrior does his valour, by the number of scalps with which, it can swell its victory. It is *your* nature and mine that is thus foully polluted and impure. I am sure that every Christian heart must be stirred to its depths by the recital, and every Christian tongue must swell its utterance with those who, beneath the altar, cry, burdened and imploringly, unto God, "How long, O Lord, how long shall the wicked triumph?"

Rev. W. M. Punshon.

THE MISSIONARY'S WARFARE.

In the progress of our enterprise, we war necessarily, sometimes, against the sordid, sometimes against the sensual interests of men. We assail the vested interests of cupidity and shame; hence we stir up against ourselves enmity. The voluptuary does not like us; the mammon-worshipper looks askance at us; the slave-dealer honours us with his hostility. We stir up against ourselves the rancorous competition of the still numerous class of craftsmen who are making silver shrines. And, then, we must not forget that we war against systems enfibred around the hearts of nations, and interwoven with their political existence; systems garrisoned by prejudice, systems fought for by astute and veteran defenders, systems magnificent in furniture, systems venerable for age; and then, chiefest of our difficulties, we find in the heart of every man we go to benefit a natural and inveterate enmity. It is no easy thing, then, when these our difficulties are considered, to convert the world.

Rev. W. M. Punshon.

MISSIONS AND PUBLIC OPINION.

People cannot ignore the great missionary cause now; they must either support it or oppose it; there can be no affectation of indifference to it. Now, that is just what we want. The keen reasoner, the subtle investigator, the antiquarian

scholiast, we invite them forward, and we put our cause before them as we have disinterred it from the darkness of ages, and we say, "Tell us whose is that image and superscription?" Ah, full well we know that the labours of years will only show the mark of the mint more clearly—will only bring out into broader relief the image of the sovereign—and that the old, old legend, "Go ye into all the world, and preach the gospel to every creature," will shine out distinct and brilliant upon the lettered gold. Then it is a marvellous thing how public opinion has veered round in our favour—not that we care very much, my lord, for that, it is part of our mission to create public opinion. But as it is as well to have everything favourable when we can without any compromise at the expense of principle, it is an encouraging thing to find that public opinion has veered round so much in our favour. The scurrilous review, the invective, the badinage, the imputation of sinister motive, which in the earlier periods of our history were the current weapons, where are they? There is not a reviewer in the land, who dares write an article like that Sydney Smith wrote in *The Edinburgh Review* many years ago. Not that the world likes us any better than it did, not that the enmity of the carnal mind is a whit subdued, but there is a distant respect even for the hated thing. Men are beginning to find out that we are consistent in our evangelism, that aggression and progress are integral parts of Christianity. The infidel rails yet—of course, it is his right and his trade; but men draw off from him—they give him "ample room and verge enough." He continues in his railing and in his ribaldry alone. There are no Christian objectors to missionary enterprise now.

Rev. W. M. Punshon.

SIGNS OF DECAY.

There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurers than they were a while ago. They are maintaining their power by sleight of hand rather than by the potent influence which superstition used to have upon the mind. The religion of China, if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart as some Egyptian mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty; but chip the lid off, and let the air breathe upon it, and, like other mummies, it crumbles into rotteness and

dust. Then the gorgeous superstitions of India have, on the confession of their votaries, ceased to aggress, and can hardly hold their own. Mohammedan empire and Mohammedan faith, twin-births of disaster, are ailing and shall die together. The Papacy dreams yet as insanely as ever it did. It is the most wonderful somnambulist that the world has ever known; but its reign is over. The city of its harlotry and its pride will speedily be overthrown, and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy decrepitude and dismay! Everywhere in the army of Emanuel the renewal of youth and the immortality of hope! Men begin to walk with firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of the significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, though the earth rock beneath us, though there be a shattering among thrones of power, though the world should be desolated successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings,—

“ Whatever kills the world befall
A pledge of endless good we call,
A sign of Jesus near:
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant Lord appear.”

Rev. W. M. Punshon.

A NEW ERA FOR INDIA.

As Englishmen and as Christians, we are occupying a new position in India. We have begun a new period of life and a new period of duty. The men that sought to take our lives and to destroy our religion have all passed away, ruined, exiled, or dead. The great Brahmin army of Upper India, the stronghold of caste, the great bulwark of Hinduism, that stood in the way of the progress of Western civilisation, of sound knowledge and education, of evenhanded justice, and, above all, of the gospel of Christ, has, in the endeavour to ruin the influence of Christianity, only swept itself away, and we may well hope that its influence will never be restored. And, while they have gone into darkness, there are other openings now made for us, and we see societies occupying new stations even in positions that they never occupied before. Our brethren of the Church Missionary Society, with great enterprise and energy,

have taken up a new station in the city of Lucknow, and our American Methodist brethren stand side by side with them, and have resolved to establish a large number of missionary stations in the whole of the province of Oude. Shall we not rejoice, then, at these signs of progress, and shall not we at home endeavour to do more than we have ever yet done to sustain the hands of our brethren, and encourage them to go forward, and bid them God speed, with the earnest determination to sustain them to the very last? And then there is one change, my lord, that we cannot forget—a change that has taken place in the Government of India—too important in its influence, and, I think, so fruitful for good, that in our missionary meetings it becomes us to recognise it with thankfulness. We should never forget, at least in this Society, the death of that great East India Company, who, in the days of the Society's youth, voluntarily stepped forward as such a bitter enemy, and desired to stand between the welfare of the souls of the Hindoos and the efforts of our brethren here. We should never forget how for years they persecuted missionaries of this Society, and hunted others—Americans—from the land, resolved, if possible, to prevent them from ever opening their lips on the glorious theme of man's redemption. The East India Company has had a great history. Raised from the low level that it once occupied of traders cringing before native princes, it has become a race of kings, and has built up a kingdom and an empire that has gradually grown higher, broader, deeper, until it has absorbed a population six times as numerous as the population of our ownland. The story of the Company contains the history of many a brave deed—of many an earnest action—dictated by high principle, self-denial, and true devotion of heart. The story of the Company contains many a record of a wise law; and, above all, the victories of the Company, in the cause of humanity, during the last twenty years, ought never to be forgotten. They have endeavoured to put down infanticide as well as the Suttee; to put a stop to human sacrifice among the Khoonds; and in other parts of the country they have endeavoured to step forward in the cause of humanity, in opening the way for the legal re-marriage of widows; and they have endeavoured to improve their courts of justice, to supply all the large towns with hospitals and dispensaries, and, in a small degree, to improve the education of the people. But they have committed great crimes. They have stood forward ashamed of their own religion, deeming it an element of weakness in their Government, instead of strength. They voluntarily came forward as the pa-

trons of idolatry; they stood side by side with Brahmins in presenting offerings to the shrines and temples of Hinduism; they sought to put a stop to the gospel, by hunting missionaries from the land, and therefore they deserve no panegyric at our hands. And, although we are Englishmen, and now that they are abolished can afford to be generous as well as just, as Christians we cannot but rejoice that the accusers of our brethren, who sought to interfere between them and their labours, have been swept away, and have met with the punishment that was justly deserved.

Rev. J. Mullens.

EUROPEANS IN INDIA IN THE PAST.

Look at the different English population that we have in India now from what we had in former years. When good Dr. Carey first landed in Calcutta, there was living in that city an Indian officer, well known amongst his colleagues, Colonel Stewart, whose house was full of Hindoo idols, and who, every day, was accustomed to go down to the banks of the river, clothed like a Brahmin, with the sacred thread round his neck; and there, for two hours, every morning, he would make the little mud idols that he worshipped, and repeat all the prayers, and all the sacred texts, that any Brahmin would then utter, every day. Colonel Stewart was so infatuated with his attachment to Hindooism, that he not only filled his house with Hindoo idols, but when, on a particular occasion, his regiment was going to the neighbourhood of the sacred city of Benares, he asked permission to accompany them, in order that he might pay his respects at the great shrine of Siva. At the same time, at the other end of India, there was a man in Travancore, named Captain Powell, who left such an impression upon the people amongst whom he dwelt—simple devil-worshippers—that when he died, they built a little altar upon his tomb, and there, as the most suitable offering they could present, to appease his malignant anger, in times of peril, danger, and calamity, they presented to him large quantities of brandy and cigars. That is a sad fact, that any one of our countrymen, in name a Christian, could so act and so live, in the sight of the heathen, that he should be treated as a malignant devil, and that his manes, and their wrath, should be appeased by the offering of those things to which he had been such a slave in life. Such evils were common in India in that day.

Rev. J. Mullens.

IN THE PRESENT.

The more we look at the state of English society in India, and look at the num-

ber of those Christian friends who are the best supporters and friends of missions, the more thankful should we be that we stand in a position far higher than that which our distinguished brethren first occupied when they took up their station at Serampore. Only last year, we had brought to our notice, for the first time, one of the most singular things that has ever occurred in India, in relation to our Government officers. It is published on the authority of Colonel Edwardes, that when good Colonel Nicholson, who was commissioner of the district of Bunnoo, in the Punjab, left his district, the people came crowding round him, poured out their sorrows and their tears, and declared that the Government had removed from their midst the father to whom they all looked up as their best friend. And one man, who thought himself wiser than his brethren, resolved that he would institute a special sect, for the worship of "Nicholsyne," as he called him. He gathered his disciples around him, and they all agreed, Hindoo fashion, that such a man could never be a mortal man, but must be an incarnation of one of the great and wise spirits, or deities, of former years; and they all began worshipping Colonel Nicholson as a divine benefactor. However, he heard the story, and sent for the man. He remonstrated and argued with them, and showed them that he was a man and a brother; that he loved their interests and sought to promote them, but that he was no god; and, when the man would not be convinced, the story tells us, he gave him a friendly thrashing, and then dismissed him. But the man went back and said to his people that, while the good colonel had refused such homage, nothing was clearer than that he was more divine than ever. The worship was still repeated. Colonel Nicholson sent for the man again, but he told him he would let him off the thrashing he deserved, if he promised that he, and all his people, would transfer their homage to Colonel Beecher, who had just joined the district, and who would carry on the same course of justice and fatherly kindness which Colonel Nicholson had himself adopted. We would much rather see our Indian officers honoured like Colonel Nicholson, than worshipped as malignant spirits, like Captain Powell.

Rev. J. Mullens.

EXCELSIOR.

All the general arguments upon which we base our missionary efforts come home to us with greater power than ever; and all the special reasons based upon the mutiny, the wider openings for the gospel, the persevering care of our Father in heaven,

the duty we owe to him, the responsibility under which he has laid us—all these come home with power to our minds, and should lead us now and henceforth to adopt for ourselves, and to hold up aloft among our Christian assemblies, and in all the work we do in the world, that banner with the strange device, "Excelsior!" The more we look at all the claims of home, the people that are around us, the ignorance still existing at our very doors, and feel that, superadded to this, God gives us a mighty field abroad to cultivate, the more we shall feel that nothing but the most earnest self-denial, the most complete consecration, will enable us to fulfil the duty devolving upon us, and the more resolved, therefore, shall we be to cry as we go on with our duty, "Excelsior!" And while we see the world around us, with its influences, secularising our thoughts, closing the eye of faith by the objects of sense, teaching us to be satisfied with the world, instead of looking to these immortal souls perishing at our doors, and looking across the wide ocean to this mighty empire with its 130 millions,—the more we look at these things, the more we contemplate the new fields and the new opportunities of usefulness, the more should we be stirred up to adopt this as our motto, "Excelsior!" And thus stirred up to duty, casting our care and our faith upon God, denying self, giving our whole power to the work that is committed to our trust, we will go forward, looking only to him; and thus pressing onwards, when our work shall be concluded, when the world, swept of its sins, shall indeed become the kingdom of Christ, the habitation of the Spirit, and the kingdom shall be given back to God the Father, then the glorious company of the ransomed, gathered from every clime, converts speaking every tongue, shall rise with peans of victory to the upper air, and, welcomed by the shouts of rejoicing angels and by the Redeemer's smile, shall begin their new song, higher than earth can hear, "Excelsior, for ever in the sky!"

Rev. J. Mullens.

THE ARDUOUS CHARACTER OF THE MISSIONARY WORK.

It is not merely in Amboises Bay that we come in contact with the African character, albeit that there we have a service of great magnitude to perform: for let once the Saviour be exhibited in Amboises Bay, and his influence be carried onward towards the centre, you reach nobler tribes, less demoralised and debased, of more manly hearts, and capable of nobler action. Africa is greater in the interior than she is upon

her coast. However, to escape the influence of Rome, you will have her corruption at your heels every step you take. You will have to contend on the right, perhaps, with the heathenism of Africa, and on the left with the heathenism of Rome. The mighty conflict will be sustained hardly. It is, my lord, as you have well expressed it, a kind of forlorn hope in the service of Christ. Ceylon is of the same character, and to my mind there is not so much difficulty to encounter in the Mohammedan or even the heathen character of India, as there is in this fact, that in various forms Christianity has been disgraced upon her shores. Hyder Ali had his trust betrayed by the teachers of Christianity so called. Along the coast of Malabar Christianity has lived and reigned and become all but extinct. Missions have been multiplied from time to time, and missions have failed, and they have failed in this way; by oftentimes declining from the great teaching of their Lord, they have lost the energy of his power; and when once his hand is withdrawn, no doctrine shall stand, no pleading shall prevail.

Rev. C. Stovel.

THE DEPUTATION TO JAMAICA.

No more important undertaking can be before you than your present Mission to Jamaica. Those churches now present to us claims on British sympathy of great weight, demanding the most serious deliberation, the soundest judgment, and the most generous feeling. I am not one of those who think that this Society should directly resume its relationship to these churches—I hold the question in abeyance; but I do feel that either individual brethren from England, or else messengers from your Society, or else efforts of other kinds, should be adopted, that those churches formed of men recently rescued from slavery should have all the advantage of fraternal guidance, and oftentimes of fraternal succour, so supplied as to foster no error and to strike one monster error which, I think, marches through the world. They speak, my lord, of aristocracy—and I respect the aristocracy; but, my lord, the aristocracy of the skin I do despise. And I believe it is your care—it ought to be the care of this Society—that no native teacher should rise to a disadvantage because of his colour, form, condition, or any peculiarity whatsoever. Educate them as you please, afford them all the help you can; but let it be remembered that, though his skin is black, he is a man and a brother, and if a man and a brother, a Christian too.

Rev. C. Stovel.

A well-attended meeting at Albion Chapel, Moorgate Street, the arrangements for which were made by the Young Men's Missionary Association, closed the services of the season. In the absence of the Lord Mayor, through fatigue and illness, the chair was occupied by E. B. Underhill, Esq. The chief theme of the evening was the projected mission to China. In its prosecution the Committee hope to enjoy the warm-hearted and devoted services of their younger brethren, and perhaps be permitted to find among them some who shall be sent forth, as one already has been, into the vineyard of the Lord.

To the brethren who so cordially took part in these various services the Society is greatly indebted, and we trust that the Christian sentiment elicited, the interest awakened, the prayers offered before the throne of heavenly grace, will bear fruit in the greater success of the missions during the year, and in their ample and liberal support.

RESUMPTION OF THE MISSION IN DELHI.

BY THE REV. JAMES SMITH.

THUS, after much consideration and consultation with Mr. Gregson, and hearing that the people of Delhi appeared very hopeful, and were entirely without a missionary, we determined to come here. I have got a house in the very centre of the city, and hope to be settled in it by the 1st of April. I have also commenced preaching in the city in good earnest. Crowds assemble daily in Chandun Chouk, and even when I am quite exhausted they cry, "Go on," and are not willing for me to cease.

On Sunday, after preaching to a very large crowd, many of them followed me to the door of the house where I am staying, and I was constrained to preach again before going in.

Some came to me to ask questions and hold conversations about religion, and I have a very interesting Bible class of young men, who are students of the Government college, where they are not permitted to read the Bible. This month I am to be put in possession of the chapel, and shall repair and open it as soon as I can raise funds. I am also getting a shop in the city to be used as a Bible and Tract Depôt, and to meet inquirers.

As soon as Mrs. Smith is able she is going to try a girls' school. Several already promise to come.

Thus we have plenty of work marked out, and are somewhat sanguine as to results, yet would desire to feel that, after all we can do, without God's blessing nothing will be realised.

The mutiny has been a terrible scourge in God's hands, especially in the North West provinces. I have seen no reason to change my former opinions as to its cause, extent, and results. I am persuaded that its immediate cause was a religious panic, produced to a large extent by the inconsistencies of our rule. Professing to be indifferent to all religions, we have yet in spite of ourselves been destroying heathenism and advancing truth; and as one important element of Hinduism after-another has disappeared the people have felt that some secret power was at work which they could not understand, and thus their fears have gradually become excited until all confidence was gone. That the mutiny has been strictly a military one I have not the smallest doubt, and I am persuaded that the number who voluntarily joined it is far smaller than has been generally believed.

The Bengal army was the stronghold of caste and superstition, and hence was easily made to believe the most foolish stories that man's ingenuity could invent.

The extreme state of dependency of the masses leads them to bow with servility to any who for the moment may be in power; thus thousands became passive adherents of the rebellion; but no sooner did substantial protection arrive than the people hailed with unmistakable signs of joy the re-establishment of British authority.

I am sorry we appear to have profited so little by the past.

The Queen's Proclamation was on the whole very good; but its attempt to conciliate, by professing neutrality in religion, is a complete failure. The Queen says no one's religion is to be interfered with, and yet we cannot administer the affairs of

State a day without thousands of interferences. It is amusing to see the way in which this Proclamation has been understood. In one city there are thousands of half-starved dogs belonging to nobody. Numbers of them turn mad, and thus human life is sacrificed, and the magistrate commences a campaign against them, killing numbers.

The Janis, a Hindu sect, at once raise their voices against the magistrate; for killing dogs is against their creed, and the Queen has promised they shall be humoured. Thus a man may be consumed by mosquitoes, fleas, and bugs, and have no rest day or night; and yet the Queen has promised that not one of them shall be hurt, for that would be contrary to the religion of the Hindus.

The Shanars, being outcasts, are not, according to the mercies of Hinduism, permitted to wear clothes on the upper part of the body, and although numbers of these poor people have become respectable Christians, yet no sooner does the Queen's Proclamation appear than the high caste people determined to reduce their neighbours to Shaster conformity, commenced to strip their breasts and shoulders, and otherwise reduce them to subjection.

The truth is we cannot govern India according to the Queen's promise in her Proclamation, and have added another inconsistency to the many that have gone before, putting the stamp of faithlessness on the most important document we have ever issued.

But enough; it is pleasant to feel that there are deeply seated principles at work in India, that in spite of our errors will gradually bring light out of darkness and order out of confusion. I cannot describe the painful feelings that are continually passing through my mind as I witness the terrible effects of this mutiny. The Sepoy lines that three years ago were in every station full of life and activity, occupied by one of the proudest races of men our earth has known, are now silent as death, and fast mouldering to the ground. Who can think of the destruction of such a body of misled fanatics without regret—of the 100,000 men by which India was garrisoned three years ago? How few are left to tell of the fearful tragedy in which they have been the principal actors? The ruins of Allahabad, Cawnpore, Agra, and Delhi, through which I have passed, cast a gloom over my mind which sometimes I cannot shake off. And to hear the natives tell of their sufferings during the reign of terror would soften a hard heart. In Delhi thousands of affluent families have been reduced to beggary—innocent and guilty. The King's wives, concubines, and grandchildren beg through the streets, and multitudes of delicate women on whom man never looked, except their own families, are starving, begging, or living on the wages of prostitution.

The sorrows of Delhi would fill volumes, and then the half would not be told. Our reign is of vital importance to the millions of India, to prevent them from destroying each other. Nor is this a truth hidden from the thoughtful; I hear them proclaim it continually.

The cruelties of Nana and the leaders of the rebellion towards their own people were of the basest kind, and have opened their eyes as to their real friends.

Mrs. P. tells me that, coming to Cawnpore, she met a man with ear, hand, foot, and half his nose cut off, and one eye torn out; and on asking him who had done it, he replied that he was one of hundreds whom the Nana had ordered to be mutilated, on suspicion of their being in the service of the English.

As yet the Mohammedans have not been admitted into the city. There are about 60,000 Hindus, a third of the former inhabitants. The beautiful Musjids are all occupied as barracks by the Sikhs, and there can be no doubt that the humiliation of the Mohammedans is complete. In a few days they are to be re-admitted, and then their Mosques will also be given back to them.

I do not think that generally they will have their houses restored. The whole of their property is confiscated to the Crown, and they must pay rent even for their own premises.

I am not sure that a little relaxation in this matter would not be wise, as the sufferings of so many kept out of their houses is very great.

NOTES AND INCIDENTS.

HOPE FOR INDIA.—In the altered tone of the people, the missionary brethren in the Upper Provinces find ground of hope in their work. It is, indeed, occasion of joy, that, so far as my experience goes, all seemed to think that what has happened will turn

out for the furtherance of the gospel. Larger audiences, in preaching the word, are everywhere reported, and the demeanour of the people most attentive and respectful. At Muttra, a respectable Hindu, when dying, sent his son to the missionary, with the request that he would send him word in whom he should put his trust for salvation; "for," said he, "I have no longer faith in Hindu gods, and whatever you tell me I will do; I know you will not mislead me." At Lucknow, a rich Mahomedan has, unsolicited, given to the American missionary one acre and a half of land free, for a school, and a large house, rent free, for six years, for the missionary to live in. The whole has been made over by an attorney. He knows fully that Christianity will be taught. I would not make more of these things than they are worth. Such are the facts; but the motives of natives lie very deep, and the wisest amongst us often fail to scan them.—*Rev. Geo. Pearce.*

NEW MISSION TO CENTRAL AFRICA.—The lectures of Dr. Livingstone, in Cambridge, have excited great interest, and have led to the formation of a society, combining the two Universities, under the title of "The Oxford and Cambridge Mission to Central Africa." The mission is established under the special sanction of the "Lord Bishop of Cape Town, Metropolitan of South Africa;" and is to be directed to the African tribes visited by Dr. Livingstone. This field, explored by a Nonconformist minister, and thus pompously taken possession of by a Bishop of the English Church, is to be worked upon a new plan. Dr. Hurtley thus energetically enunciates the "*true way* of sending forth a mission." He says—"To plant in other lands a tree of a different species from our own was monstrous. If it were to bring forth the fruits we wished, it must be a branch from the same stock. The want of bishops at the head of our missions have been one grand cause of their very partial success; and the Universities, of all bodies, were bound to send forth the completest type, the most perfect model." Archdeacon Clerke observed:—"Bishops and bodies of clergy formed the machinery by which, under the blessing of God, they succeeded" among our barbarous ancestors. It is rather late in the day for Episcopalians to put other Christian bodies right as to the only true way of carrying on Christian missions, and to speak of the missions in the South Seas, in the West Indies, on the Western Coast of Africa, in Madagascar, Burmah, and India, as having had only a "very partial success."

HOME PROCEEDINGS.

THE Spring Missionary Meetings have been numerous during the month of May. In Ireland and Northamptonshire the Rev. F. Trestrail has acted as a member of the deputation. The Rev. Thomas Morgan has visited Wiltshire, Somersetshire, and Bristol, assisted in the former places by the Rev. S. Green. The Rev. John Clark, of Brown's Town, Jamaica, having, with Mrs. Clark, safely arrived in England, has kindly visited Braintree. Other meetings have, been held, as in Birmingham, but the particulars have not reached us.

During the month, an unknown friend has generously contributed the sum of £500 to our General Funds, in accordance with the wish of a deceased brother.

DEPARTURE OF MISSIONARIES.

The Committee have to acknowledge, with many thanks, the generous offer of J. Kemp Welch, Esq., of Brixton Rise, of a free passage to Calcutta for one of the missionaries of the Society. The Rev. J. Williams, of Llangendeyrne, will accordingly have sailed for his destination by the time the present sheet is in the hands of our readers. The short time allowed for preparation prevented a public designation of our esteemed brother to this service for Christ; but a meeting for prayer, and to commend him to the providential

care of his Lord and Master, was held in the Welch Chapel, in Eldon Street, Finsbury, on the evening of the 25th May.

The Rev. W. A. Claxton, and Mrs. Claxton, are expected to sail for Madras on the 10th June.

DISTRICT AGENTS.

For some time past the Committee have anxiously desired to renew and revive the auxiliaries throughout the country, and where none exist to form them, in order more thoroughly to bring the claims of the mission before the churches. The issue of a new Quarterly Paper has proved already of considerable service; but obviously it has no power to organise auxiliaries where none are found. An agency, at once effective and of little cost, was difficult to secure; but at length several brethren have kindly undertaken the work desired. Their object will be to organise auxiliaries and associations, and to excite in their circle a missionary spirit, more especially for the purpose of increasing the ordinary income of the Society, on which the demands, arising from the new missionaries proceeding to India and China, will be permanently large. The following brethren have undertaken this new district agency, and we commend their efforts to the kind consideration and cordial sympathy of our friends. There can be no reason why every church or congregation, in villages and towns, should not have its auxiliary to the mission:—

Rev. W. Walters	West Riding of Yorkshire.
Rev. W. F. Burchell	Lancashire.
Rev. B. C. Young... ..	Shropshire.
Rev. W. Allen	Oxfordshire and parts of Gloucestershire.
Rev. T. Fuller	Wiltshire and parts of Somersetshire.
Rev. J. Shindler	Parts of Kent.
Rev. J. Haycroft	Sussex and Surrey.

The following new auxiliaries have been formed by the Rev. W. Walters, who commenced his labours early in the year:—

YORKSHIRE.

PLACE.	SECRETARY OF AUXILIARY.
Millwood	Mr. John Pilling.
Blackley	Mr. Oliver Hirst.
Rishworth... ..	Mr. S. Mellor.
Wainsgate... ..	Mr. Mitchell.
Wakefield	Mr. Thos. Hodgson.
Barnsley	Mr. E. Wood.
Lockwood	Mr. J. Mitchell.
Farsley	Mr. J. Walton.
Bramley	Rev. J. Compstone.
Sutton	Mrs. Duckett.
Keighley	Mr. J. Town Smith.
Huddersfield	Mr. J. Birkenshaw.
Gildersome	Miss Bilbrough.

By the Rev. W. F. Burchell, Lancashire:—

Blackpool	Mr. H. Fisher.
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We trust, in subsequent HERALDS, to be able to report the like satisfactory progress in other parts of the country, so soon as the brethren named commence their labours.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

incurred in carrying out the project will be charged to the China Fund; and, we trust, after this explanation, that whatever moneys are sent up for that fund will be truly given as *extra contributions*, and will not be a diversion of funds from the ordinary income of the Society to a new purpose.

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Rev. Joshua Russell	30	0	0	5	0	0
Mrs. W. Wedd Nash	25	0	0			
Mrs. Jackson, St. Alban's... ..	20	0	0			
H. Kelsall, Esq., Rochdale	20	0	0			
Mrs. Dent, Milton... ..	15	15	0	2	2	0
Pembrokeshire Association, collection	13	1	7			
Thomas Pewtress, Esq.	10	10	0	1	1	0
R. Cartwright, Esq., Camden Town	10	10	0	1	1	0
R. Lush, Esq.	10	10	0			
Rev. Dr. Hoby, for each of the first five missionaries	5	5	0			
R. Harris, Esq.				5	0	0
Mr. J. Dowson, Writtle	5	0	0			
H. W., by "Freeman"	5	0	0			
Blisworth	5	0	0			
Solomon Leonard, Esq.	5	0	0			
J. H. Allen, Esq., Aston Clinton... ..				2	2	0
Collection at Burliston Village Chapel	2	2	0			
W. Heaton, Esq., Holloway				2	2	0
M. Foster, Esq., M.D., Huntingdon				2	2	0
Mr. Thomas Soul, Olney	2	0	0			
Rev. W. G. Lewis, Bayswater	1	1	0	1	1	0
Rev. T. Burditt, Haverfordwest	1	0	0			
J. Fell, Esq., Spark Bridge				1	0	0
Mrs. Jardine, Dunstable				1	0	0
A Lady, by the Rev. Dr. Steane	1	0	0			
Mr. Thomas Hayward, Deal	1	0	0			
Mrs. Postle... ..	1	0	0			
Under £1	1	3	0			
By Young Men's Missionary Association—						
A Lady	5	0	0			
A Friend, by Mr. H. J. Tresidder	5	0	0			
Mr. William Dickes	5	0	0			
Mr. William Olney	5	0	0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

FINANCES.

The financial year having closed with a debt of £144, some gentlemen spontaneously offered liberal contributions for the removal of the encumbrance. Other friends have generously responded to the appeal; but further efforts are required to effect this desirable object. The prospects of the Mission are greatly cheering. It is much to be lamented that want of funds should cripple the Society. The Committee will be greatly encouraged if the deficiency is promptly supplied.

RATHMINES, DUBLIN.

This new effort continues to give much cause for gratitude and hope. The prospects are greatly cheering. More than a year has now passed since it was commenced, and the interest is not merely unabated, but even strengthened and extended.

The REV. F. WILLS, of London, has kindly furnished the following report of his visit to this station:—

MY DEAR BROTHER,—The recollection of my recent visit to Dublin and Rathmines induces me to forward a brief account of it. It has been one of the most pleasing and interesting visits I have ever known, and, I would fain hope, not without some real profit. The exceeding kindness and warm reception I received from all the friends, will not soon be forgotten by me.

On the morning of Lord's-day, May 29th, the Hall was well filled, and the congregation was remarkably devout. In the evening, also, the place was quite full. On the following Thursday evening there was a much larger congregation than I expected to see. On Lord's-day, June 5th, we had a glorious day. In the morning every sitting was occupied. At the close of the public service, it was exceedingly gratifying to witness forty-eight professed disciples of Jesus assembled at the Lord's-table, to commemorate the dying love of the Redeemer. In the evening the Hall was filled to overflowing; indeed, a large number of persons had to stand during the whole of the service; and many went away who could not obtain standing-room. At the close of the evening

service, I mentioned the fact of the great religious awakening which was now going on in the North of Ireland, especially at Connor, Ballymena, and Belfast; and requested the congregation to meet for special prayer for the outpouring of the Holy Spirit in Dublin and its suburbs; and appointed Tuesday evening, at eight o'clock for such meeting.

Before the hour arrived, the Hall was well filled, and I believe all felt it to be a time of refreshing from the presence of the Lord. After singing and reading the Scriptures, six brethren, in turn, spontaneously led the devotions of the congregation, a verse or two being sung, and a short portion of Scripture read, at intervals between the prayers. When I closed the service, many of the people expressed the pleasure and profit they had derived from the service.

It was also both cheering and encouraging to see a large number of young persons who evidently felt deeply interested in all the services. I do hope the friends of the Baptist Irish Society will come forward liberally to sustain this infant cause, and encourage the brethren at Rathmines, in

THE MISSIONARY HERALD.

THE OPENING OF CHINA.

BY THE REV. J. M. KNOWLTON.*

MISSIONARIES will be entitled by treaty to the following privileges :—

1. In addition to the five ports already opened, there are to be four on the Yiang-tsyo Kiang, and five other cities, which, including Hongkong, make in all fifteen ports where missionaries may buy land, build dwellings and churches, and reside with their families with the utmost freedom and security.

2. With passports missionaries can go to any part of the empire, preaching the gospel, and (at least if they are single men,) they can reside wherever they please, gather converts, and prosecute, without molestation, their missionary work.

3. Christianity is to be tolerated throughout the empire, and converts to it are not to be molested in any way, by officers or people, on account of their religion.

Whether missionaries would be allowed to reside with their families at any place they might choose in the interior, is questionable. That would depend upon the disposition of the inhabitants and officers of the place. Though the freedom granted to missionaries is not in all respects complete, still it is an immense advance upon anything that has hitherto been allowed by this exclusive and intolerant government. A great and effectual door is opened to the churches of Christ.

Let us take a brief survey of the important field thus opened. First, of the open ports. The five ports, Canton, Fuhchow, Amoy, Ningpo, and Shanghai, are, I trust, sufficiently known not to require any information here. They have been open sixteen years, and missionaries have been labouring long in all these places.

Of the newly opened ports, beginning at the south, we have first Keungchew, the capital of the island of Hainan (lat. 20 N., lon. 110 20 E.). Concerning Hainan, Williams, in his *Middle Kingdom or Chinese Empire*, has the following : (Vol. 1, p. 144) "It is about 150 miles long and 100 broad. It is separated from the main (China) by a narrow strait, filled with shoals and reefs, which render its passage difficult. The interior of the island is mountainous, and the inhabitants give but a partial submission to the Chinese. The Chinese inhabitants are mostly descendants of emigrants from Fuhkien (province,) and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. King-chau fu, the capital, lies at the mouth of the Leimu river, opposite Leinehau (in the Canton province), and possesses a good harbour ; there are several other fine harbours on the southern coast. The population of the island is about 1,500,000." This port is at the southernmost point of the empire, and in immediate proximity to the

* Of the American Baptist Mission at Ningpo.

southern part of the Canton province. Hence it will form an important centre from which to reach that part of the country.

Proceeding north-east across the China sea, we next come to the newly-opened port of Taewan, the capital of the island of Formosa (lat. 22 36 N., lon. 120 30 E.) The island of Formosa belongs to the Fokien province, from which it is separated by the channel of Formosa. The jurisdiction of the Chinese was established in 1683, and extends over about half the island. The Chinese have settled upon the western portion, and many of the aboriginal inhabitants have retired to the eastern part, which is separated from the western by a ridge of mountains. So far as is known the aborigines have no written language, and no other religion than the respect paid to sorcerers and demons. The Chinese represent them as being free from theft and deception, and just in their mutual dealings, but revengeful when provoked. They are supposed to be of Malayan origin. The city of Taewan lies in the south-western part, and is described as a large place. The Chinese portion of the island is about 250 miles long and 80 broad. The population is about 2,500,000. The climate is salubrious, and the land well-watered and fertile, producing large quantities of rice, maize, and fruit. (See *Mid. King.*, Vol. 1, p. 118.)

We next come to Chaouchow, lying opposite Taewan, in the Canton province, about half way between Hongkong and Amoy (lat. 23 36 N., lon. 116 31 E.) It is a large city, on the Han river, about thirty miles from its mouths, of which it has several. It is situated in the midst of a densely-populated region. There are in the vicinity many large-walled villages. Chaouchow, or Chauchau, is the Tie-chiu,* which gives name to the Tie-chin dialect. The Chinese of Bangkok were originally chiefly emigrants from Tie-chiu; hence the prevalence of that dialect there. There are many Tiechiuans also at Hongkong, and some of them have become converts to Christianity. Mr. Burns has, for about three years, been located at Swatow, formerly a small fishing village, but now fast becoming an important place for foreign trade. This town is situated a little south of the place where the Han disembogues into the sea, on a small bay, about ten miles inland from the main coast.

Pursuing our way north, and passing, in order, the old open ports, Amoy, Fuchau, Ningpo, and Shanghai, we come to the Yiang-tsye-kiang or Yiang-tsye river, (*kiang* signifying river), on which four new ports are to be opened. But two of these are as yet designated, viz., Chiukiang and Hankow. The former is situated at the junction of the grand canal with the Yiang-tsye, about 150 miles from its mouth (lat. about 32 10 N., lon. about 124 E.) This city was formerly very rich and populous, and, from the advantages of its position, an important place of trade. It now (according to the report of Lord Elgin's recent expedition to Hankow,) lies in ruins, a sad monument of civil strife. On the restoration of peace, it will no doubt soon be rebuilt, and its former population, industry, and trade return. Nanking and the Yiang-tsye, for a distance of 150 miles above, are still in the possession of the rebels. Nanking is about sixty miles above Chiukiang. It was once the capital, and the greatest city in the empire. It is now the head-quarters of the insurgents, and much of it lies in ruins, among which is the far-famed Porcelain Tower. It will probably become one of the open ports, as soon as it again comes

* The different modes of writing the name of the same place in China, arises from different modes of pronouncing the same name in different dialects, also from the use of a different orthography.

into the possession of the emperor. From the numerous cities between Nanking and Hankow, another port is to be selected and opened on the return of peace.

Hankow is the farthest inland port opened, being about 600 miles from the sea (lat. 30 33 N., lon. 114 13 E.) It is situated at the junction of the Han river with the Yiang-tsyé, on the right bank of the former, and the north of the latter. On the opposite side of the Han, and also on the north bank of the Yiang-tsyé, lies the once large city of Han-kiang, but now nearly a heap of ruins. Opposite both these cities, on the southern bank of the Yiang-tsyé, lies the capital of the Wupeh and Wunan provinces, a large fine city called Wuchang. The governor of the two provinces and other high officials reside here. Lord Elgin, the English ambassador, in his recent visit to that city, called upon the governor, who gave him and his suite a very honorable reception, and the next day returned the call in great state. The population of these three cities, before the irruption of the insurgents, was very great. It was estimated by Huc as high as about 8,000,000. It probably, however, never exceeded half that number. Williams remarks that they "present in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; London and Jeddo alone can compete with it. The number of vessels of the largest size exceeds ten thousand, while the multitude of small craft and ferry boats is much greater." The immense plains around are described as the most fertile in China, and are densely populated. The principal products are rice, grain, cotton, tea, silk, fish, and timber. Hankow was burned down by the insurgents; but has already been nearly rebuilt, and business is again thriving. This, no doubt, is the most important port that has been opened, both for trade and as a great centre for carrying on the missionary work in the heart of the empire. From this point the whole of the interior of the country is immediately accessible by boat, by means of the tributaries of the Yiang-tsyé, and canals which branch out in all directions. The Yiang-tsyé is, in some respects, the noblest river in the world. Rising in the mountains, far beyond the western boundary of the Eighteen Provinces, it pursues its course in a southerly direction nearly to the confines of Burmah; then, turning to the north-east, it winds its way through the centre of the empire—a vast region, the most fertile and densely-populated to be found on earth—and at length disembogues into the Yellow Sea, having flowed, in all its windings, a distance of nearly 3,000 miles. The whole length of this magnificent river, as well as all the other large rivers and smaller streams and countless canals, may now be freely traversed by the heralds of the cross. What a field, white and ready for harvest, here invites the reapers! O church of the living God, do you realise your duty and your privilege?

Leaving the Yiang-tsyé and proceeding north, we come to the Shantung province, the birthplace of Confucius, and of his distinguished disciple, Mencius. In the north-east part of the province, on the northern declivity of a hilly promontory, stands the city of Tanchow, one of the recently opened ports (lat. 37 45 N., lon. 121 15 E.) It has but a small population, very little commerce, and scarcely what can be called a harbour at all. It is evidently much better adapted for a missionary than a commercial station. Being situated in the midst, or in the immediate vicinity of a hilly country, and the climate being somewhat cold, it is probably more healthy than the cities situated on the low wet plains of

the south. It will form an important point from which to spread a knowledge of the gospel throughout the province. The people are described as poor, but very industrious. The products of the province are chiefly millet, rice, wheat, maize, vegetables, and fruits. The population is about 30,000,000, an average of 444 to a square mile.

The last port opened is Newchwang, in Manchuria. It is opposite Tanchow to the north, beyond the gulf of Peechele and Liantung, on the Lian river, about twenty miles from its mouth (lat. 40 42 N., lon. 122 18 E.) The country around Newchwang is, for a great distance, a low, wet plain, and is described by the Jesuits as cold and bleak. About sixty-five miles above Newchwang, on a branch of the Lian river, stands Monkden, the capital of Manchuria. Manchuria is a vast region, embracing, it has been estimated, 700,000 square miles. In the southern part many Chinese have settled; the remainder is inhabited by tribes of Manchus. The population is about 3,000,000. These souls, though dwelling in what seems a forbidding country, should nevertheless have the gospel. So should also their neighbours on the south, that very interesting people, the Coreans.

"Expect great things—attempt great things," should still, and continually, be the motto of all engaged in the missionary enterprise. The exceeding breadth of the great commission of Christ demands this. That commission requires the preaching of the gospel to "every creature." No nation or tribe throughout the world is excepted; no place where there dwells a human being is overlooked. It requires the carrying of the gospel to every one of the 360,000,000 of China, or the 130,000,000 of Hindustan, as much as to each inhabitant of an island that contains not a thousand souls. The same command, too, that requires, and promises that encourage, effort and the hope of success in evangelising the latter, hold equally good with respect to the former.

What is the Christianising of a few islands and small countries, compared with the great work still to be done in this one empire! Were all the islands of Oceanica, together with Siam, Burmah, Assam, and all the other small bordering nations, to become completely Christianised, still their extent is comparatively so small, that the great system of heathenism in the East would scarcely feel the shock. It would be but the carrying of a few outposts and pickets, while the main fortress remains unscathed. Until China is converted to God, heathenism in the East will remain in its ascendancy, pride, and power.

Should not, then, all who are interested in the spiritual conquest of the world, fix their attention earnestly upon this great stronghold of heathenism? Should they not take the most enlarged views of the work before them, and not suffer a few petty tribes or nations to absorb their chief attention, and circumscribe their efforts? While the conversion of the isles of the sea, and the small bordering nations, should be urged forward with vastly-increased energy, still should they not be regarded but as stepping-stones to the conversion of the hundreds of millions of this vast empire? The great commission, surely, will not have been obeyed, until the gospel shall have been faithfully preached to every dweller in the hundreds of cities, and tens of thousands of villages and hamlets, scattered along all the immense water-courses, and throughout the vast plains of central and eastern Asia,—a region containing the most numerous, homogeneous people to be found on the face of the globe.

A VISIT TO GOVERDHUN MELA.*

BY THE REV. THOMAS EVANS.

THE place in which we had pitched our tents was a delightfully-shady spot, and we thought we had nothing to fear there but the monkeys, large numbers of which tribe scampered about the place.

The magistrate of Muttra, who had his encampment close by us, and the kotwal (superintendent of police) had promised to send men to guard at night. So we all went to sleep with a feeling of profound safety; and, being rather fatigued, we slept pretty soundly. About one o'clock I awoke, and saw a man going out of the door of the tent. I called out, but got no answer. So I started up and ran out, when I heard the noise of a regular gang of robbers running off. I found the box, which contained our provisions and utensils, outside the tent, broken open, and every article of value in it taken away. My dressing-case also had been overhauled. Shortly after the kotwal came, to whom I reported the case. He said that he had sent twenty-two men to watch, but on inquiry not one of them could be found. This, coupled with the fact, that the thieves took only what they could conceal about their persons, makes me rather suspicious of the policemen.

Early on the following morning we went out to preach, Mr. Harris, from Agra, being now with us. We pitched upon a very favourable preaching place in the bazaar, under a fine shady tree, and close by the entrance to the grand monument of Bulwunt Singh.

We spoke in turns to a large assembly of people, who listened very well, until about half-past ten o'clock, when we found the sun getting rather hot, our strength giving way, and our desire for breakfast rapidly increasing. So we returned to our tents, and, despite the thieves, we managed, by the help of our dear wives, to get up a comfortable repast. At four in the afternoon we again returned to the same place, when six addresses were delivered by us in rotation. There were evidently many present who had never before heard the gospel, for some of them looked quite astonished at our doctrine, and we heard some say, "What new thing is this?"

When the preaching was over we went to see the famous rock of Goverdhun, called by the natives, "Gir Raj," that is, The Prince of Mountains. This is the celebrated hill said to have been taken up by Krishna on the top of his little finger; and used as an umbrella, to keep off from the people of Bruj the torrents of rain which the god of the clouds, Indra, poured down upon them, on account of their having forsaken his worship through the advice of Krishna.

By the time we got back to our tents it was quite dark, and the time for *night birds* had again come. We had, however, taken some extra precautions against a second visit from our too-familiar friends. Captain Pierson, who had come over in charge of a force of Sikh soldiers, sent us a guard, and the thieves took care to keep at a respectful distance from us.

Next morning we went out early to our preaching-stand, where we found Mr. Harris, and a catechist of the Agra Church Mission, preaching.

* This well-known place of pilgrimage is about fifteen miles from Muttra, and is much frequented by the Hindus at the annual mela, or festival. The resident population are chiefly Brahmins, supported by the contributions of pilgrims, and by the endowments belonging to the tombs of the rajahs of Bhurtpore and Deeg, whose bodies are burned and their ashes inhumed at this town.

The grand day had now come, and the people came flocking in by hundreds; the women singing the praises of Krishna, and the men crying out—

“Gir raj jee ki jey—Gir raj jee ki jey!”

That is,

“Triumph to the prince of mountains.”

We continued preaching as long as our powers of speech did not fail us. But, alas! what were we among so many thousands! While we were gladdened by seeing so many listening to the gospel, we were at the same time saddened at the thought that many, many more would leave the place without hearing of the Saviour. For what were the few hundreds whom we addressed to the thousands present?

“Ah,” said Mr. Parsons, “would there were twenty missionaries here to-day.” When we could hold out no longer we left our post with sorrow, that we could not speak to the people all day.

About four in the afternoon we again returned to our preaching stand, and no sooner did we begin than the people flocked around us. As this was to be our last preaching in Goverdhun Mela, we thought it well to address as many people as we could, so we had now three separate congregations. Mr. Parsons and Mr. Harris stood back to back on a broad wall, about three feet high, with a crowd of people on each side; while I stood a little further off addressing the third assembly. It was really a delightful sight to see three large assemblies of heathen people so close together listening with marked attention to the gospel. We kept up preaching till it was dark, and even the people seemed not tired of hearing us.

Now we went to see the illumination of the famous tank of Goverdhun, called by the people “Mansi Gunga,” that is “The Ganges of the Mind.” The sight was quite imposing; the light being beautifully reflected by the water from thousands of *chirags* (lamps) placed all round the tank. It was said that nine maunds (or 720lb) of ghee (clarified butter) were expended on the illumination. The tank is large, and surrounded by a natural boundary of rock. It is in fact a pond, formed by the basin-like hollow which occurs in this part of the Goverdhun rocky ridge—and the people say that the whole tank sinks one inch every year.

The legend connected with it is this:—Once, in the time of Sree Krishna Chund, a demon appeared among the herds of the people of Bruj, in the form of a bull. It was of a large size, and of a most fearful appearance. At the sight of the great bull all were in consternation; the earth quaked from fear, and the king of the serpents, on whose head the world is supported, trembled. The people of Bruj ran to Krishna, crying out, “O great king, save us!” Krishna came, and, after a battle, killed the demon bull. After which, Sree Radhika said to him, “O great king! you have committed sin in having killed any being in the form of a bull. So go and bathe in some place of holy pilgrimage, then you may touch other persons.” Krishna replied, “I will summon all the places of pilgrimage here to Bruj.”

Having thus said, he ordered two pits to be dug near the hill of Goverdhun; when he gave the command, and all the places of pilgrimage came in bodily form with joined hands, and the Ganges poured water into the pit; then Krishna bathed, and having offered sacrifices, and given great gifts to the Brahmins, he was purified.

So here we have the great and most popular god of the Hindoos acknowledged by their own books to be a sinner.

We found the people in the mela very civil, and even respectful. Several we heard praising up the British reign to the sky, and the people seemed quite glad to see some Europeans among them. Strange to say, many of them had already learnt the name of the new Governor; and on several occasions they said, "Let the Queen's reign ever remain." Most of them, however, retain "Cumpni Bahadoor" yet. One man, who had quite a respectable appearance, seemed enraptured at the sight of white faces. He ran after us on the road, holding up his hands, and crying out, at the top of his voice, "Yug, yug, feringhee raj Ka;" that is, "From age to age may the British reign remain." The people have lately had a slight taste of *native* rule, and most happy were they to get clear of it, and again to enjoy protection from the strong hand of British power. They now appreciate English laws and rulers more than ever. The very women in the mela were crying out to us, "God grant your reign to be for ever."

The re-establishment of the British power seems to have also confirmed their minds in the belief of the ultimate universal triumph of Christianity in India. So sure are they now of this, that they tell us it is so written in the Shasters. An intelligent man, who listened to us preaching in the mela, said, "Why do you take the trouble to preach now? in forty-five years hence the gospel will spread itself, and every Hindoo will become a Christian; for such is written in our Shasters." Strange how the Shasters must have changed. In 1857, the Shasters said that that was the last year for any Christian to remain in India. But now all India is to be Christianised in forty-five years! We left the Goverdhun mela with our hearts rejoicing at the kind reception which both we ourselves and the gospel had from the people generally. God Almighty grant that our efforts there may redound to his glory!

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA, SOUTH VILLAGES.—For many years the society has had an interesting mission among the villages lying on the borders of the Sunderbunds, beyond Calcutta. A very considerable body of natives have, for years, professed Christianity, and the churches are placed under the care of native brethren. During the year one of the missionaries resident in Calcutta has been accustomed to visit among them, and for some time Mr. Pearce has discharged this duty. The return of Mr. Morgan to Howrah will enable the Committee to arrange for a more frequent visitation of the district, and for renewed efforts to spread the gospel among the numerous villages with which it abounds. On Mr. Morgan's arrival, Mr. Kerry will permanently undertake this sphere of duty. Mr. Kerry has favoured us with the following interesting notes of a recent journey. His letter is dated April 23rd.

"I have recently paid two visits to the south of Calcutta, the first was for one day only in company with Mr. Pearce to Russool Choke. A special opening service of a new chapel was held there, about eighty native Christians were gathered together; after preliminary services of prayer and praise, which were conducted by the brethren Jonah and Johannes, Mr. Pearce preached a very interesting and appropriate sermon from John viii. 32, 'Ye shall know the truth, and the truth

shall make you free.' I had the pleasure of understanding the whole of the sermon. We staid for the night at Bishtopore, and this led to an invitation from Brother Johannes that I should go and stay a week with him. This invitation I accepted, and on the 15th instant I started from Calcutta in one of the queer-looking and fearfully ricketty gharries, which are here obtainable from the native dealers; by dusk I reached Bishtopore, and was very kindly received. I was exceedingly pleased with all I saw. I accompanied Johannes on different days to various markets, at distances varying from one to eight miles. We preached and conversed with the people, though I must confess that it was but little that I did. On Sunday morning I preached to the native congregation, and Brother Johannes in the afternoon; after which I baptized his wife and a native Christian woman. The church at Bishtopore seems to be gradually increasing; and there is, I think, a very good feeling towards the Christians and their religion prevailing amongst the neighbouring Hindoos, some of whom are daily visitors to the Christian day-school, and are ready to talk about the Christian faith, and appear to wish that the way were open for them to become Christians without any fear of man. Mr. Johannes has, I think by his great kindness, thoroughly won the confidence and regard of all the surrounding people. I was exceedingly pleased with Jonah, who is a conscientious, hard-working, cheerful, and humble preacher of the gospel. He is the best

preacher amongst the natives I have met with.

"On Thursday we went to Luekyantipore, and spent a very pleasant day there. A large number of the Christians came to see me, and being gathered together in the small mission-house, we joined in singing a hymn. I then gave a short address; Brother Johannes added a few words, and then offered prayer. The people were very anxious that I should prolong my visit, or promise to come again soon; but I could do neither. As soon as the sun was nearly down, we started on our return to Bishtopore, which we did not reach till near midnight; and having started at break of day, we were both very tired. On rising the next morning I was surprised and grieved by learning that during the night the chapel at Bishtopore had been burnt down. I was fast asleep when the alarm was given. Mr. Johannes thought it needless to disturb me; and, indeed, I could have done no possible good; a strong south wind was blowing, and the dry thatch blazed so fiercely that it was impossible that any one could approach it. The pecuniary loss is not very much. I suppose the walls are left standing; but the people, both Christians and Hindoos, are all exceedingly grieved, as they think there can be no doubt but that an incendiary has done it.

"I returned to my home last night in good health, not suffering any ill effects from my more than common exposure to the mid-day sun, and had the happiness of finding all well at home."

SERAMPORE.—We are happy to report the entrance of Mr. Dakin on his engagements as head master of the school department of the college. The missionaries will thereby be released from much of the mere routine of school operations, and be enabled to give their time fully to the spread of divine truth, both in the college itself and in the surrounding district. We are also happy to announce that McLeod Wylie, Esq., and M. Townsend, Esq., have kindly consented to act as members of the College Council, in conjunction with J. C. Marshman, Esq., and the Revs. J. Trafford and J. Sale. The Rev. W. Sampson will, we believe, be the Secretary of the Council.

The impression has been produced, in some quarters in this country, that missionaries in India direct too much attention to the higher castes, to some extent, thereby, fostering the haughty and insolent pride of the Brahmin, to the neglect of the poorer sections of the community. This is not the case in the missions of our Society. Of the nineteen hundred converts in the native churches, nine-tenths of them are of the lowest castes. Many are weavers by trade; but the great proportion are ryots or peasants of the country. We avail ourselves, however, of a few remarks on this subject, made by the Rev. W. Sampson with reference to a speech of Lord Shaftesbury's at Manchester, reported in Thacker's *Overland News*, at the close of 1858. Lord Shaftesbury is reported to have said, that in his opinion missionaries "had committed a great mistake by the special attention they had given to the conversion of the high castes and Brahmins," and had thus unwittingly contributed to increase "that conceit, that self-sufficiency, that conviction that pervaded Indian society, that caste was a thing of immense value;" and, therefore, the no-caste

population, some twenty millions in number, had been neglected. Mr. Sampson thus comments on the error contained in these statements :—

“From whatever quarter his lordship has derived his information, it is simply and absolutely without foundation. So far from its being true, it is a common taunt against us, that we are only able to gain converts from the lower orders—the low castes or the out-castes; and even in the short time that I have been engaged in the work, I have more than once known the following to happen when I have been out with the native preachers, preaching by the road-side. A respectable Brahmin, that I may have known, has come up to me and said,—and that not in any sneering way at all :— ‘What is the use, sir, of preaching to these men? They are all fools, they can’t understand your arguments; they are all very low caste men. Go preach to the high caste men, and leave these; they can’t understand Christianity.’ Whatever may be thought of the Brahmin’s advice, it effectually disposes of Lord Shaftesbury’s statement. The fact is, we can’t get at the high castes without great difficulty. They won’t stand by the road-side to listen to us. As a rule,

they would think it beneath them to do so. And amongst all the missionaries engaged in this work here, I don’t know *one* who confines his efforts to the high castes, not merely exclusively but even specially. All castes and classes are, by the missionary, treated alike. The same gospel is preached to all, and their effort is to win them all to Christ.

“As I said before, it is a common taunt to throw out against the missionaries that none of the Brahmins become Christians. Just as it was said of old, ‘Have any of the rulers believed on him?’ And so if a Brahmin has become a Christian, as thank God some have, it has been felt that it does exemplify the power of divine grace, in that it is able to humble the intense pride that dwells in a Brahmin’s heart, and bring him to be a humble searcher after truth. And thus, perhaps, while the missionary has been magnifying the grace of God, it has been misinterpreted that he is exulting in the conversion of a high caste rather than in that of a low caste.”

JESSORE.—The removal of Mr. Sale to Calcutta has led to Mr. Anderson’s occupation of the Mission House, at Churamonkotte, a place within a short distance of Kosba or Jessore, the chief town of the zillah of Jessore. Jhingergatcha, a village about twelve miles from Jessore, Mr. Anderson’s own station, will remain in charge of a native brother until the arrival of a new missionary. We are happy to say that the committee have appointed the Rev. W. A. Hobbs to this station, and he is expected to sail early in the present month.

The work of God extends over a large space in this district. In the region on the borders of the Sunderbunds there are several native churches, while in the north, bordering on Nuddea, there has of late been a very interesting movement towards Christianity, extending to many villages. More than twenty native brethren are employed, either as pastors or evangelists, among their countrymen. At Jessore, an attempt has recently been made by the Romanists to establish a mission, and a few unworthy persons have been induced to join them. Watchfulness will be required on the part of the missionary and his assistants to prevent their influence from leading many astray. In a letter dated Feb. 18, Mr. Anderson thus speaks of a portion of his labours :—

“I am now on a visit to the seven stations in the south of the district which Mr. Sale superintended. The people are desirous of seeing me, and there is a particular necessity for my visiting Cheela. The people at that station have given Mr. Sale much trouble, and there is still much to correct among them; but everywhere else the fruit of my dear brother’s labours is apparent, and the burden imposed on me becomes much lighter from my having had such a predecessor. The prospect before me is a most cheering one. If God gives me health and strength, I hope to be able to direct and aid the native preachers

in their evangelistic labours all over the district. In some directions the gospel has not been preached much. In the north-west of the district, in particular, for years past little has been done; but with the staff of native preachers which I have now, I hope we shall be able to preach the gospel in every direction.

“I visited Jhingergatcha and the three stations in Nuddea, last week, and baptized five persons, one at Simla, where a church was formed during my visit, and four at Jhingergatcha. I have deemed it important to keep up the station at Jhingergatcha, as otherwise my departure would

have made the new converts very uneasy, but I am glad to say that the Bengali people—nearly sixty in number—have not been at all unsettled by my removal to Churamonkattu. At the other two stations a few have been somewhat concerned; but the station at Jhingergatcha has been kept up, and as I propose to visit them from time to time, I think that uneasiness will not continue, and that in the end good will result from my going to a distance from them, as they will have to be more self-reliant. The movement among the Muchee caste has not extended any further, but I have reason to think it will. The harsh treatment the new converts met with from their relatives

among the heathen, intimidated others from embracing Christianity. It has been well. Those who may come hereafter, will come deliberately; but, had there been no check, we should have had many wicked people introduced among us to disturb and corrupt the rest.

“There is a better feeling now on the part of those who have remained in heathenism towards the Christians. On Tuesday last, a man was brought to me, who had, it seemed, resolved to be a Christian; and he wished me to visit the parish in which he lives. This I promised to do. He thinks some of his neighbours will join him. Two native preachers have been to see them.”

Again, on the 8th April, he writes:—

“I am now engaged in preaching in the villages round about, early in the morning. The hot weather having set in, I am afraid to travel; but I have made three journeys, in which I have visited all the churches, except one, since I came here.

“We have started a school, in which we

have at present about fifty pupils, thirty of whom learn English. There is a great improvement in the feelings of the people in the locality towards the Christian religion since I first came to the district. We feel very much encouraged and very happy in our present position.”

Mr. Anderson's usual annual statement did not reach us in time for our Report; we, therefore, place here the most important parts of it. The date is the 30th April; but the information relates chiefly to 1858:—

“In the early part of the year, until the commencement of the hot season, preaching was carried on vigorously in different parts of my district. After that I stayed at home, and spent some time in instructing a few of the new converts. Subsequently, I went to the north of the district, and found among the educated classes—some members of them at least—a manifest leaning towards Christianity. Two or three young men—Brahmans—avowed their belief in the gospel, and stated that it was only the fear of persecution that held them back. I also made two or three shorter excursions, and later, towards the close of the year, I took a journey to the south of the district, which turned out to be of a most interesting character.

“I commenced building a Christian parish, or village, at a little distance from our house, and apart from our compound, before I heard anything of Mr. Sale's being likely to leave the district. It is well that I did so, as thus the station has been preserved, which it might not have been had not such arrangement been made with a view to its permanence.

“At Satheriya, we have had the addition of one or two families. At Backerspeil, the conduct of the Christians has been so bad that I have had to withdraw the native preachers; but I am keeping up the station

at present as a preaching-station. At the new station, Bonyeali, the work of teaching has been steadily carried on; and, although we have baptized only two of the people there, yet their conduct has, on the whole, given us satisfaction. At Simlea, some of the Christians are very worldly minded, and have given us much trouble. On the other hand, the characters of two of the new converts have been calculated to cheer and inspirit us in our work. At Gunzashopore, the people have acted so badly towards the native preacher, that I have had to withdraw him. I am sorry to say that his wife was much to blame for the part she acted towards them. *The want of suitable men for carrying on the work is the great obstacle to its advancing.* We must pray to God to raise up such men. The young man, Gogon Chondro, has become a most valuable assistant to me. The superior education he has received, places him, in point of intelligence, much beyond any of his fellow-labourers; and I am happy to say, his piety seems to be of the most genuine character. I may just remark, that at the beginning of this year, another well-educated young man, named Bhaghedor, became a Christian, after having for three or four years studied the Bible. His case is a most satisfactory and encouraging one.”

DINAGEPORE.—Of the work of God at this station, Mr. McKenna favours us with the following account:—

at this station, Mr. McKenna favours

"In the mission, death has swept away several whom we had reason to hope might have eventually cast in their lot with us. There has also (Sunday before last) been one baptism. In other respects, things go on much as usual. Our bazaar congregations never range less than one hundred, while in the course of preaching, perhaps some three or four hundred take away with them at least *part* of what we read and say. There still appears the same moral lethargy, though (with a single exception in which I was somewhat roughly treated) no opposition to the gospel; and that almost total inability to distinguish between good and evil, which appears the normal condition of the Hindoo mind. In the zillah, we know of one or two who, though holding back from an open profession, are still, considering the comparatively small light they have received, to all intents and purposes Christians, and whose families receive Christian instruction. The number of such cases, though perhaps at

present not ascertainable, I am persuaded in my own mind, from data sufficient to warrant such a conclusion, at the judgment day will be found to be not few.

"The girls' school keeps up its numbers, and promises, in the case of the elder pupils in particular, to exercise a great future influence for good.

"We have been disappointed in the young man from Mr. Pearce's training class. His wife had suffered from fever, more or less, all the five months they were here, and for this reason they at last left. But the young man, though intellectually fit, in other respects was not qualified for the office; though we are sorry to lose his wife, and a really good woman, who was from Miss Packer's school. His place is at present supplied by one of my own converts, of equal ability, and in whom I can place confidence. Paul still continues a burning and a shining light, and is very hard working and useful."

MONGHYR.—Mr. Joseph Gregson reached his station in safety early in January, and is now comfortably settled in his home at this interesting spot. On his way he preached to a few English soldiers in the chapel at Dinapore, where the colonel of the regiment is unwilling to allow the attendance of his men. He has commenced the study of Hindi; has visited, with the brethren, the bazaars, and has seen somewhat of the debasing character and vileness of idolatry. He trusts, in good time, to be able to preach to the perishing the Gospel of Christ, and that he may never lose his sense of the criminality and guilt of those who worship idols instead of the living God.

ALLAHABAD.—The difficulty of obtaining a house in Muttra has constrained Mr. Williams to remain in Allahabad. His time, however, is fully occupied. Under date April 17th, he says:—

"I have now two English services in the week—one for the benefit of the European soldiers, held in the school-room of her Majesty's 5th Regiment, and one on Sabbath evenings among our few Baptist friends and others who attend in the Kuttra Presbyterian Chapel—besides taking my turn in conducting the united prayer-meetings on Wednesday evenings, and more direct missionary efforts among the heathen. I attend to this regularly as usual, and, indeed, I would much sooner give all my time and energies to the one great work of preaching the gospel to the natives, than have to spend much of

them in ministering to the European community. But I feel that necessity is laid upon me to do both at present as far as my strength will admit. You will have heard, ere this, that we have been disappointed in reference to all our brethren coming down here from Agra. Several are here, but, as the accountant's office is still at Agra, the greater portion is there. No one here can yet say whether this will be the seat of Government or not. It is questionable whether, under the present financial pressure, the Government will sanction the necessary outlay of some twenty-five lacs of rupees."

By a letter dated June 11th, we learn that our brother has been called by Divine Providence to suffer the loss of his beloved wife. The disease which carried her to the grave was cholera, following repeated attacks of dysentery, from which she had partially recovered, but so diminished was her strength that she rapidly sank when attacked by the more formidable disease. Her sufferings were very severe, but we are glad to be able to add, that her end was marked by perfect resignation and peace.

DELHI.—Under date of April 18th, our esteemed missionary, Mr. Smith,

gives the following interesting account of his work in this now-celebrated city of rebels:—

“Daily I preach to two, and sometimes three, congregations in the streets of the city. I spend a great deal of my time among the people, holding conversation sometimes with a crowd in front of the shop of a friendly Hindu, sometimes by the roadside or in a temple; in short, I am trying to pursue one simple course, viz., in season and out of season to preach the gospel, being assured that God will not withhold his promised blessing. I am glad to say, appearances are most encouraging. I have never seen such a steady interest manifested day after day by masses of people in the Divine message as I see in Delhi. When I am tired out, and can preach no longer, the people stop me from moving off, that they may hear more; and it is no uncommon thing for me to be asked to preach two or three times as I am walking down the principal street. Scarcely a day passes without several coming to my house for conversation and instructions, among whom are a number who have received a good English education. I have three candidates for baptism, and shall probably receive two in a few days. There is a young man, a Sikh, who received some instructions both from the late Mr. Thompson and Mr. McKay: he is a very simple, earnest man, and, I believe, a true convert. The other two are, one a Brahman and the other a Mussalman. There is also a young Englishman, of decided piety, whom I expect to baptize. He was brought to the knowledge of the truth through the preaching of the gospel by a Baptist minister at Colchester. So far as I can judge, there are numbers of natives in Delhi who are anxiously seeking after the truth; and I do hope the Lord will make me the instrument of conversion to some of them. Yesterday morning an Affghan came to me, and I had a most interesting conversation with him. He comes from Kabul annually with woollen goods for sale, and has frequently had conversation with Mr. Thompson, the particulars of which he remembers most distinctly. He repeated the arguments against Mahommed and his religion, and appears convinced that Jesus is the only Saviour. There is one thing very interesting in his late history. He happened to be in Delhi when the mutiny broke out, and saw an

European female and her children left for dead by the rebels; the woman lived, and he managed to hide her some time in Delhi, and then planned and executed her escape to the hills; she is still alive. I have got the chapel, and it is being repaired. On Lord's-day next, I hope to commence regular services, Hindustani in the morning, and English in the evening. I have also taken a shop in the bazaar as a Bible dépôt, and place for religious conversation.”

“I am sanguine in my expectations. The bread has been cast on the waters by men who counted not their lives dear unto them. The seed has been sown and watered by the martyr's precious life's blood, and shall it not germinate and grow and bring forth fruit? Verily, it shall. If the churches, by their prayers and contributions, do not send me a fellow-labourer at once, I shall be disappointed. Young men in our colleges at Regent's Park, Bristol, and Bradford! wanted a successor to the martyred Walayat Ali and McKay; which of you will offer himself? The fields are white unto the harvest, and the labourers are wanted to gather the precious seed into the Lord's garner. Never was a more tempting or promising field than Delhi. The mutiny has changed the character of the place entirely. It is now a purely Hindu city, containing already a population of 50,000 to 60,000 souls, and is daily increasing. Nor does it appear probable that any faithful labourer will fail to reap the fruit of the labours of those who have realised the promises in heaven, but on earth sowed in tears. I feel confident I shall not appeal to the Baptist churches in England and Scotland for a fellow-labourer in vain, and shall look for one coming in due time. I am glad to say, Bhagwan, an old convert of Mr. Thompson's, and long a faithful preacher of the gospel, is on his way here with his family, so that I shall in a short time have native help. We have got into our house, and like it much; and I hope to realise all expenses eventually,—native preachers' salaries, chapel and building expenses, and indeed all, except my own salary,—from other sources than the Committee.”

Our readers will be glad to learn that, of the two brethren on their way to India, the Revs. J. Williams and T. R. Craig, one of them will be settled at Delhi. It is most encouraging to find the seed sown by the late apostolic Thompson germinating and giving promise of a harvest of souls. The Christian missionary must sow by all waters, and we shall find that the seed he sows is incorruptible seed, which “liveth and abideth for ever.”

BENARES.—In the last "Herald," mention was made of the illness of the venerable missionary, Mr. Smith. We have now to announce his departure into his rest, after more than forty years' service in the cause of our Lord and Master. His life was prolonged by the Divine mercy, and he has won an honourable name among the missionaries of the cross. This event took place last May. During the first months of his missionary life, he laboured in Patna; but was appointed to Benares in 1816, where he has ever since laboured with assiduity and zeal, paying occasional visits to Allahabad and other places of resort by Hindu pilgrims in the vicinity.

CEYLON.

COLOMBO.—From a letter dated March 15th, we extract the following interesting notes, and the earnest appeal made by Mr. Allen for additional labourers:—

"I have been very hard at work since my return from Cochin. That disaster in the *Pearl* seems to have revolutionised my health. I am well and much stronger than last year, and able to go about the jungle work with a will. The Pettah is looking up a little, and a few have been added to the church this year. Last Lord's-day I baptized a Wesleyan local preacher, who retains his membership with them, though I believe he will not be allowed to preach any longer for them on account of the step he has taken into the water. His daughter also will be baptized shortly, and will join our church.

"I have just finished the revision of Acts for Mr. Carter, and shall begin on Romans shortly. He tells me in a note that he is reading it to his congregation on Sundays, and that it is like a new revelation to them. I hope it is, for the new version is scarcely intelligible in some parts of that Epistle. I have been highly gratified with the Acts.

"We want more European strength in this Colombo district. I am well now, and can do as much work as any man or mis-

sonary that can be found in the place; but am not equal to the requirements of these stations, to say nothing about widening operations. Every Sunday especially am I crippled more than well pleases me by the necessity of—no matter where I am—returning to the Pettah. Some of that day's work would try a horse, as far as physical strength is concerned; how then will it be with a man? Other days I can do as I please, and on an average I have spent half my time in the jungle this year. The people are not satisfied if they do not hear me in the evening. But apart from all that, a second man is needed. The work demands it, and must languish without. Is there no one to send? Will no one come? Have the old fields lost their charms? Are the new more attractive? What is it? In the estimation of everybody, we work at immense disadvantage here with such a puny European agency. This may be right or wrong, but it is plain to me that additional help is needed."

More urgent is the appeal made by the sad event which has deprived our brother of a most efficient helper, and the church of a devoted leader. On the 22nd May, Dr. C. Elliott was called away to his reward. We here merely mention this painful bereavement. In our next number we hope to give our readers a fuller account.

The following we extract from the *Colombo Observer* of April 26th, a paper of which our departed friend was the proprietor, and for several years the editor. It was ever a source of unmingled joy to him to record such scenes as this:—

ACCESSION TO CHRISTIANITY.

"On Sunday, in company with several others from Colombo, we visited Kotegahawatte, a station about seven miles up the banks of the Kalany river, where the Baptist Mission has a very prosperous church, under the care of Mr. Whyto Naden, a Tamil native, who has most thoroughly mastered Singhalese. It is now nearly twenty years since the late Sir Anthony Oliphant took

part with good Mr. Daniel and others in the simple ceremonies attendant on opening this chapel, in which, since then, many natives have professed their belief in Christianity by submitting to baptism. On the present occasion seven women and fifteen men, twenty-two in all, were baptized, after services conducted by Mr. Allen and Mr. Naden. Those baptized varied in age from fifteen to forty, and their orderly behaviour and serious intelli-

gent expression impressed the spectators favourably. Such events ought to be noticed occasionally, as an answer to those who, without examination, assert that missionaries are doing nothing, and Christianity making no progress amongst the natives. To show, on the other hand, that due precaution is exercised, we may men-

tion that the twenty-two baptized on this occasion were chosen from amongst forty-five candidates, the baptism of the others being deferred, until, by repeated examinations, the European missionary should have satisfactory evidence of intelligent conviction and sincerity of motive.

Twelve of the candidates were from the Gonawelle station, and the other ten from Kottigahawatte. Some of them are fine and intelligent young men.

NOTES AND INCIDENTS.

THE STORY OF ENGLAND'S CONNECTION WITH JUGGERNATH.—This connection, begun on the acquisition of Orissa by the East India Company, was confirmed in 1806, when the Pilgrim Tax was imposed under the rule of Sir George Barlow, who forbade the servants of Christ to preach to the heathen. This tax was abandoned in 1840, and a second step towards separation was taken in 1843, when an estate was restored to the temple by order of the Court of Directors, in pursuance of the policy of separation so strongly affirmed in a despatch of Lord Glenelg in 1833. This restoration reduced the money payment to the temple, annually made by the Government, and it was further reduced in 1845. The inquiries then made led to the discovery that at the time of the British conquest of Orissa, the total revenue of the lands seized by the Government was £2,332, and to this sum the payments were of late years rigidly confined. It was clear that for many years the Government had given large sums beyond the original income of the temple. But this reduced allowance still identified the Government with the temple, and was so understood by the people. At length, by Lord Dalhousie, the final arrangement was made. Believing that the annual payment was not in the nature of a grant or donation, but in the nature of a compensation for lands originally the property of the temple, but resumed by the Government, he directed a compensation in land to the annual value of the above sum of £2,332, with some deductions, to be given to the Rajah of Koordah, the manager of the temple. The last paragraph of the deed of transfer thus runs:—"It is hereby declared that, from the time of the transfer of the said lands, the Government have no further connection, direct or indirect, with the affairs of the Temple of Juggernath, its management, revenues, or otherwise; that the Rajah of Koordah, in his capacity of superintendent, is solely responsible for the due application of its revenues, and the due administration of its affairs."

DECLINE OF JUGGERNATH.—Some time ago, one of the principal pundahs (pilgrim-hunters) from Pooree went into the North-West, and identified himself with the mutinous Sepoys. He was caught and hung, and an order was sent to Pooree to confiscate his property, which has been done. The effect is most wholesome. Hundreds of pundahs have returned from the North-West without being able to obtain one pilgrim. The whole affair of Juggernath has never been so thoroughly out of favour before. What with the leprous Rajah, who is the superintendent of the temple—the withdrawal of the donations—the determination of the Government not to allow a temple police, but to hold the Rajah responsible for all misdemeanours—the hanging of the principal pundah, and the confiscation of his property, &c., the whole affair seems to present a ruinous aspect. May its last day soon arrive!—*Rev. J. Stubbins.*

THE JUGGERNATH FESTIVAL.—The attendance at this festival was very small. Instead of 40,000 or 50,000 persons, there were only, excluding the residents in Pooree, 5,000 pilgrims; and all being fearful lest any rough or noisy performances, not intimately

connected with their religion, might be construed into treason against the Government, their behaviour was, *in their excited state*, very good, and void of any of the wicked kind former missionaries received. However, the city not being overcrowded, in consequence of the paucity of pilgrims, heartrending and harrowing scenes, with which the eyes of older missionaries had been forced to tears, I was not permitted to witness. Though the cars were dressed out in a very gay and showy manner, they were almost deserted. A short time before we reached the "Bada Dandah," a large road, four men had been run over by the largest car. This was the result of a general rush to the car at the time it was moving, and not self-immolation. The wheels of the car ought to have been surrounded with a showy network, reaching nearly to the ground. The network was there, but two or three feet from the ground, and, consequently, no protection whatever. The Rajah has been made responsible, and how the matter will end remains to be seen.—*Rev. J. O. Goadby.*

HOME PROCEEDINGS.

Most of our friends are probably aware that, during the discussions in Committee regarding the proposed Mission to China, offers of service most unexpectedly came from brethren who had no knowledge of what had taken place. One was from Mr. Kloekers, who went out to China under the auspices of the Dutch Reformed Church, and subsequently, having adopted our views on the question of baptism, joined the American Mission. The funds of this Society having so fallen off as to compel the Executive to diminish the number of the agents, Mr. Kloekers had to come home to Holland. Thence, about four months ago, he addressed an earnest appeal to the Committee, requesting them to consider his case, and send him back to resume his missionary labours in China.

The other offer of service is from Mr. Hall, who was ordained about five years ago at the Hon. Rev. Baptist Noel's chapel, as Missionary to China, in connection with the Chinese Evangelisation Society. He writes from Ningpo, and proposes to join the Baptist Mission, simply because the supplies from home being sent only as they come to hand, the irregularity embarrass him in his work, and prevented that continued and sustained labour which he desires to carry on. The Committee have received communications from the Secretary of that Society, speaking in the kindest terms of Mr. Hall. Indeed, the testimonials to both brethren are highly satisfactory.

At the Quarterly Meeting held on the 13th ult., these offers of service were considered; and a resolution was passed cordially accepting them. The last mail carried the tidings of his acceptance to Mr. Hall, and Mr. Kloekers will shortly proceed to Holland to make all needful arrangements in prospect of his departure.

As the Committee have had no experience of mission work in China, and the operations of other Societies have been so often interrupted, and, in some instances, so long suspended, they have deemed it prudent to enter into engagements with these brethren for *two years*, commencing from the period of their entering on their work. By that time circumstances will develop the will of Providence in this important undertaking, and show whether or not it is the duty of the Committee to continue the Mission, and to enlarge it. At present, the conviction is strong that not less than *six missionaries* should be sent out. The response to the appeal which has been made to the liberality of the churches must, however, mainly determine this point.

It is a very striking circumstance, and one worthy of note, that in commencing a new mission two brethren are accepted who are already qualified for the work. Thus the Mission comes into operation at once. The like, as far as we know, has never happened before. Generally, it takes two or three years ere a mission, newly founded, can get to work among the heathen. In China, we start the

Mission with brethren who have passed through this probationary period. Moreover, they not only speak the language, but having resided in two different provinces, speak two of its dialects. This is so remarkable that we not only call attention to it, but we would take it as a great encouragement most zealously to proceed.

In order to ascertain the measure of support which the Chinese Mission is likely to receive, and to act with all due promptitude, the Committee have secured the aid of the Rev. W. G. Lewis, of Westbourne Grove, for six months. He will, after doing what he can in London, visit most of the principal towns, as he has done a few already, in order to secure as large an amount of help as possible, and at the earliest period. This assistance is rendered all the more needful in consequence of the early departure of Mr. Underhill for the West Indies; the whole duty of the Secretariat devolving, during his absence, on his colleague.

As a sort of public inauguration of the Chinese Mission, a soirée was held at the College, at Regent's Park, on the 20th ult. The chair was most efficiently filled by Mr. Hanbury, M.P. for Middlesex. After prayer by the Rev. J. H. Hinton, a brief statement of the circumstances leading the Committee to take up China, was supplied by the Rev. F. Trestrail, and the general question was spoken to by Mr. Hawkins, of the Judicial department of the Indian Government, Revs. F. Tucker, and Z. Kloekers; a vote of thanks to the chairman was proposed by Sir Morton Peto, seconded by Dr. Angus, who having acknowledged it, the proceedings were closed by prayer. The attendance was very good, and the presence of friends of other sections of the church encouraging; while the announcement of handsome gifts to promote the object, from those who could not be present, will, we hope, stir up those who were, to like effort. We beg to offer our cordial thanks to Drs. Angus and Davies, and Mrs. Angus and Mrs. Davies, for their kind attentions and aid, and which largely contributed to the success of the meeting.

At the last Quarterly Meeting of Committee other business of great importance was settled. The Rev. J. T. Brown, of Northampton, having signified his consent to visit Jamaica as one of the deputation, the instructions deemed necessary to guide and assist them in their duty were determined upon. Mr. Underhill, having engaged to visit all the stations in the West Indies, will leave, with Mrs. Underhill, by the first packet in August. A meeting was held at Camden Road Chapel on the 21st ult., Sir Morton Peto in the chair, to commend them to the Divine blessing and care. Mr. Brown, being invited to go to Jamaica, will sail in November, by which time Mr. Underhill will have visited Trinidad and Haiti, and be therefore in time to meet his colleague.

Designation services have been held in connection with the departure of the brethren, Craig and Hobbs, for India. The former at Glasgow, July 3rd. Mr. Mitchell, an American Indian, Rev. A. McLeod, and our venerable brother Williamson, of Sewry, took part in the service. Dr. Paterson was not present, owing to domestic affliction. The latter were held at Margate on the 20th July, attended by Mr. Gough, of Clipstone,—under whose instruction Mr. H. has been for some months,—and the brethren Hiron, Etherage, and others. These two brethren will sail in the "Lady Melville," on the 10th inst., and will have the advantage of Mr. Williamson's aid in studying the languages during the voyage. Mr. and Mrs. Morgan are expected to leave September 1st, on their return to Howrah.

It is the intention of the Committee to arrange for a public meeting, to be held in a few days, and of which due notice will be given, to commend our friends who are about to leave for India to the blessing of Almighty God.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

A GLANCE AT THE RESULTS OF AUGUST, 1834.

IN a recent number of the "Edinburgh Review" (April, 1859, No. 222), there is an important article on "The West Indies as they were and are." The bearing which our missions had on the extinction of slavery must ever make the results of that measure a subject of peculiar interest to our readers. The lapse of a quarter of a century since the memorable 1st of August, which so many of us remember, is sufficient to test the working of the Emancipation Act, and we think we cannot render the cause of West India Missions a better service than by transferring to the pages of the "Missionary Herald" the more salient points of the article in question. And we do so because the subject is again before the legislature in another form. We refer to the subject of Coolie immigration, which is strongly supported by the planting interest on the ground that labour is not equal to the demand, and that the free peasantry, especially of Jamaica, are lazy and will not work. Let the following facts be, therefore, carefully read and studied, with those in Notes and Incidents, page 141.

Never was a more radical change made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only freemen, but *men*, standing on the same level as those who had formerly owned them.

What that ownership involved our readers know. One aspect of it the writer before us gives on the authority of Parliamentary Papers. In the "four Crown colonies," as Guiana, then divided, Trinidad, and St. Lucia, were termed, the home government exercised a kind of check by demanding sworn returns, by every planter, of the punishments inflicted on his estate. "By these returns there were registered, in the two years 1828-9, 68,921 punishments. The law allowed in the Crown colonies 25 stripes to a punishment, which limit was incessantly passed. Taking the punishments, however, but at 20 stripes, this puts the total amount of stripes inflicted, in regular floggings, for these four colonies alone, in two years, at no less than 1,350,000! Of these, 25,094 punishments, or, at that rate, half a million of those stripes, were sworn to as having been inflicted upon females. . . . But by far the most portentous and striking of the features of West Indian society under slavery was this, that while the free negroes were steadily advancing in number, the slaves were dying off at a rate which was described at the time as 'appalling.' . . . The population returns showed the appalling fact, that although only eleven out of the eighteen islands had sent them in, yet in those eleven islands the slaves had decreased in twelve years by no less than 60,219. . . .

"But what made the matter wholly unbearable was, that it had not even the poor merit of enriching those for whose good the system was held to. . . . Lord

Chandos, in 1830, presented a petition from the West India merchants and planters, setting forth the extreme distress under which they labour; and he declared in his speech that it was not possible for them to bear up against such a pressure any longer. Mr. Bright said, 'The distress of the West India colonial body is unparalleled in the country. Many families, who formerly lived in comparative affluence, are reduced to absolute penury.' Meanwhile production was decreasing as well. . . . In the ten years ending with 1830, the decrease (of sugar exports from Jamaica) was no less than 201,843 hogsheads from the amount in the ten years ending with 1820."

That the distress of the planters increased after the extinction of slavery is admitted; but sufficient cause is shown. The planters had not learned to treat the negroes as free men, who were to be enticed, not forced, to toil, and for a time there was some confusion, and many planters found it a hard task to fit themselves for a new state of things. Other circumstances concurred to prostrate the planting interest. In 1843 an awful earthquake visited the seaward group. Out of 172 sugar-mills in Antigua, 117 were either levelled with the ground or split from top to bottom. A third of the houses in the city of St. John were flung down, and most of the remainder so shattered and torn as to be untenable. A hurricane followed. Churches were blown down, forest-trees uprooted, houses destroyed, and negro huts upturned. Worse still was a series of droughts that year after year, with only two exceptions, occurred between 1840 and 1849. An immense fall in the price of sugar completed the distress. West India sugar, which in 1840 (exclusive of duty) sold in bond for 49s., had sunk in 1848 to 23s. 5d. Further, the planters were overwhelmed with debt. Nearly the whole of the estates throughout the islands were mortgaged, and many of them far beyond their actual value. Mr. Bigelow, an American traveller of great intelligence and observation, after diligent inquiry, declares that at the time of emancipation "the island of Jamaica was utterly insolvent. . . . Nearly every estate was mortgaged for more than it was worth, and was liable for more interest than it could possibly pay. . . . Bankruptcy was inevitable." Again, scarcely any of the proprietors were residents; the estates were left to the care of agents, and it often happened that one man acted in the capacity of agent to several proprietors. In 1852 a memorial to Sir Henry Barkley was signed by eleven gentlemen, and they expressly state that they—these eleven men—are either owners or agents for 123 estates! But the great thing that completed the crash was the total loss of credit that ensued; and without credit *there was an end of the supply of capital*. The vast capital requisite for the production of the sugar crops (a capital of not less than some millions) had been annually advanced by the West India merchants in London, on the security of the crops which were then consigned to them. But when sugar fell so enormously in value, the merchants took fright; the credit of the planters was gone, they found themselves suddenly bereft of capital. These facts place the matter beyond doubt: the ruin of the planters arose, not from the emancipation of the negroes, but from independent causes.

That crisis past, the social and commercial state of the islands has been steadily improving. Take the article of sugar alone. In the last two clear years of slavery (1832 and 1833) the islands exported to Great Britain 8,471,744 cwt. In the two years 1856 and 1857, they exported to Great Britain alone 8,736,654 cwt.; and besides that, a large trade, altogether new, has sprung up with Australia, the United States, and other countries of which we have no account. The exports and imports of the West Indies amounted, in the four years ending with 1853, to just 32,500,000*l.*; and in

the four years ending with 1857, to just 37,000,000*l.*: an increase of 4,500,000*l.* in four years. The only regret one can have in going through these statistics in detail is, that by far the smallest share of the prosperity falls to the lot of the island of Jamaica.

The social state of the negroes bears out all that the most enthusiastic advocate of emancipation could have foretold. In thousands of cases the negroes have built new villages for themselves. The cottages are either neatly thatched or shingled with pieces of hard wood; some are built of stone or wood, but generally are plastered also on the outside, and white-washed. Many are ornamented with a portico in front, to screen the apartment from sun or rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies painted green, or small glass windows. There is usually a sleeping apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware; some decent-looking chairs; and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in the front is, in some instances, cultivated in the style of an European flower-garden, displaying rose bushes and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial fruits and vegetables of the country heterogeneously intermixed.

So "pleasing" is the appearance of these cottages, that Sir H. Barkley was reminded by those on the hills of the villages in Switzerland; and a stipendiary magistrate speaks of "the thousands of well-cultivated settlements, with their tastefully-arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants."

"They own," says one writer, "a large number of horses and hogs, and other live stock; trade extensively in the products of their parish: they possess small vessels for the conveyance of their produce to places accessible by water; and contribute more largely than any other class to the general taxation of the parish; and not a few possess electoral rights."

A statement read in the House of Commons, in 1842, by Lord Stanley (then Colonial Minister), gives the number of freeholders, *who had become freeholders by their accumulation and industry*, in the island of Jamaica, at the date of 1840, as 7,340.

The main conclusions which are enforced on us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin; the other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly the labouring class was miserable, and was perishing miserably. . . . It is plain that, but for the measure of Emancipation, England's colonies would have sunk to irretrievable destruction.

And beside all this—and most gratifying and important—we can advert to higher benefits ; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honour and glory to God, we cannot forget that He makes his servants *co-workers together with Him*; and therein do we rejoice, yea, and we will rejoice.

FOREIGN INTELLIGENCE.

INDIA.

COMILLAH.—Mr. Bion continues with great assiduity to visit the various large districts which surround the capital of Eastern Bengal. The native agency has been increased, and the gospel is preached at sub-stations. Two young men of the Theological class have gone to occupy these posts of labour. Of the two sub-stations, one is in the hills, where there remain a few Christians, a part of the band of which many now reside in Comillah; the second, Júngalia, is on the main road between that place and Dacca. It is an entirely new scene of missionary labour. When travelling in 1854 with Mr. Underhill, Mr. Bion left many tracts, and there now appear to be many people inquiring after Christianity, either resident there or in the neighbourhood. In the district of Mymensing, to the north of Dacca, Mr. Bion is also anxious to establish a station. For several years he has visited this part of the country, and many interesting inquirers have sprung up. We trust that our brother will be able to accomplish his wish, and find suitable native brethren to open a station in this hitherto unoccupied region.

DACCA.—Our esteemed missionary, Mr. Robinson, has favoured us with the following communication. It contains much that is illustrative of the state of feeling among all classes of Indian society, with respect to the spread of Christianity, and the social position of native Christians:—

“ I have no doubt you would be interested to know what our experience is in this respect at Dacca. It so happened that four or five of our Christian youths were just springing up into manhood, and looking about them for the means of livelihood, two years ago, when the mutinies broke out, and people were entertaining hard thoughts of missions and missionaries. Of course, the tide of prejudice set in strong against native Christians, and the chance of our young men getting Government employ grew smaller and smaller, in proportion as the mutinies became more and more alarming. They tried, however, in many directions, with the most praiseworthy perseverance, but without success. About this time I became acquainted with a young gentleman of the Civil Service, our Assistant Magistrate, to whom I was of some use in helping him to a knowledge of the Bengali. A translatorship in the Collector's Court fell vacant, and I begged that he would use his influence with the collector to entertain the application of a Christian young man, who wished to appear as a candidate for the post. This was cheerfully done, and the day came when the vacancy was to be given to that man, of the thirty or more candidates, who should be adjudged by the collector to be the best qualified. The examination of candidates resulted in the appointment of the Christian, by which, of course, all the loyal Hindoos and Mohammedans of the office were shamefully scandalised. Thrown into an office where every man was his natural enemy, with the collector narrowly watching his conduct and carefully studying his capacities, you may imagine how our young friend felt. His position was for some time so very disagreeable, that he had serious thoughts of throwing up the situation. From this we most resolutely dissuaded him, not only on his own account, but also with a view to the interests of other Christians who might seek Government employ at some future time. You will understand that I looked upon the young man as the representative of native Christians, on whose conduct in office the prospects of the community in

no small measure depended. Well, he was advised, and did stick on, and he is there to the present day. The collector is perfectly satisfied with the young man's character and work, and has been heard to say, that, though he does not undertake to advocate the cause of native Christians generally, he has one man in his court who is worth all the other officials about him! Perhaps you would like to know who my hero is? His name is Nathan. He is the eldest son of Vishonath, an old native preacher, who was pensioned some three or four years ago. He was educated at the Dacca College, where he held a scholarship.

"The tide, I think, is slowly turning in favour of our native Christians. One young man has found his way into the Post-office, and has stood in high favour with every successive Inspecting Postmaster appointed to the district. Another has just passed a successful examination as an assistant overseer in the engineering department, and the executive engineer of the place, Captain Baird, holds out to him the prospect of immediate employment. A third has been appointed as a first-class *Gomashta* in the commissariat department, on a monthly salary of 50 rupees. This young man's case is worthy of notice, because it illustrates one of the numerous disabilities under which native Christians suffer. I mean their poverty. There are certain places of trust under Government, the holders of which are required to deposit various sums of money as security for their honesty. Such a place is the *Gomashtaship* which this Christian man has obtained. The word *Gomashta* means agent; and, in this case, it is one who is employed to purchase vegetables and groceries for Her Majesty's troops. Into his

hands the commissariat officer places, day by day, hundreds of rupees for the purchase of these articles, and Government require from him a deposit of 500 rupees, or 1000 rupees, as the case may be, as a security against robbery or dishonesty. Now, a respectable Hindu or Mohammedan always has either a bit of land or two or three houses, or rich relations, through whose means he can raise the required sum for deposit. The native Christian has nothing, and therefore cannot compete with his heathen neighbours. He is getting say ten rupees a month; if he only had 500 rupees to deposit, he could raise his salary to 50 rupees. But he has not got the money, and, as long as he remains on ten rupees a month, he never will. This is why native Christians have not risen in the social scale. They have been depressed long enough; and, I think, it is time something was done to help them. I felt this very forcibly in the case of Solomon, the young man I am speaking of. He was anxious to get the work; the commissariat officer was willing to nominate him; he was fully qualified to do the business; the only obstacle was the want of money. Under these circumstances Bion and myself thought it right to use our influence to get the money lent him; he was appointed and has been diligently at work ever since. By the arrangements we have made, his debt will be paid off in a few months, and with God's blessing he shall yet be known as a wealthy, influential Christian gentleman. His appointment has been sanctioned by the head authorities in Calcutta, one of whom writes to say that as the appointment of the first native *Christian Gomashta*, he will watch the experiment with great interest, and will be most glad to find it succeed."

These instances of the gradual assumption by our native Christians of an important position in social life will, we are sure, be gratifying to our readers. At length, the law that no religious distinction shall hinder the employment of fit men in the public service is becoming a reality, and to the evident advantage of the State. The following illustrations of the progress of divine truth will be read with pleasure by our friends:—

"A Hindu of the *Kayast* cast, who was with me for some months last year receiving Christian instruction, was baptized a few weeks ago at Serampore. I have every reason to believe him sincere in his profession; but one thing I regret. He had sacrificed much to come among us, and had withstood the persuasions of his relations and friends, all of whom are influential people residing in the city. They had often visited him even after his renunciation of Hinduism, and left no means untried to bring him back to the religion of his fathers. But though he steadfastly

opposed their wishes, he expressed a decided unwillingness to take up his residence in Dacca. He proposed to remove somewhere else; but I dissuaded him as long as I could. My impression is, that he did not wish to appear as a Christian in a place where the finger of scorn would be continually pointed against him by a large circle of those who knew and respected him before; in other words, that he was not prepared to endure shame for the sake of Christ. I did not wish him to leave Dacca, because his position in native society would not only have refuted the sneering objection as

old as our Lord's time, "Have any of the Pharisees believed on him?" but also helped us to reach a class of people who are more strongly prejudiced against Christian truth than any other. Perhaps this last remark requires explanation. Let me give it. The *Kayasts*, to which class of Hindus this man belonged, may be described as the middle class of Hindu society. They furnish all the Amlah, or officers and pleaders of our *soi-disant* courts of justice. They are a hard, sharp, unprincipled, money-making class of men. It is they who have mainly earned for the Hindus the reputation of being a shrewd and calculating people. Hence, all their interests are enlisted against Christianity. Its morality would be a yoke which they would be unable to bear. This they see and acknowledge. Therefore, preach to them as you will, nothing will turn them

away ostensibly from the religion of their fathers; in reality, from the worship of mammon. The advancement of their worldly prospects is in their minds always identified with the success of dishonest schemes; and to become Christians would be to give up everything. Money-making is their life, it is the end of existence; and they hate Christianity because it would substitute another service for that of mammon. This I believe to be the secret of the prejudice I have noticed.

"The work of the Lord has, I am thankful to say, been going in our midst. I have had some more baptisms among the soldiers of H.M. 19th. The *Churrak Pooja*, the vilest of Hindu festivals, is just over. We have preached and distributed portions of Scripture and tracts again, as we do year by year; but when is the harvest to be?"

CEYLON.

COLOMBO.—In our last number we briefly announced the illness and decease of Dr. Elliott, intimating at the same time that further particulars would be supplied of an event which has deprived the colony of one of its ablest and most upright men, and the mission of a disinterested, zealous, and most faithful friend. We extract the following from various communications:—

"Dr. Elliott was a native of Ireland, and arrived in Ceylon in the capacity of colonial surgeon in 1834, and was stationed at Badulla. He, however, soon resigned the service, and settled in Colombo, where he was continually before the public as editor and proprietor of the *Colombo Observer*. In June, 1858, he obtained the appointment of Principal Civil Medical Officer for the island. He was eminently qualified for this important post, by his skill and experience; while the confidence with which all classes of native inhabitants regarded him opened to him an extensive prospect of usefulness. For a quarter of a century he took an active and useful part in the discussion of every question connected with the interests of the colony. He was an eminently upright, fearless, honest man. No consideration could repress the avowal of his sincere convictions in politics or religion. As time rolled on, and early prejudices softened down, his really excellent qualities of intellect and heart were generally appreciated; and he was admitted to be a good, as well as an able, man. The immense concourse of people—and of all classes, from the highest to the lowest—from the bishop to the cooly—which attended his funeral showed the universal respect in which he was held.

Some time previous to his decease, Dr. Elliott had gone up the country with his family; and shortly before his return, while on a short visit to friends in Kandy,

he several times got exceedingly wet, and consequently he became seriously ill. At first, the symptoms seemed not to be understood even by himself; and as he was a little better, he continued his active efforts, and preached for Mr. Carter a fortnight prior to his death. The text, considering the circumstances, was remarkable—"And after death the judgment." The next day he became aware that he was attacked with dysentery, and in a dangerous form. He called his son to his bedside, and bade him write down his last directions in regard to his affairs. He put his house in order, calmly talked to his wife and children of his approaching end, and calmly "laid himself down to die." He continued very ill for the next ten days, which were passed in great agony, relieved at times by medical skill and the tender care of beloved ones around him, until death released him from suffering on Lord's-day morning, the 22nd of May.

Mr. Allen was in Colombo the greater part of the last week of Dr. Elliott's life, but did not see very much of him; and, when he did, opiates and stimulants had their usual effect. But to him, and to other friends who came to see him, he said, in answer to their questions, "*It is all right—on the foundation—all good and gracious.*" Mr. Allen adds, "I mourn him as a brother, and more perhaps. Though very ill, I got up on the Monday to go and bury him. I could scarcely stand, but forgot it at the

grave. The concourse was immense. The Wolfendahl grave-yard was full, and the crowd lining the whole street was, one might say, countless. The carriage procession, I am told, was more than a mile in length. He is gone, and no man in Ceylon

will be more missed. We have lost a member, a deacon, and a preacher to the soldiers and sailors, and an occupier of the Pettah pulpit; and we wonder who will fill his place."

AFRICA.

AMBOISES BAY.—Slowly the people are transferring their families and property from Fernando Po to this new station. The commodore of the station has visited the bay, and surveyed it for the government; but we have not as yet heard the results. Mr. Diboll still suffers much from weakness, while the rains have hitherto prevented him from visiting the natives in the mountain, which he is most anxious to do. At Cameroons nine persons were baptized early in the year. Mr. Pinnock and Mr. Innes have visited some of the neighbouring towns, and are preparing to commence missionary labour among them. At Bimbia, Mr. Fuller has been called to surrender, at the summons of death, his affectionate and useful wife. Amid the many anxieties attending the transfer of the station, Mr. Saker continues to enjoy tolerable health, and the work of God makes progress.

From recent letters we take the following extracts. Mr. Saker writes, March 28th, as follows:—

"Many thanks for your kind assistance in pressing on our Government the need of their aid to our poor people. Great joy is in Clarence now that the order is given, and already the senior officer has been there, and told them to hasten their preparations, as he will soon send a vessel to remove them and their effects with all care, and without expense.

"He was then on his way to survey our bay,—our landings,—and to report on the suitability of the locality for a British settlement, coal depôt, &c. &c. A recent case of murder (so reported) at Bonny has for the time turned him aside, the consul

and he having gone to investigate; so that hitherto I have not met him.

"Incidentally, I have heard that there are to be two independent surveys of our bay, by the senior officer of our bight and by the commodore, the commodore having orders to report on *every particular*. I look with a happy confidence to the result. God has been so manifestly our guide, and has in so many, many ways prepared our way and prospered us, above and apart from all my efforts, that to doubt well of the ultimate issue would indicate a distrust which I hope will ever be far from me."

On the 26th April, Mr. Saker writes from Cameroons, after the arrival of Mr. Diboll from Sierra Leone, whither he had gone for his health, and of Mr. Innes, as follows:—

"I took advantage of the presence of our brethren here at Cameroons to have some extra services for our towns on the Sabbath, as well as a few extra in our chapel, and also on Monday, the 3rd, to have our brother Fuller ordained to the ministry. This has been long needed, as some not over-wise friends have spoken depreciatingly of him to the natives; and an impression has been extensively made that he was not to be regarded nor obeyed, except as a teacher of children, &c. I have been contemplating this step for two years, but have only now seen an assembly of brethren to take part in this work. We have now specially ordained him to go hence to the Gentiles in the dark interior. I do hope the time will soon come that I may announce *something done* in this direction.

"In my visit to Victoria on the 7th, after passing through a sweltering day, the sun

almost boiling the fluids of one's body, and no shelter, we approached the mountain range towards evening, and not being sufficiently careful to increase my clothing in time, or rather forgetting it in careful management of the boat in the only dangerous place we have to pass, I felt the keen mountain air searching my frame. Then it was I took my flannel and cloak, but it was too late. On arriving next day at Victoria, I was too ill for work. This cold in the bowels brought on diarrhœa very severe. But the bracing air and care restored me after a week's struggle for life, and since then I have been well.

"A letter informed me that the senior officer would visit us at Victoria on the 12th, and I felt it important that I should be on the spot at his arrival. However, I waited there till the morning of the 22nd without seeing him, and then returned to

this place. This is disappointing,—the more so as that I must go again as soon as the mail leaves us.

“Here at our place of labour last Sabbath, being in a strong body, Pinnock, Fuller, and I went out among the neighbouring towns; and in the evening we

had an extra service in the chapel, which I took to myself, being the only work I did at home that day.

“To-day we have begun again with our press, which is to work now for a few weeks undisturbedly, if we can so command it.”

In the month of January, Mr. and Mrs. Diboll took a voyage to Sierra Leone. From a letter, dated February 4th, we extract the following notice of Mr. Diboll's visit. As we write, we learn the decease of the excellent man to whom allusion is made, Bishop Bowen :—

“The Bishop kindly invited me to see him at his house. I went, and spent an hour or two with him, and I think to advantage. He is one of the most communicative and agreeable gentlemen I ever met; and, I believe, a lover of all good men. I have seen some of the clergymen of the district in whom I felt much interested, especially the Rev. C. P. Ehemann. He is the superintendent of the district, and is a German. He is a thorough worker, and with his good lady are doing wonders in the town (Regent) where they live. Schools abound in the district, of which there are two kinds:—the government schools for the education of recaptured negro children; and these are separated—the boys in one town, the girls in another. In this village is one for boys, containing 53 boys. There is a village about three miles from this. It lies in a deep gorge,

surrounded by mountains on every side. The place, with its mountain streams and beautiful waterfalls, has a very romantic appearance. And here, in a commodious building which hangs by the side of the hill, is a girls' (government) school, containing more than 100 pupils, very efficiently conducted by three *Swiss ladies*, who seem perfectly at home in that locality. I left them under the impression that the Institution was more like a well-conducted *religious family* than a school. The girls are taught not only to read, and write, and sew, but gardening and farming also. The village schools, for the education of creole children, are well attended; and, as far as I have seen, they have good teachers.

“I have had several invitations to preach, but I have answered to only one of them—last Lord's-day, for Rev. — Trotter, of Lady Huntingdon's connexion.”

On his return, Mr. Diboll paid a brief visit to the late scene of his labours in Fernando Po. He says :—

“It was very sad as we passed along the coast to hear the tales of sickness and death as they prevail everywhere; but that which made me most sad was the appearance of my late residence, embellished with guns and swords, and a soldier under arms pacing before the door.

“I visited most of the members of the church, and found them standing fast in the Lord. I rejoice in the hope that it will not be long before we may meet to praise and pray without being afraid.”

Of his residence at Victoria, Amboises Bay, Mr. Diboll thus speaks, under date of April 19th :—

“Wednesday, the 6th.—We were up before three in the morning, to proceed on our way to our new home; and before it was day, we were on the way, and arrived at Bimbia at nine at night, having been about seventeen hours on the water. Our rowers were fairly worn out, having had to pull nearly all the time. We reached home about eleven o'clock in the forenoon of the following day.

“The people here are *all well*, and working in good heart; and our little colony looks as though the folk were in earnest. We are living in an unfinished house, and with workmen about us all day long, which makes us feel that we are much hindered from reading, writing, and con-

templation; but we all try to share in the labour, and all feel our measure of happiness.

“There are a few children here, which my daughter brings together twice a day for instruction.

“We have a small place set apart in which we meet for worship every morning at six o'clock, and every night at seven; and not unfrequently feel that the Lord is with us.

“A church has been formed out of the material brought from Fernando Po. It is entirely a new church, although all the members are from that place. No person from thence, though a member there, will necessarily be a member here.

"We expected to be visited by one of the H.B.M. ships of war to survey, &c., on the 12th, but it has not yet appeared. A small craft came in last night, bringing material and labourers from Fernando Po.

"The market every third day continues to bring abundant supplies of native food. We seldom have the trouble to go to

market. The people know our wants, and bring their wares to our door. I pray that we may soon be able to speak to them in their own tongue of the wonderful works of God, especially of his great love in sending His Son to be the Saviour of such as believe in His name."

WEST INDIES.

TRINIDAD.—In the beginning of March, Mr. Law had the pleasure of baptizing two long-tried and valued friends of the mission cause. For many years they have greatly helped the church in all its difficulties. Somewhat later, in May, Mr. Law visited the country stations of the Society, and thus reports his journey:—

"I left Port of Spain on Monday forenoon, and, by means of one of the sailing-vessels in the gulf, reached San Fernando in the evening, where, in company with other Christian brethren, I attended the annual meeting of the San Fernando Bible Society. The meeting was held in the Wesleyan chapel, which was filled with a devout and most attentive audience. Speakers and hearers seemed more and more convinced, not only of the duty of reading, studying, and loving the Holy Bible, but of the imperative obligation of circulating among all the people in this land, and in every land, this Book, which contains the words of eternal life. At midnight, the same day, I reached the mission-house at Savanna Grande. Found the mission family all well.

"On Tuesday we went to the New Grant Church, and found the good people composing it few in number, and in such a state as to make it absolutely necessary that, in future, their meetings should be for *strictly devotional exercises*; so that on the Sabbath and on other occasions the church will meet for the special purpose of prayer and supplication unto God, until the Divine Spirit be poured out upon them from on high. They have promised with one accord thus to meet to pray

to be endowed with power from heaven.

"On Wednesday we had the annual missionary meeting at Montserrat Church, where the state of things is of the most cheering character. Mr. Webb has a day-school, as also a Sabbath-school, in a very prosperous condition. Before the meeting commenced, twelve or more of the young people read a chapter in the Bible very correctly, and also manifested, by their answers to the questions put to them, that they had a good understanding of what they read. Brother Gamble read the report, which, as far as this station is concerned, was very encouraging as to the young, the church, and the contributions made during the year to support the 'native pastor.' The Rev. Mr. Brown, of the Free Church, and the Rev. Mr. Richardson, of the Wesleyan denomination, as also other brethren, gave heart-stirring addresses on the occasion. God's blessing seemed to rest upon us all, so that the meeting was really a refreshing season. At the end there was a good collection.

"This little visit to the country has been greatly blessed to myself in body, soul, and spirit; in consequence, I have come back to Port of Spain with new life and energy, and feel more than ever that 'woe's me if I preach not the gospel.'"

The present mission chapel in Port of Spain has for some time had a debt upon it, which for the most part has been cheerfully met by the people. Mr. Law thus refers to the removal of another portion of it:—

"You know that we opened our new chapel with a debt upon it of nearly 2,000 dollars, and that our people contribute every week to liquidate the same. This debt has often given me some concern. The other day one of the parties of whom we borrowed came and asked me for the whole sum we owed her (337 dollars). Well, for a short time, I did not know what to do, but *I can raise money* in my own way, and now this ugly debt is paid, and paid thus:—I have two printing-

presses (one is enough), so I sold one for 90 dollars, the church raised 146 dollars; and our friend, Mr. Wilson, made a present of 99 dollars—in all, 335 dollars. Thus all my pecuniary difficulties for the present are removed, for which I give special thanks to the Father of lights, from whom cometh down every good, every perfect gift. There is still a debt on the chapel of 700 dollars, but all our engagements therewith will be easily met from time to time."

NASSAU, NEW PROVIDENCE.—At this station both the chapels have undergone extensive repairs, the cost of which has been provided for by the people themselves. The following particulars of Mr. Davey's labours, and the scene of them, will be found very interesting:—

"Through the year, we have been blessed with peace and a large amount of prosperity. Forty-five persons have been added to the church by baptism in Nassau, and two at Fox Hill. Some old wanderers have also returned to the fold.

"During the year I have visited three of the islands committed to my care, viz. San Salvador, Grand Bahama, and Ragged Island. This island, to which I paid a visit in November, seems to have obtained its singular appellation from the fact that it is almost destitute of trees, and is covered with low, scrubby bush; at least, such was the opinion of some of the people on the island with whom I conversed on the subject. The name given to this and some of the adjacent islands by Columbus was, 'Islas de Arenas, or the Sandy Islands, alluding to the small depths of water he found to the southward of them.' And in Captain Beecher's 'Landfall of Columbus,' we have the following remarks on them:—'At present these islands bear the expressive, if not elegant, appellation of the Ragged Islands (and the southern one, San Domingo Cay), on account perhaps of the ragged appearance of their summits as seen stretching along the horizon, breaking the continuity of the dark blue edge of the ocean by their jagged outline. These Islas de Arenas, or Sandy Islands, consist of a string or belt of small coral cays, forming the edge of the Great Bahama Bank, where they are situated. They boast of a boat harbour, and are resorted to for salt, in the collection of which in these days some hundred of people are employed.' You are probably aware that salt is one of the staples of the Bahamas; and Ragged Island, though small, produces from 50,000 to 100,000 bushels per annum. The raking of this salt is the chief means of subsistence to the inhabitants, who, in connection with those of Raccoon Cay, about nine miles

distant, numbered 347 when the last census was taken in 1851. The chapel belonging to our Society is the only one on the island, and no other is needed, it being sufficiently large to accommodate all the residents of the place. There is a good Day School on the island, supported by the Bahama Board of Education, the teacher of which is a member of our church. When I arrived at the island on Sunday, Nov. 14, there was one large vessel in the harbour waiting for salt, and another nearing the island for the same commodity. Both were from New York, and bound to New Orleans. From the time a vessel for salt drops her anchor until she is entirely laden, the people are busily employed in conveying the salt from the pans to the wharves, and thence to the vessels. Nevertheless, I had frequent opportunities of meeting with them, and made the best of the opportunities. I received much kindness from the people, and have reason to hope that my visit was useful to them.

"The Sunday Schools, both here and on the islands, are well attended to by a devoted band of teachers, and will, I hope, become increasingly efficient as their organisation becomes more perfect. The Scripture classes read the lessons published by the Sunday School Union, copies of which are kindly furnished by Mr. George. I have had a desire, and have made a little effort, to form an auxiliary to the Sunday School Union, and a letter which I have received by this mail from Mr. Watson encourages me to hope that I shall succeed.

"The five islands from which I have received returns give us upwards of 800 members, and over 900 Sunday scholars, and from the tone of feeling which prevails both among the churches and teachers, I anticipate a prosperous year. May God of his mercy grant it."

Early in the year, Mr. Davey paid a visit to the islands of Exuma and Eleuthera, and has furnished us with the following report, under date of April 14th:—

"At Exuma I found that the chapel at Stevenstone, our principal station, was too small, and recommended the people to enlarge it; but, from a letter which I lately received from our teacher, I find that they have done but little towards it. He also informs me that some of the members have been quarrelling, and, to get satisfaction—a phrase they often make use of—have been to the magistrate, who imposed a fine upon them for a breach of the

peace. It is painful to think how much money the poor people of this colony pay in the shape of *fines* , a very large amount of which might be saved if they would only learn not to avenge themselves, but rather give place unto wrath. I am quite sure that the people oppress one another more than the whites oppress them. The people flocked to receive my instructions while I was among them, but I am afraid they are 'forgetful hearers.'

"Our church at Governor's Harbour, Eleuthera, has been much shaken from time to time, and will never be very strong. The fact is, denominationalism is more rampant in these small colonies than it is in the old country, for there you have a great mass lying outside all the denominations upon which all might work; but here all, except the most open and profligate sinners, belong to some religious society. The ends of religious instruction and discipline are defeated, because when persons are excluded from one church the doors of another are thrown open to receive them. And, next to the entire neglect of the religious training of a people in whom the passions are strong, nothing is so much to be deplored as the unnecessary increase of religious teachers among them, for it tends rather to demoralise, than to elevate and improve them.

"When emancipation took place, Sir A. Rolle left his estate on Exuma to the people who had laboured for him; but on Eleuthera the owners of the land retained it, and made an arrangement with the people to work it for half the produce. The people on one island are as well off as they are on the other. Those persons have done best who, when emancipation took place, purchased lands from the crown, and cultivated their own freeholds. And none have done better than the native Africans, who have the reputation of being more shrewd, industrious, and economical than the country-born.

"Having spent a few days at Governor's Harbour, I went to James's Cistern, and there I met with a reception such as I had never before experienced. The people are always glad to see a missionary, but here they came to the shore, and followed me

to the village, singing and clapping their hands, so that I felt almost disposed to run, and should have done so, had I not felt that they would have run too, and clapped and shouted more. On leaving I was escorted in a similar manner to the boat; and after I got on board the little sloop which was to bear me to Nassau, they stood on the shore and sang. These are pleasant reminiscences. On my return, I sent them a few books for their Sunday-school, from a grant which had been kindly made to me by the Committee of the Sunday-school Union.

"I find it difficult to give what you require—a pretty full account of the moral and social condition of each of the stations.' I could say of large numbers of the people throughout the colony, that they are very religious, but not very moral—a thing that is very painful to a mind that loves truthfulness in character as well as in speech. But when the one is wanting you cannot have the other. If you were to ask me what sin was most prevalent among the people, I should say *fornication*. It may be regarded as a moral epidemic. Scarcely any shame seems to be attached to it. Members of churches are excluded for it, but other members speak to them as if nothing had occurred, and, after a few months' separation from the church, they return to it again. The great work of religious teachers in this colony is to raise the tone of morals. And what a judicious representation of the gospel this requires! Truly, a missionary in the Bahamas has reason to exclaim, 'And who is sufficient for these things?'

"Many, I believe, trust in Christ, and when the Lord shall make up his jewels, many from the Bahamas shall be found among them."

INAGUA.—The portion of these islands under Mr. Littlewood's care, amid some drawbacks, continue to give favourable indications of the progress of divine truth. Under date of May 25th, he writes:—

"At Rum Cay we found the churches in a much more peaceful and prosperous state; and I have been informed that since we left great harmony prevailed between the two churches on the south side. Some very delightful meetings were held, and the fortnight spent there passed quickly. Only seven were baptized; they were selected from a number of others. At Long Island I was much pained at the unsatisfactory state of the churches and schools. Much anxiety and hard work followed. Brethren Wilson and Mears were chosen and appointed to act as presiding elders; the former to superintend the church at the Cay, and those at the north of it; the latter will be with the Harbour Church and

those to the south of it. Here I was obliged to travel a good deal by night, and suffered from cold taken from sleeping on the floor. Could the month spent there have been extended to two, more good might have been done.

"At Long Cay I perceive much to regret. Our native brother does his best, but his influence is small. The Sabbath-school and church have both diminished in number. Much coldness prevails, but it does me good to see a few concerned for God's glory. Our brother is poorly provided for; and even his house-rent, amounting to £7 sterling, has been neglected for nearly two years. To prevent any unpleasant proceedings, I must pay it."

TURK'S ISLANDS.—As many of our friends contributed towards the bazaar set on foot by Mr. Rycroft, for the erection of a mission chapel, we present the following account of its results:—

“Our bazaar was quite equal to anything of the sort ever got up here. Indeed, had the *paper* told what every one says here, it would have said, ‘Turk’s Islands never saw its like before.’ Two bazaars having taken place before ours—one only five weeks ago—induced a disposition in friends to postpone it for months. However, I persuaded my dear wife to see what the thing ‘Try’ would do, and it did 1,250 dollars, or 260*l.* 5*s.* 4*d.* at a time most unpromising. We have, too, things left that may make us able to try again, notwithstanding the vast trouble such a concern makes. For only consider, I had to build a tent 90 feet long, 40 feet wide, and light it up, decorate

it with flags of all nations, and to open my home, where tables of hot provisions were spread, and an example made of how a house should be regulated. Our entrance fees were 25 cents first day, 12½ cents, and 6½ last days. One day the rain came down just as we opened, and so exposed me, that now I am suffering from it. Our four days of pleasure to others—for every one was pleased—were days of toil and anxiety to us.

“As we have things on hand that need helping out for a bazaar, I shall be glad of aid from friends at home. Next time most will be clear of expense.”

FRANCE.

MORLAIX.—Many indications exist that the Word of God is having a free course through this great country, and that, notwithstanding the incessant opposition of the priests of Rome, the pure Gospel of Christ is finding much acceptance with the people. Our esteemed missionary, Mr. Jenkins, writes as follows, under date of May 10th:—

“We have never seen people in this country so much occupied about religious matters as they are now, and all seems to indicate that the general mind detaches itself more and more from Popery and its odious yoke. This is not so much from a disposition to reject all religion. Many say that Protestantism is better than Catholicism. It is easily perceived that man wants religion, and that he cannot find real satisfaction but in true religion. Oh! how this people, plunged in sin and misery, require the great gospel remedy, which is the only one that can answer the purpose. It is encouraging to see that gospel truth makes its way among the people. The *colporteur* continues to push forward his work. The other day a priest opposed his sale in the road, when several persons gathered around to hear. The *colporteur* proved the duty of distributing the Scriptures from John v. 39, 2 Tim. iii. 16, 17. An old man, close on eighty, came on, and said to the young man, he was glad that he had proved the priest to be wrong; and bought a Testament. It was Saturday; and the Sunday, which was very rainy, the *colporteur* remained in the village. The priest did not fail to preach in the church against the New Testament, declaring it to be a Protestant book. Nevertheless, our friend sold four Testaments and one French Bible in 8vo; besides he had interesting conversations with the people, who approved what he said, and several invited him to visit the parish again on

another Sabbath. But this fact, with many others, presses on us the great need of having a Scripture-reader. I have a Christian brother in view, who is ready to give himself to the work, and to whom the pastor gives an unqualified good testimony. My conviction is, we could not find another so suitable for this important work. Moreover, in present circumstances, and not foreseeing what may come to pass in connection with this war, I know of no other accessible means so likely to give strength and solidity to our mission here in case I should be obliged to leave for a while. While making this observation, I trust the present war will be confined to Italy, and result in the realisation of greater liberty for that corrupted, abused, and oppressed land, the general effect of which may be to give greater peace and liberty to Europe, and probably more religious liberty and opening for the propagation of the gospel on the Continent. It appears to me, our works of evangelisation should be carried on with energy and expansion, regardless of temporal affairs—the clouds which darken the sky, having only in view the accomplishment of the gracious will and divine command of the Saviour.

“I intend making an appeal to the Welsh Baptist Sabbath Schools, in favour of Scripture teaching in Brittany, which I have no doubt will bring us assistance, and a growing one, as well as present means to diffuse information respecting the Breton Mission, and awaken interest in its

favour. I take the liberty of renewing this demand to the Committee for a grant (annual) of about £40 for this work. I mean in all, including what is now paid to the teachers. I will manage this part of our labours in the best way I can for economy, activity, and efficiency."

Approving of the plan suggested by Mr. Jenkins, the Committee have promised him the aid he needs, and we commend the case to the liberal regard of our friends.

AUSTRALIA.

MELBOURNE.—From a brief note from our esteemed brother, Mr. Taylor, we extract the following passage. Its date is Nov. 14, 1858 :—

"Mr. Smith left us yesterday for Calcutta, by ship *Conway*. We have been much delighted with his visit, and would gladly have kept him with us, as an Australian evangelist. He will doubtless furnish you with full particulars of his various journeys. The pecuniary result to the mission, in consequence of his visit, will not be great; the state of trade here has been and is very bad; our small churches are struggling for an existence, and the churches in Melbourne are burdened with heavy chapel debts. What a pity! what a disgrace to the Baptists of England, to neglect this noble land! I shall, however, say no more on the subject. All my appeals have been vain, and it appears that there is not a Baptist in all *England* who will venture on testing the feeling of the churches as to the formation of a Colonial Missionary Society. Look what the Independents have done. I hope, my dear brother, the time will come when this sad neglect will be confessed and mourned over. We are moving on, on the whole, much better than could be expected. Brother New's people are busy with their new chapel, which will be ready for opening early in 1859.

"Mr. Slade is still preaching at Geelong, and to a good congregation. The church formerly under Mr. Hewlett's care is waiting for another pastor. Mr. Sutton has been recognised as pastor of the church

at Ballarat, and is doing exceedingly well. At Castlemaine, Kynaton, Bendigo, Portland, Pleasant Creek, St. Kilda, Crwold Hill, North Melbourne, and many other places, there are fine openings for able, energetic men. In my own sphere of labour I am moving on as usual. Our congregations are excellent, both on Sabbath and week days; the people are exceedingly kind to me; and as to temporalities, myself and family enjoy every needed blessing. For all we are, I trust, grateful to God. You will receive with this the "Christian Times" and "Baptist Magazine." Missionary or other gleanings will be welcomed from you or any other of the Missionary Societies. The Magazine is doing a good work among our own churches throughout the colonies, and the "Christian Times" has a large and increasing circulation among all denominations. Of course, with the paper, my time is much occupied, and I have no opportunity of getting out of town; but I am ready to give up church, paper, everything, to carry out my plans of evangelistic labour.

"Will you kindly remember me to Mr. Underhill, and present my most respectful regards to all the members of the Committee. Do implore them to take some bold measure in hand for Australia, something worthy of the denomination and this noble young land."

NOTES AND INCIDENTS.

SUPPLY OF LABOUR IN THE WEST INDIES.—It is plain that wherever West Indian employers desire to get work done, without any *arrière pensée*, without prejudices, without crotchets, or complication of any kind, they can and do get it done. If in Jamaica—the least prosperous and most mismanaged of our colonies—there are 75,000 able-bodied men (to say nothing of as many women), who work effectually and profitably for themselves, or somebody else, while the existing plantations employ only 30,000, there can be no difficulty anywhere in obtaining hands to any extent required. There is no difficulty to those who observe the natural conditions of the case; who, in other words, employ labourers continuously, or with sufficient regularity to command their services when most required; who pay sufficient wages, and pay them regularly; and who provide accommodation on the spot for as many people as they employ. The planters who

cry out for Africans or Coolies, are those who will send away labourers, who have come several miles, without giving them work, or promising them any; and who are amazed and wrathful when, at another season, the same people will not leave their own crops to perish at the call of an irregular employer. The yearly production of sugar is on the increase from the lands of the negroes. This class had first to earn their land, and to build their houses (to which they have added the support of chapels and schools); so that it was some years before they entered the market as sugar-producers. But now, after largely augmenting the supplies of food at home, and selling other products than the great staple, they seem to be sending more and more sugar into the market as their objects are achieved. It is for the planters to consider how this could have happened, if the indigenous negro will not work; and how it is that their inferiors are prospering as sugar-growers, while they themselves cannot get on.—*Colonial Chronicle*.

THE HILL KARENS.—Within a year after the annexation, the American missionaries in the Tenasserim provinces resolved to visit Toungoo, once the capital of the king of the district. There, beginning in 1853 with one Karen, they laid the foundation of a work which San Quala, a native, carried on alone with vigour. In January, 1854, was the first baptism; at the close of the year there were nine churches, with 741 converts; in May, 1856, there were thirty churches and 2,124 members; and now Colonel Phayro writes, in his official report, there are 20,000 professed Christians out of a population of 50,000, building their own churches, paying their own native ministers, raising their own schools, and contributing for the Christianising of their heathen brethren. Their languages have been mastered and reduced to writing; the Bible has been translated, and a Christian literature created; village schools have been established, and female and male normal institutes erected, the materials for which *the Karens themselves have given*, as well as nearly 1,000 rupees in cash. In those institutes teachers and preachers are to be trained in theology, philosophy, mathematics, and land-surveying; while, in addition to the ordinary branches, the females learn “plain sewing, cooking, washing, and general cleanliness, together with nursing the sick and training of children.”—*Friend of India*.

THE DESIRE OF THE KARENS FOR BOOKS.—The Rev. E. Kincaid, missionary in Burmah, informs us that at a recent meeting in Rangoon of the Home Missionary Association, which has been formed by this interesting people for the Christian instruction of their countrymen, the following incident occurred: “A proposition was brought forward to appoint three first-rate young men to go into Ranney’s office and learn thoroughly the printing business. Two or three admirable speeches were made on the subject by three ordained pastors. The speech of one was powerful. He said, ‘What are we to do for books? how are we to get them? Can we make paddy fields without tools? Then how are we to build up the kingdom of God, when multitudes are too ignorant to read, and even those who can read have no books? If we pray ‘thy kingdom come,’ till we go to the grave, and do nothing, will the kingdom of God come? We must work as well as pray; but how can we work to purpose without tools? The tools we want are books; then shall we be like a man who has strong buffaloes and a good plough. Our own men must be taught to print, and we must have a press of our own. We must print the Bible and other books, and we must have a newspaper; or generations will pass, and our nation still remain ignorant and degraded. We must begin to help ourselves, and then God will bless us, and his ‘kingdom will come.’” When the motion was put, every hand was raised like a forest.

FACTS FROM AFRICA.—Dr. J. L. Wilson, formerly, for many years, a missionary in Western Africa, said, some weeks since, in remarks at a farewell meeting with missionaries about to sail for that field:—“The whole history of missionary operations in West Africa is comprised in twenty-five years; and what has been accomplished? There are 15,000 native converts and many churches; 150 or 200 Christian schools; and 16,000 or 18,000 pupils are now training. A knowledge of the gospel is within reach of 5,000,000 of that people. Such general statements may not make much impression;

but when we remember the difficulties which have been overcome already, we are utterly astounded. We see that a footing of immense advantage has been obtained, and Christian lights beam up at intervals along 3,000 miles of coast. Missions are being established all over the great Yoruba kingdom, and far in the interior of Calabar, once notorious for the slave-trade. God has given such tokens of approbation that Christians cannot do otherwise than go forward."

CHINA AND THE CHINESE.—While reading the Appeal for the proposed Mission to China, I took occasion to remark that there was another inducement for us to send Missionaries at the present time to China. That the gates of China were not only opened for our missionaries to enter, but that they were also open for Chinamen to leave their own country, and that they were now to be found in the British Colonies in the Southern Seas. And by imparting a knowledge of the Gospel to them in their own land they might soon carry it forth to their brethren in the islands around. They are quick to learn the English language. I had myself, while in Australia, taught a Chinese boy in two days the names of all the various implements we worked with, and also learned him to count twenty in English. I never met with any but what were able to read and write in their own language, so that they are ready to receive the Word of God at our hands.—*Letter from a Friend at Leith.*

A POOR WIDOW'S GIFT.—Yesterday, passing along the street, a poor old widow, with about four or five shillings a-week to live upon (one of my members), called after me, and told me that she had been laying by a little money "for the dear Lord Jesus Christ," and wished I would take it, and devote it to some society engaged in his work. I had but just risen from the perusal of the report of the meeting held in the College in Regent's Park, as given in the *Freeman*. I therefore told her I would send it to you for the new China Mission. Enclosed you will find a post-office order for 10s., which you will please to acknowledge as "A Poor Old Widow's Mite for China." This is no new or extraordinary thing for her; she is often doing similar acts. I have no doubt that as she has been collecting together the amount, it has been watered with many a tear, and consecrated by many an earnest prayer; and I am sure that to give the sums which so frequently are presented by her she has to deny herself of the commonest comforts of life. I have frequently remonstrated with her on account of the manner in which she pinches herself to enable her to give; but the answer generally is—"The dear Lord Jesus gave himself for me, and by-and-by he will give me heaven; and how can I do enough for him? Bless his dear name!" Oh, if all our members were like her, we should never have cause to complain of the want of funds to carry on the work of the Lord.—*Letter from the Rev. Joseph Green, Yarmouth.*

HOME PROCEEDINGS.

THE meetings of the past month have not been numerous; at least, as far as we have been advised of them. The Rev. C. M. Birrell has taken the Cornish Auxiliary, and as the Rev. R. Wallace was in the county on a visit, he rendered service in an unexpected emergency. We hope to hear some good account of the meetings of this the oldest *County Auxiliary* to the mission.

We went down to Southampton to see Mr. and Mrs. Underhill on board the mail packet on the 2nd August. They embarked in the *Atrato*, the finest vessel belonging to the West India Mail Company, and sailed with every prospect of a fine passage.

A valedictory service to commend to the Divine care the brethren Williamson, Craig, and Hobbs, who sailed for India in the *Lady Melville* on the 11th inst., was held at John Street Chapel, on Monday the 5th, the Hon. and Rev. B. W. Noel in the chair. The Rev. F. Wills opened the meeting with prayer. The Rev. F. Trestrail stated the object of the meeting, and pointed out the districts in which the brethren would be located. Mr. Templeton, on

behalf of the Committee of the Young Men's Missionary Association, presented copies of the English edition of Bagster's Polyglot Bible, suitably bound and inscribed, to the chairman, requesting him to give one to each of the brethren. This Mr. Noel did in a few appropriate words, requesting each to make a few remarks. Mr. Williamson gave a specimen of preaching to the natives, speaking first in Bengalee, and then translating sentence by sentence as he went on. Mr. Noel suggested this as a means of interesting the young, more particularly, in our brethren; and, certainly, we never remember any similar proceeding so appropriate and impressive. The chairman then addressed the missionaries on the importance of their work, its discouragements, perils, and rewards, exhorting them to cultivate constant communion with God, without which their hearts and minds could not be kept alive to their work. He then called on the friends present again to supplicate the Divine blessing on their behalf. The spacious chapel was well filled below, and many persons were in the galleries. The service was most refreshing, and the impression of it will not soon pass away. We hardly ever remember to have seen a congregation evincing so earnest and united a sympathy and interest.

These brethren sailed from Gravesend in the *Lady Melville*, on the 11th ult. We left them at Gravesend in good spirits, and since their departure have received a note from Mr. Hobbs, dated off Portland, stating that so far all was well. The ship was detained two hours at Gravesend, the doctor not having made his appearance. Having communicated to the captain that the Rev. J. Williamson was a medical man, and would take charge of the ship, as he had done in his voyage home in the *Surrey*, the anchor was at once hove up, and in the Downs the captain regularly installed our venerable friend in office. Arrangements had also been made for a service twice on the Lord's-day during the voyage, to be conducted by the brethren in turn. It is a little singular that Mr. Williamson had made every effort to obtain medical charge of a ship, because he should thereby save the Society the expense of his passage out as well as home; and would have taken a troop ship if we had not interfered and remonstrated with him on the ground of injury to his health from such an arduous duty. He writes from Portland that in God's good providence what he wished for has been provided without his seeking, and he hopes his appointment will increase his opportunities of doing good, particularly among the crew. We trust that the earnest desire of our self-denying and devoted friend will be gratified, the more especially as there is no probability that any severe pressure of duty will fall upon him.

On the 29th a service was held at Bristol to commend Mr. and Mrs. Morgan to the Divine care. As they had resided there during most of the time they have been in England, and had received great kindness from the Rev. T. S. Crisp, and other friends, it seemed only natural that the service should be held in Bristol. The friends assembled in the Pithay Chapel, the Rev. E. Probert presiding. The Secretary attended on behalf of the Committee. The day of publication is, however, too near to admit of any detail.

The Rev. J. M. Phillipino desires to express through the "Herald" his grateful acknowledgments to the ladies of Leicester, for their valuable contributions of useful articles for the benefit of the schools at Spanish Town.

BIBLE TRANSLATION SOCIETY.—The Secretary has received the sum of £5, in aid of the Society's operations in India, from Mr. Robert Craig, of Goulbourn, Sydney, through his friend, Mr. H. D. Dickie, of Edinburgh.

The stock of Annual Reports just issued running very low, the Secretaries will be greatly obliged by the return of any spare copies. Will the officers of Auxiliaries kindly take a note of this.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

THE GOSPEL IN AGRA.

BY THE REV. J. GREGGSON.

Our Mission prospects in Agra were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district, since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather round us, and will listen as long as we have strength to address them. We do not, indeed, yet see all the fruit for which we so ardently long, though we are by no means left without much to encourage us. Last Sunday we had the pleasure of baptizing eleven native converts; the majority of them, however, had long been connected with the native Christian community here. One is a Mussulman, in whom some friends of the English congregation had taken much interest; one is the wife of a native Christian, who, until very recently, continued a Hindu, her husband having joined the church several years ago; a third was likewise a Hindu; and a fourth, an old woman, who was once a Roman Catholic. The remaining seven, four men and three women, were orphans, or the offspring of native Christians. The baptism took place in the Cantonment chapel, before a large English and native audience. I conducted a short service in English, Mr. Broadway a short service in Urdu; and afterwards Bernard, as pastor of the native church, which all have joined, immersed them.

In addition to our bazaar and village preaching, which we carry on in two parties—Mr. Broadway and Bernard going together, and I and Mr. Harris—Bernard has two services a week with a number of Christian soldiers belonging to the Agra local levy. A number of Baptists, also, belonging to the artillery, which is composed wholly of native Christians, are wishful for some one to go and conduct a prayer-meeting among them in the fort, which will be done. The native chapel is now crowded; many have to sit on the floor, and we are meditating a removal to the "Benevolent," which is larger and more airy. Certainly the native congregation is very much larger than I have ever before known it, sometimes reaching nearly a hundred.

We also have a considerable number of inquirers, some of whom appear very promising. One market we go to, is held twice a week in the neighbourhood of the dwellings of the native troops, by whom it is largely attended. Here we get large congregations, and amongst the Sikhs a considerable spirit of inquiry exists. Several of them are inquirers. Last Sunday three men came in from Gwalior, wishing to be instructed in the Christian religion, and numbers of others seem more or less interested in listening to our message. One in particular I may mention. There is a very respectable native here, a sub-assistant surgeon, who expresses his firm determination to profess Christianity. He is a well-educated man, in receipt of a large income, and speaks English very fairly for a native. By birth and education he was a

Hindu ; but, like all his educated countrymen, he once felt very unsettled in his views, and had strong leanings towards Christianity. Not, however, falling in with any Christian instructor to guide and encourage him, he sought refuge in Mohammedanism. Only a few months ago he was called upon in his professional capacity to attend the dying bed of a most promising young man, a Mr. De Revara, a member of the Baptist church in Agra. This was a young man of very superior piety and abilities. He filled a subordinate Government appointment, and at the same time occasionally preached in our native chapel here. His sermons, which he appears to have written out at length, and to have prepared with great care, are spoken of in the highest terms; and since his death they have been collected and arranged, and will probably be printed. On attending the death-bed of this young man, he was much and deeply affected by the calm and hopeful spirit which he manifested. He thought there must be something in Christianity to inspire such joy and resignation in the prospect of death; and his old convictions were again revived. The mother of the young man tried to deepen them, and she took Mr. Broadway to see him. Mr. B. has visited him frequently at his own house, has often encountered there Hindus and Mohammedans, the latter of whom seem particularly annoyed at the prospect of losing their prey. I saw him myself a few days ago, and he stated to me his firm determination to profess Christianity. Hitherto, however, he has abstained from committing himself. Several times he has promised to come to the English chapel, but has failed, nor have I yet succeeded in getting him to come and see me at my own house. Still I believe he is sincere ; his absence from chapel may have been occasioned by his professional engagements, and I sincerely hope and pray that he may have grace to make a full surrender of himself to Christ.

Another illustration of the power of Christian example I may give. A native, an elderly man of very superior education, and holding a highly respectable situation under Government, appears also to be under some convictions of the truth of Christianity. The head of the department in which he is employed has just retired from the service, and gone to England. He is a gentleman of very decided piety, and before his departure he took a very kindly leave of all his subordinates. Among the rest the Baboo above-mentioned was called in to say good-bye. He spoke to him in the most solemn and affectionate strain about his spiritual interests; he also gave him a Bible, told him to read it carefully, solemnly warning him that both of them would meet again at the bar of God, and entreating him to prepare for a better world. The Baboo was deeply affected, and tears came into his eyes as he repeated this narrative to the friend who gave it me; and he said that nothing had done so much to convince him of the truth of Christianity as the solemn and affectionate strain in which he had been addressed. He felt sure there must be a power in Christianity which Hinduism does not possess. Only a short time after this, Mrs. Crawford, a member of the Civil Lines church, was taken seriously ill. A few hours before she died the Baboo called to see Mr. Crawford, who is his superior in the office to which both belong. Mr. C., wishing that he might see how a Christian could die, asked him if he would like to see Mrs. Crawford. He replied, Yes. Mr. C. accordingly took him into Mrs. C.'s room, who was sitting up, and just at the point of death. She spoke to him likewise in the most solemn and touching manner, until he was quite overcome, and fairly wept. Mr. C. has frequently seen him since, and he appears to be under deep conviction. I am hoping soon to have an interview with him; and sincerely do I hope that he, too, may be brought to decision. Several other respectable natives

are, I know, investigating the truth of Christianity, and altogether, I suppose, such a spirit of inquiry has never before been known to exist in Agra.

I cannot here refrain from giving the copy of a note I received a few days ago from our esteemed brother, Baboo Dwarkanath, who, in a quiet and unostentatious way, is, I believe, doing much good. It is a note asking me to supply him with tracts and scriptures, which I was happily enabled to do. He says,—

“I shall feel obliged by your sending me, per bearer, some Hindu and Urdu Testaments, and Bibles, and tracts.

“I shall be very thankful also for a copy or two of the Hindu Hymn-book. A Punjabee woman entreated me, through her father, to procure her a copy. She was, under some circumstances, educated by Mrs. or Miss Thompson, of Delhi, and is a Christian at heart, if I have rightly understood the old man's story; but being the wife of a Hindu Sikh, she reads her Bible without his knowledge, and wants a hymn-book to comfort her. The old man, her father, is a Nanukpunthi yet, but is a great admirer of Christianity, and speaks of the Bible with the reverence of a Christian. He says he himself, as well as his daughter, hates idolatry. The old man, I am sorry to say, will leave the station in a day or two, and I shall be very happy to supply his daughter, through him, with a copy of the hymn-book, and some good Hindu tracts, if procurable.”

The Baboo very justly adds, “This case should encourage Mrs. Gregson to be more zealous in teaching little native girls that may come to her, and in sowing the seeds of the truth in their tender hearts.” And he adds, “It is a matter of thankfulness and joy that there are a few, even among the heathen, who do not bow down to Baal.”

Now I think cases like these are very instructive and hopeful, and should be widely known. We cannot limit the operations of Divine grace, and whilst we have, comparatively, so few converts to whom we can actually point, it is cheering to know that the seeds of Divine truth are so widely scattered, and may, by the Divine blessing, be germinating in obscurity and silence. And let it be observed that these are only a few cases that have come under my own observation, and occurred in Agra within the space of the last month or two. Can we doubt that they are mere specimens of a large class of cases that are occurring, not only in Agra, but in every part of India; and may we not hope that the influence of the Christian religion in this country is much more deep and extensive than man can calculate? To me these cases do present a powerful stimulus to increased effort in the Saviour's service.

Nor are these favourable indications confined to Agra. The whole country is open to us. At Chitoura, where I and Mr. Broadway went a month ago, whole villages flocked out to hear; and a suitable man there might reasonably hope to be blessed with much success. Let me earnestly urge the Committee to send out men immediately in this direction. At present, we have the field almost to ourselves. Take Agra as the centre of a district 200 miles in diameter, or as the centre of a district containing 40,000 square miles, having a population of 16,000,000, and your missionaries are about the only missionaries preaching to the heathen. Indeed, amid this vast population, there are only three Baptist and four Church European missionaries. Of the latter, three are only just out, and have not learned the language; and out of them, two are not likely soon to learn the language, as schools and English preaching occupy almost all their time. The fourth, who knows the language, is, I believe, much occupied with the affairs of the native church, and has not much time or strength to devote to native preaching.

Mr. Evans is alone at Muttra. Mr. Smith, almost worked to death, is alone at Delhi. No one is at Chitoura, and the whole country is white to harvest. We ought to have immediately three or four more, at least, sent to these parts. No part of India, I believe, is more full of promise than is this; and when you remember the long time it takes to acquire the language, you cannot send them out too soon.

In reference to English preaching, we continue to have services on the Sabbath—one at the Civil lines, one at the Cantonment. The latter is very well attended; the former about stationary. We have also two on Wednesday evening; one conducted by Mr. Broadway at Cantonment, and one at the Civil lines, conducted by myself. A short time ago I had the pleasure of baptizing a young officer of the artillery. He is of a very respectable family, and decided piety. I hope he may prove a blessing to the Church.

BIBLE EDUCATION FOR INDIA.

DEPUTATION TO LORD PALMERSTON AND SIR CHARLES WOOD.

It may interest our readers to know what the friends of missions in India have recently done, in order to secure the unrestricted use of the Bible in the public schools there when desired. We subjoin, therefore, some details respecting this movement, in which all parties are united.

THE BIBLE EDUCATION COMMITTEE FOR INDIA was formed on the 19th of May, 1859, for taking measures to obtain "the removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India, so that none, who may be so disposed, be interdicted from the hearing or reading of the Bible."

In consequence of the circulars issued by this Committee, a large number of petitions were sent up to Parliament, from all parts of the country, praying for the removal of the interdict. Upon the change of the Ministry, which ensued shortly afterwards, it was thought right to ascertain the views of her Majesty's Government upon the question, and on the 20th of July a numerous and influential Deputation of parties interested in this question, met Lord Palmerston and Sir Charles Wood, to urge the importance of removing the interdict.

The Deputation was introduced by the Archbishop of Canterbury and the Earl of Shaftesbury.

A memorandum was read, embodying the views of the Deputation, whose single object may be defined in the following words:—

"To request a removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India; so that none who may be so disposed, be interdicted from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several Governments of India."

This object was selected because it involves a great national principle, and because the Imperial Government had taken the matter out of the hands of the local Governments by laying an interdict upon the Bible in Government Schools in school hours.

Lord Tweeddale and the Council of Education in Madras, in 1847, comprising nine high officers of Government and two natives of highest position—one a Mohammedan and one a Hindu—all concurred in proposing the introduction of a voluntary Bible-class in a Government School about to be established at Madras. The reasonableness and importance of such a measure were stated in an elaborate Despatch of Lord Tweeddale.

The institution of such a voluntary Bible-class was forbidden by the Court of Directors at home.

In the year 1858, the chief authorities in the Punjab, Sir John Lawrence,

Mr. M'Leod, Sir Robert Montgomery, Colonel Edwardes, and others, stated officially their conviction that a voluntary Bible-class was proper and expedient, and might be safely introduced in that Government; and they stated their reasons with great power and perspicuity.

Again the Home Government, in a late despatch of the Secretary for India (April 7th), interdicted such voluntary Bible-classes. While properly allowing a great latitude of discretion to local Governments on many other points, and on some points calling for further information, in respect of a voluntary Bible-class the prohibition is peremptory.

Lord Palmerston having asked for a copy of the memorandum, said that he thought it would be best for Sir Charles Wood to explain what was the system in operation at present. In the course of his explanation, Sir Charles Wood observed:—"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the Empire." In respect of the alleged interdict upon the Bible, Sir Charles observed:—"I do not understand that at this moment, supposing there are Christian schoolmasters willing to do it, there is any objection to their assembling pupils—pupils meeting voluntarily—half-an-hour before, or half-an-hour after school hours, and teaching them the Christian religion to any extent that they may wish to receive instruction." He also stated, "Long ago there was no impediment to the reading of the Bible in school hours, as an historical book, provided the doctrines were not taught."

Lord Palmerston remarked:—"We seem to be all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India." "The only question is, whether a particular arrangement is calculated to promote the spread of Christianity, or whether it would, in spite of the intention of those who propose it, have a contrary effect." "The principle appears to be agreed upon, and the only difference is as to the hours of the day on which that principle ought to be carried out. If it is assumed that the Christian schoolmaster, who is capable of teaching Christianity, is to be allowed to assemble, for half-an-hour before the Government School opens, that portion of his pupils who are willing to receive Christian instruction, why, that is authoritative instruction in Christianity."

The Duke of Manchester, the Earl of Shaftesbury, the Hon. A. Kinnaird, Mr. Strachan, the Rev. H. Venn, and other gentlemen, offered various remarks on the question, for which we have not space, to which Lord Palmerston and Sir Charles Wood paid marked attention. After an interview which lasted over an hour, the Deputation expressed their grateful acknowledgments for the very courteous and candid spirit in which they had been received.

FOREIGN INTELLIGENCE.

WEST INDIES.

TRINIDAD.—We received a short note from Mr. Underhill, on his arrival at St. Thomas's, dated the 18th August, just sixteen days after his departure; and up to that time the voyage had been pleasant and propitious. We have now received another by the subsequent mail, under date of Trinidad, August 25th, from which it will be seen that the ship has been ashore on a reef, and for some hours was in danger. Happily, through the gracious protection of Divine Providence, the danger was averted, and our friends are thus far safe. We subjoin a few extracts from Mr. Underhill's letter.

"Through Divine mercy we arrived here about 1 A.M., and by 4 A.M., we were safe and well on the morning of the 23rd. happily lodged with our estimable missionary Mr. Law. Having arrived somewhat

earlier than was expected, we had to knock him up to gain admittance to the Mission House. Our voyage from St. Thomas's was a very pleasant one. Some of the islands we passed at night; but others, as Martinique, St. Lucia, Barbadoes, St. Vincent, gave us unequalled pleasure. The bold volcanic rocks, the lofty hills and mountains, the wild woods, the slopes covered with tropical cultivation, gave us pictures of beauty; while fitting clouds, the rising and setting sun, and moonlight, varied the colours and brilliancy of the different scenes. I was glad too to learn, from various gentlemen, that the social, religious, and economical condition of the islands, with one or two exceptions, was progressing most favourably, and that they spoke very cheerily of the prospects before them. At Grenada we got on a coral reef, and for four hours were fast. Through God's kind providence no evil result followed this mishap, which might have been of serious consequence. In all my voyages this is the first real danger that we have experienced. Thanks to God for our escape from wreck.

"As we have been here but two days, it is

too soon to say anything about the island, or the mission, except that so far as we have seen it, it is a beautiful place, and our brother Law's labours appear to have God's blessing on them. The first day was chiefly spent in receiving visits at home from various friends. The Presbyterian and Wesleyan missionaries were among the first to call, followed by several members of the church. Mr. Gamble was an early visitor, having come down from Savanna Grande that morning, with the expectation of meeting us as soon as we should land. In the evening, I shook hands with several of the Portuguese congregation after their weekly prayer-meeting. Yesterday we started to call on the governor, but did not find him. Then we went to several friends' houses in the town, which is really a fine, handsome place. In the evening I went to the barracks with Mr. Law and Mr. Gamble, where was a meeting of the men of one of the West India regiments—fine tall Africans, dressed in Zouave fashion. We all took part in the service, the soldiers listening most attentively to the address."

INDIA.

We would call especial attention, partly for the sake of what follows, to the article which we have named *The Gospel in Agra*, by the Rev. J. Gregson, a communication of unusual interest and encouragement. And shortly after these tidings came to hand, we received a letter from the Rev. J. Smith, who has taken up the station at Delhi, which will be read by all our friends, and particularly by those who knew him and heard him during his protracted stay in this country, with feelings of most thorough satisfaction and gratitude.

Delhi, as well as the district round about it, was for many years an almost fruitless field. Thompson lived, and laboured, and died there, esteemed and honoured for his fidelity and zeal, but with little *apparent* result of his arduous toil to encourage him. Walayat Ali, his companion in labour, and his successor in it after his death, was joined by Mackay; and scarcely had they begun to work together, when the mutiny broke out, and he, and Walayat Ali, and Mrs. Thompson and her daughters, were among the first victims of lawless violence. Sad scenes were these, over which we then mourned.

The storm has passed away, and the messenger of mercy is again there. Listen to what our honoured brother, Mr. Smith, tells us, and then say whether past labour and toil have been fruitless; nay, has not good already sprung up from the martyr's grave? Few will read this communication without being strongly reminded of Dr. Watts's well-known lines:—

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

We are glad to be able to state that as soon as these communications reached the Committee, they at once sent out to Mr. Broadway, requesting him to go to Mr. Smith's aid, Mr. Gregson having kindly stated that he was quite prepared to take the extra work upon himself which Mr. B.'s departure from Agra would throw upon him. We trust this much-needed assistance has reached Delhi ere this, and that Mr. Smith is refreshed and cheered in his work thereby.

"On my arrival in Delhi, I commenced labours that have since been continually expanding. There is a large space between the fort and Chandnee Chouk Bazaar, where

an opening in the canal, surrounded by a wall, forms a convenient pulpit, leaving room all round for thousands to congregate without interfering with the thoroughfare, which is the busiest in Delhi. Here I commenced an evening preaching, and have been able to keep it up almost without a single exception. The crowds have increased, and the attention is such as I never realised; sometimes we have 500 hearers, but the average will be about 250. This service is known all over the city and in the villages, and consequently its attendants are no longer passers-by, but people who come on purpose to hear. Night after night the same attentive, intelligent faces are seen turned up towards the preacher, to hear the gospel, drinking in every word with avidity. I always at the close, invite inquirers to wait upon me at my house, and hundreds visit me. I have had fifty in one day. There is a spirit of inquiry awakened all through the town and neighbourhood among all classes, but more especially among the Chumars, a very numerous class all over, but especially in Delhi. I visit these people in their various localities every morning, and am endeavouring to establish four schools for vernacular education for the use of parents and children who are anxious to become Christians. We shall teach nothing but reading, writing, and a little arithmetic; my object being to enable them to read the Bible. Thompson laboured a good deal among them, and I hope the fruiting time is at hand; hundreds profess themselves desirous of becoming Christians, and many have broken caste. Every week some new locality comes to light where the people are anxious for instruction; I do feel so much the necessity for help. Think, dear brother, what can be done for me, and act at once promptly. Last month I preached nine times in English, and held sixty-two out-door services in Hindustani, amid great crowds, at the hottest season of the year. Seventy-two people visited me at

my house for conversation, and I held four disputations with some *nasticks* (infidels). Bhagwan is a great help, but the calls are so numerous that we cannot keep up with them. The population in the city daily increases; I should think it amounts to 60,000 at least; and the neighbourhood is all round full of people, many of them Mohammedans, who are not permitted to reside in Delhi. The Sudder Bazaar is fast becoming another Delhi. The field is great and promising, the opportunity a precious one; I am sure the Committee will be disposed to stretch a point, where God so plainly has opened the way. We have laboured for more than forty years in Delhi; shall we reap now that the harvest is at hand, or shall we permit the Propagation Society to reap?

"I have repaired the chapel and opened it for both English and Hindustani services. There are more than 2,000 Europeans in Delhi, many of them in a far worse state than the heathen; and although I have neither time nor strength to spare, yet I feel I must do something for them. At the beginning of the month I had the privilege of immersing two believers, a soldier of the 88th, who was brought to a knowledge of the truth at Colchester through the instrumentality of the Rev. R. Langford, and a native who is a sort of connecting link with the past, he having been instructed by both the late Mr. Thompson and Mackay. We are now in number nine—five Europeans and four natives,—and it is our intention at once to form ourselves into a church. May the little one become a thousand. I have been casting a look around to see whether there is any missionary brother who might be moved to Delhi, and I know none but Brother Broadway, and I have reason to think he would not object to come, nor do I think Mr. Gregson would throw any obstacle in the way. I, however, shall take no step at all in the matter, but leave the Committee to act as they think best."

CALCUTTA.

INITIALLY.—Our readers are probably aware that Mr. Sale was stationed for many years at Jessore, and was removed to Calcutta, on the decease of Mr. Thomas, to take charge of the church in Lal Bazar, of which he was pastor, as well as to carry into effect, as far as practicable, a plan which the Committee had long entertained, of bestowing greater attention on the *native* population of the city. Mr. Sale's familiarity with a people wholly native, and his mastery of Bengali, pointed him out as the one most suitable for this work; while Mrs. Sale's presence and co-operation with the mission band in Calcutta would be most valuable. They left Jessore with great regret; but cheerfully obeyed the call of duty. We have much pleasure, therefore, in inserting the following extract from a letter under date of May 17th:—

"Your view of what the church in my own; and I trust, by the blessing of Lal Bazar should be is very much like God, we may be able to do something

towards the realisation of a missionary church.

"There are *some* who do work for Christ to the best of their ability. The members are almost all of them *poor*—many so poor as not to be able to afford a conveyance of any kind. You will see, therefore, that consideration must accompany zeal in urging them to personal effort; for in this climate (excepting the cold weather) a man who has to work all day has not much energy left for bodily or mental exercise. The Sunday-school is improving. Several of the members teach in it regularly, and *gratuitously, of course*; and notwithstanding some opposition from the Roman Catholic priests, the attendance has gradually increased. Some of our members preach on Sundays, and occasionally in the week, in the native languages; and others are earnest in their endeavours to induce the wanderers in the neighbourhood of the chapel to come to the services. The attendance on the Sabbath and week-day services

has considerably improved; and we occasionally have a good number of sailors and soldiers.

"Whilst, therefore, I feel painfully that I am not so strong as I was when, *ten years ago to-morrow*, I landed in Calcutta, yet I do hope that, in doing what I can, the Master I serve will not leave me without a blessing. You are quite right in supposing that my dear wife will find plenty of work here. The Benevolent Institution and the Sunday-school already occupy a good deal of her time and thought, whilst those who are sick or in sorrow need and receive her sympathy and aid.

"The school at Intally naturally falls to my lot to superintend. There is no European teacher, which I am sorry for. I hear sixty rupees a month is the sum allowed; but, with provisions at the present prices, there is little chance of getting a man at all fit for the place for that sum. I wish a little more—say eighty rupees, at least—could be offered."

BARISAUL.—The following description of some celebrated festivals which are observed in Barisaul, where Mr. Martin labours, in conjunction with Mr. Page, presents a very striking picture of the vanity and folly of heathen worship. We often wonder that men's minds and hearts should be so degraded as to permit them to indulge in these things, call them religion, and think them efficacious to procure pardon for sin, and future happiness. Yet similar scenes are enacted nearer home. We happened to light on Miss Crawford's "*Life in Tuscany*" the other day, and if one reads "bouquets and flowers," for "red powder and mud," Mr. Martin's account of the *Dole Jattrra* would read very much like her description of the *Carnival at Pisa!* But without the Word of God man is the same in every age and every clime. "*He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*"

"On one or two occasions I have given you an account of some of the principal Hindu and Mussulman melas that are held annually in the district of Backergunge. A few days ago four native preachers and myself attended two other Hindu melas, the name and existence of which were before unknown to me. I now purpose giving you a short account of these, in the hope that it may not be uninteresting to you.

"The first of these melas commenced on the 25th of March last, and was held on the bank of a little river at a village called Badal, which is about two days' journey by boat south-west from Barisaul. The name of the mela is *Dole Jattrra*, or swinging festival—literally, swinging journey. It is held in honour of Krishna and his mistress Radha, who was his maternal uncle's wife, and with whom he lived on terms of intimacy when he tended his flocks, and carried on his youthful tricks and lascivious practices with the milkmaids in Brindabon. When you enter the mela, almost the first thing that meets the eye is

what is called the temple of Krishna. This is suspended over a square mound of earth, raised generally to the height of five or six feet. At two sides of this mound, opposite each other, two bamboo poles are set up perpendicularly, and on the top of these another pole is tied horizontally, from which is suspended the temple of Krishna, just high enough above the mound to allow it to swing. Hence the name of the mela, *Dole Jattrra*, or swinging festival. On the mound of earth beside the temple of Krishna were placed a few flowers, and a small vessel of water, into which was inserted a twig of a mango tree. These, according to the injunctions of the Shastras, were presented with the usual mantras (charms), as offerings to the god. The temple, somewhat resembling a child's cradle in form, is constructed with split bamboos tied together with cane, and covered on the top with red cloth. Inside are two small, dirty-looking images of Krishna and Radha. Sixpence would buy all the materials required for its construction. While a man, standing behind the

temple, is swinging it to and fro, the people round about the mound throw at each other a kind of red powder, which they manufacture from a wild root somewhat like arrowroot. This powder is thrown about very profusely and unceremoniously. Sometimes, mixing it and other ingredients with water, they squirt the mixture thus made at each other with syringes, so that very frequently the clothes of half of the people you meet are stained with it. And now and then they do not scruple to use mud instead of powder. But on these occasions great license is allowed. Every one seems to take it as a matter of course. Krishna and Radha used to amuse themselves in this way, and why should not they? And besides, if they give attention to these things now, spiritual blessings will follow! Their condition will be better in another birth! If they please Krishna and Radha in this world, the god and goddess will be propitious to them in the next. He who is poor here will there be rich, and he who belongs to a low caste here will there belong to a high caste, and he who is a subject here will there be a king, and he who is childless here will there be blessed with sons and daughters. At any rate, their condition will be better hereafter. So they say, and so, perhaps, they believe. They can at least appeal to the Shastras for proof of these things, but how the so-called 'acute Hindu' can connect in his mind spiritual blessings with the youthful frolics and essentially vile practices of Krishna is an enigma. But there is nothing, however absurd, that the 'acute Hindu' in his wisdom cannot believe.

"From Badal we proceeded to another village, called Mugo, a short distance off, where another mela was held immediately after this one broke up. This mela is called *Barunee*, and is a bathing festival. *Barunee* is derived from a Bengali word, which means *twelve*. Hence, according to the Hindu Shastras, all who bathe at this festival will obtain deliverance from all the sins which they have committed, or may commit, during twelve years of their lives. But again, according to the Shastras, sin is not reckoned against any one, male or female, until he or she has arrived at the age of twelve years, and after this salvation is procured by bathing at the festival. But those who bathe yearly are doing works of supererogation, and these works of supererogation will be counted to them for righteousness. Their excessive devotion to the gods will obtain for them higher blessings hereafter. The mela was held in a rice field, near a little river which became almost dry at every ebb of the tide; and, consequently, we were obliged to keep our boats in a large river, half a mile from the place

where we erected our tent. In a corner of the field near the site of the mela stand two temples built of brick, in one of which is an image of Kali, and in the other an image of Shiva. Those who have made vows bring their offerings and deposit them before the temple of Kali. Some bring kids, and others sweetmeats and fruit of various kinds, according to the vows which they have made. This mela always commences a few days before the change of the moon, and on the day the moon changes a feast is given to as many Brahmans and others as may be counted worthy to be present. On this day chiefly offerings of fruit, ganja, &c., are presented to the god, and the sacrifices offered to the goddess. A he-goat is brought by the offerer to the priest, who first marks its horns with a streak of vermilion, and then, while repeating a text of the Veda—a mantra—places a flower on its head. Afterwards he touches its neck three times with the sacrificial knife. This ceremony being over, he hands the kid to the sacrificer, who, putting its head on a block, cuts it off at a stroke. The head of the kid and some of the blood, with a few ripe plantains, are put in a vessel, and then deposited at the feet of Kali. These are supposed to appease the wrath of the bloodthirsty goddess. The Brahmans, however, manage to secure for themselves a large portion of the kids and of the fruit.

"I must now say a few words about the preaching. We remained four days at the first mela, but the other mela I was obliged to leave on the second day, and return home in consequence of domestic affliction. The native preachers, however, stayed three days longer, and the account which they have given of the work is very satisfactory. At both melas about six hours were occupied each day in preaching, viz., three hours in the morning, and three in the afternoon; and the number of hearers, though varying very much at different times, was generally large. Twice a day, after preaching, we gave away some scriptures and tracts to those who could read. Our work did not proceed, however, without interruption. We were constantly engaged in discussions with Brahmans and others of lower castes. In this country it is impossible to avoid discussion, even if it were desirable. Every Hindu takes it for granted that he has a perfect right to question what the missionary or the native preacher says. Indeed, he can seldom listen to an address throughout without having something to say. But we can generally manage to turn the arguments of our opponents to good account before they degenerate into 'wordy wars.' They are the means, and afford the opportunity, of introducing a variety of subjects,

all bearing more or less on Christianity and Hinduism. Without a comparison of the two systems, the superiority of the one over the other cannot well be shown; nor can the weakness, folly, and unholy practices of the Hindu gods and goddesses be with effect exposed. A number of relevant subjects, which the people must remember, pass daily under review, and in this way, I believe, much good is done. But the burden of our preaching is Christ crucified. When we see the people 'wholly given to idolatry,' and sacrificing to a bloodthirsty goddess, we must, like Paul, 'dispute' with them, and show them how 'it is not possible that the blood of bulls and of goats should take away sins.' They must be told, also, that sin is too deeply rooted in the heart to be removed by bathing in the Ganges or anywhere else, and that there is no salvation without 'repentance toward God and faith in the Lord Jesus Christ,' who has made an adequate atonement for sin by the sacrifice of himself. But the Hindu is so 'carnally-minded,' and his religion is so much mixed up with what is worldly and selfish, that it is almost im-

possible for him to comprehend the genius or spirituality of Christianity. And this is one of the most discouraging things in the missionary's work. When we ask the people in the market or bazaar whether they have understood what has been said, the answer we invariably get is, 'How can we who are poor, ignorant people, understand these things?' One who was unacquainted with the religious habits of the people would doubtless take this confession of ignorance, &c., for a piece of modesty. But it is not so. It is part and parcel of a religion which they are taught to believe consists in the ability to read and write, to give alms to the poor, to feed the Brahmans, to offer sacrifices to the gods, &c. These things constitute the only recommendation to the favour of Heaven, and he who cannot accomplish them has neither part nor lot in religion. Hence it is the poor man is so much despised in Bengal, and hence it is that the Hindu can scarcely move hand or foot without performing an act which is in some way connected, however remotely, with his religion.

BENARES.—Mr. Parsons, writing under date of May 26th, adverts to the decease of our venerable brother, Mr. Smith, which event we noticed in a recent *Herald*, and makes it the ground of an appeal for fresh help to be sent to that important station. As Mr. Parsons is chiefly engaged in the work of translation, and removed from Monghyr more than two years ago to the north-west, in order to avail himself of those facilities which a residence there would place within his reach for the more effectual accomplishment of the work committed to his hands, he can only devote his evenings to outdoor missionary work. His appeal, therefore, is not so much for help personally, as for help to Mr. Heinig, who has now to bear the toil almost alone.

"And now the question arises naturally in our minds, 'Will you send another labourer to supply his place?' We are rejoiced at the prospects given in the April *Herald*, of increase to the number of missionaries for India, and we cannot but hope that it may be found practicable to appoint one to this great centre of Hindu superstition. I dare say you will remember what passed at the Monghyr Conference, when Mr. Gregson and myself, and some others, spoke of Benares as a station that it might be as well to relinquish in order to occupy others more efficiently, and yourself and Bro. Heinig united in saying that if three missionaries be sent to Patna, seven should be sent to Benares. Well, now, I must say that since my arrival here, and seeing more of the field of labour, though I should not perhaps express my thoughts in just those terms, yet I do see much more the importance of this sphere. One thing that forcibly strikes me is the large extent of the city. Even such places as Patna and Agra look small to it, such miles and miles of thickly tenanted streets you go through in every

direction. If instead of four or five, we could occupy twenty preaching places in judicious localities, we might have so many distinct spheres of the population to draw our congregations from. And then the position that Benares holds as the metropolis of Hinduism enhances its importance. Any impression made here must exert an influence far and wide. And here is an object worthy the ambition of the acutest intellect, to be able to meet effectually the subtle objections of the false philosophy which is here most extensively cultivated, and secure the assent and bow the hearts of the ingenious disputers in this Hindu Athens. A large amount of real intelligence meets you here, devoid both of the indifference of the entirely ignorant, and the acrimony of the partially informed, and the missionary's heart yearns to be able, by Divine grace, to fill such minds with gospel influence.

"And whatever may be said in reference to schools, most certain it is that in the matter of preaching, the field is far from being so occupied as to leave no room for

additional labourers. It is true that all India is before you, and in its unoccupied cities and districts you could easily locate, not twenty only, but two hundred missionaries. But does not all experience teach that it is better to have a less number of stations, and have them so occupied that in the event of a missionary's health failing, or anything of that kind, the work shall not be interrupted? Bro. Gregson tells me that Agra and Delhi are to be reinforced this year. I rejoice in that. And I hope that if, in the good providence of God, the Committee have the means, they will not overlook the claims of Benares.

"We continue our visits to the bazaar in the same manner as hitherto, but we hope now to enlarge our efforts by becoming two bands, and so occupy our chief stations two or three times a week instead of once. It would be more pleasing if we could gather more numerous congregations. But the narrowness of the streets is a great hindrance to this, and the great value of frontage in the city makes it both very

difficult and very expensive to procure room for a good number to assemble aside out of the thoroughfare in a room more or less open to the street. There is, however, one advantage in small congregations, viz., that they afford better facilities for dealing with individual minds. A heathen will be more candid when he has not a great crowd around him, whom he fears to displease by admitting the truth of the Christian's argument, and it is often easier to deal with him, and to press home the truth on his conscience. And I remember both yourself and Mr. Russell remarking that the importance of thus dealing closely with individual minds was equal to that, if not greater than that, of proclaiming the gospel to large assemblies casually gathered together. So we must make the best use of our present opportunities, while we shall not cease to strive to add to our present places for preaching one which shall afford prospects and facilities for gathering larger congregations."

It is not often that we can give our readers an actual *specimen* of the interruptions and colloquies which sometimes occur while our missionaries are prosecuting their work. But as Mr. Parsons has been kind enough to send one, we gladly give it a place. One needs not to be transported to India to meet similar forms of objection to the doctrines of Christianity. It is, however, instructive to learn that, if credulity and superstition produce like results all the world over, so do infidelity and scepticism everywhere manifest themselves in similar forms. No thoughtful person can contemplate these facts without feeling that if the Gospel of Christ *be* the remedy provided by Divine wisdom for man's misery, and the instrument of his moral elevation, and the means of his restoration to God, it must, at all times and in all places, be preached faithfully, without modification, and without regard to what we hear so much of, "the characteristics of the age." The symptoms may occasionally vary, but the well-informed physician at once sees that the disease is unchanged.

"I will try, as an illustration of our conversations, to give you just the substance of one that occurred lately, and excited our interest a good deal. An intelligent Brahman, who had been listening for some time, begged to be allowed to propose a question, showing by his manner that he was a thoughtful, well-disposed person. He then said that he was convinced of the falsity of the general objects of Hindu worship, but wished to know by what evidence he might be assured that Christ was God and Saviour, as asserted by us. The missionary replied that there are two kinds of evidence, that of Scripture and that of experience. The evidence of Scripture he might take in this way. There are certain divine attributes which all agree in believing. God is omniscient, omnipotent, just, true, and holy. Now take your Shastras, and seek for these attributes in the devtas. You know their contents, and I will not take up time in repeating them, but you know that holiness, truth, and justice are sought there in

vain. And then take the simple, unpretending history of Christ in the four gospels, and see what purity, love, and forgiveness are displayed there.—*Brah.* But there are three ages or conditions in every person's life.—*Miss.* True: but in an incarnation of God you have a right to look for divine attributes in every condition. If a man be learned he will be known as a pundit by his learning, whatever his dress or occupation for the moment may be. But see Krishna, as child, youth, or man: you know his conduct, &c. &c.—*Brah.* But God is one and cannot change, and you say of Christ that he suffered and died, how can this be said of God? I know what you say, that the divine and human nature were united in Christ, but how can this be?—*Miss.* God is unchangeable: but God may take on him the human nature, and suffer in that nature, if a sufficient reason exist for it. Now we do not acknowledge your incarnations, and one reason is that no sufficient cause appears for them. It could

not be necessary for God to become incarnate in order to kill this tyrant or destroy that demon, when the life of all his creatures is in his power. But here is quite a different cause. God is merciful; that you acknowledge: and not less that God is just. Both these attributes must be manifested, but how? If God punish sinners, his justice is evident, but not his mercy. If he pardon them on their confession, his mercy is displayed, but not his justice. There must be a substitute to bear the punishment of sin on behalf of the world, thus fulfilling the ends of justice, and opening the door of mercy. But who can do this? Man cannot, for one sinner cannot be substitute for another. Angels cannot. Here, then, is a sufficient reason for an incarnation, not for God to contend in person with one of his creatures, but to show forth the glory of his own perfections.—*Brah.* Well, give me a prophecy of some future event, and I will believe you.—*Miss.* Prove to me that the power to prophesy is necessary to salvation, and I will acknowledge it essential that I should exercise that power.—*Brah.* No, it has nothing to do with salvation.—*Miss.* Then Christ is a saviour, and has only promised what is essential to salvation. In the beginning of the gospel, he gave the power of working miracles to his people, and he could give it now. But his purpose in giving it was to furnish evidence of the truth of Scripture. Now, that proof has been given, and the seal of heaven attached to this volume, and he gives the power no longer.—*Brah.* But suppose I leave my Brahmanical office, by which I have an ample income, and embrace Christianity, you can give me but a mere pittance?—*Miss.* True, but you have no right to look to us at all. You must trust in God. He has promised in the Psalms———*Brah.* Yes, I have read the Psalms.—*Miss.* Well, his promise is given there, 'Trust in the

Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' (Other promises were quoted likewise.) You must venture on these promises. Now you gain money by teaching what you know to be false. Yet in a sense I may say God gives you this money. And will God, who feeds you now, forsake you when you abandon falsehood and embrace the truth?—*Brah.* But every man's need is not alike. The tiger devours a deer: the ant is satisfied with a grain of rice.—*Miss.* God is a father, and he knows just what you need, and what will be best for you. There are some whom riches would puff up, and the Lord keeps them poor. Some have grace to improve riches, and he entrusts them to their hands. He will do what is best.—*Brah.* But by what means will he support me?—*Miss.* His providence is an unfathomable deep. Among the innumerable means at his disposal, can I tell what means he may see fit to use to supply your need?—*Brah.* Well, I will give up the devtas and all, and trust in God alone, but will he fulfil my desire?—*Miss.* He has promised to hear those that pray; but he is a heart-searching God, and you must consider what you are promising, for insincerity will blast all your hopes.—*Brah.* No; I say before all that I will put away all hypocrisy, and wait on God, and try if he will answer me. (Here a bystander interposed, 'Will you become a Christian?')—*Miss.* You see what you have to expect. You must count the cost. Wait on God, and pray thus to him, 'O God, searcher of hearts and teacher of men, show me the right way, and help me to walk therein, for Christ's sake.'

"I have not said this for mere argumentation's sake. Benares is a seat of learning, but heartily do I wish that its wise men would unite in this earnest prayer. Then they would be happy indeed."

BOMBAY.

POONAH.—It is a long time since we heard from Mr. Cassidy; hence our reminder to him. This has brought a reply, dated July 26th, from which we select what follows. Pursuing still his plan of *self-support*, while working as a missionary, it is pleasant to see he does not relax his efforts, or grow tired of acting on such self-denying principles. Nor are his labours in vain. But for them, perhaps the spirit of inquiry to which he alludes might never have existed. It will give us sincere pleasure if we should have to report, ere long, that the Committee have been able to comply with his request.

"Yours, of the 1st June, reminds me that I have not yet sent in any statistics of Poonah. This must lie over a little longer. Of fruitfulness I have often felt that 'hope deferred maketh the heart sick.' But something encouraging has occurred. Some years ago, a young convert, Suddoba, after

reading 'Pengilly on Baptism,' could not refrain from acquainting the American missionaries, under whom he was brought up, of the convictions he entertained. He promised not to discuss the subject with his fellow-converts, but could not see that he should 'christen' any of his own family.

On his application to be admitted into the theological class for training young men for the ministry, he was told that to educate him would be to train a Baptist preacher, and that was not one of the objects aimed at by the American missionaries. His studies were carried forward by my dear and esteemed brother, George Bowen, in Bombay. He has pursued them successfully. About two years ago, I think it was, while preaching at Jejooree, he was invited by some villagers at Tulligaum, a village twenty miles from this, in the direction of Nuggur (not the one on the railway line between this and Kandalla), to come over and help them. Circumstances at that time prevented him from complying with their request, but on its being repeated from time to time, he felt it to be his duty about two months ago to comply, and proceeded to that station, depending, I believe, solely on the provision he may receive in the sphere of his labours. He has taken some steps to secure a piece of ground whereon he may build a house, school-rooms, and a chapel. This seems to me, at present, a very cheerful and promising oasis in this desert.

"Our principles are being inquired into. Several parents decline to 'christen' their children.

"A friend wrote up to Poonah the other day, that the Rev. Mr. White, Free Church of Scotland missionary at Nagpore, has written to his Presbytery, avowing his disbelief in infant sprinkling. This, I believe, is true; but what steps may be taken it is difficult to see. Should he adhere to his letter, the connexion must be dissolved;

* Hindi and Hindostani are spoken here, as well as Marathi.

but whether he will hold to *Βαπτισμα*, or 'wash in any way' he may think proper, or whether he will hold to Scriptural Presbytery or man's 'Presbytery,' or whether he will stay in the country or 'go home,' remains to be seen. I never saw him, nor have I written to him a line on the subject.

"Should he and I join, Suddoba might be ordained, as his equals have been. I think we could support ourselves in Poonah, which must become the seat of the Supreme Government, and enlarge our neighbourhoods.

"Pray that I may not be hasty. Oh, 'the eyes of the prudent' are necessary in India more than anywhere else.

"Should you wish a mission-house to be built here, and sanction my appropriating my allowance to it, I shall draw on receiving your reply; I do not think I shall need it for the expenses of the mission this year.

"I think a mission-house necessary because (1st) Poonah is a sanitarium in the rains, and within eighteen miles of two sanitariums, and seventy-two miles from Mahabalishwar—another sanitarium—all three of which are such during the remaining eight months of the year; the climate is less trying than elsewhere in the presidency, except Belgaum. (2ndly.) It will, in five years, be joined by a rail to Allahabad and Bengal, and would prove a good change for some of your missionaries labouring in hot plains.* (3rdly.) It is a central point in the Presidency. (4thly.) It will give a claim to the continuance of the mission when I shall have passed away."

NOTES AND INCIDENTS.

SCENES FROM SERAMPORE.

THE FIRST HINDU BAPTISM.—The scene of the baptism was on steps leading down to the river, before the mission premises. The Governor, the Europeans, and a vast crowd of natives assembled. Carey walked forward with two candidates,—his own son and the Hindu, Krishnu, on either hand. The other converts had quailed at the last hour. As he advanced from the mission-house, poor Thomas was raving wild in a room on one side of the path, and his own wife hopelessly wailing on the other; as if the spirit of darkness had permission to rage at the first triumph of Christianity among the natives of Bengal. Down to the water went the Baptist preacher and his two disciples, the one the son of his own heart, the other the first-fruits of a great nation. He solemnly addressed the crowd. Silence and deep feeling prevailed. Brave old Governor Bie shed manly tears. The waters went over the Hindu, and the name of the Father, the Son, and the Holy Ghost, sounded across an arm of the Ganges. That evening the Lord's Supper was first celebrated in the language of

Bengal. The cup of the missionaries was full of joy and hope. Krishna was but one, but a continent was coming behind him.—*London Review*.

THE FIRST BENGALI TESTAMENT.—About six weeks after the first baptism came another great and holy event. The blessed New Testament was placed complete in the hands of its happy translator. The first copy was solemnly laid on the communion-table; and the whole mission group, with the native converts, gathered around to offer up fervent thanksgiving. Men talk of making history; but of all the history-makers in the annals of a nation, none is equal with him who gives it the word of God in the mother tongue. From that hour the names of Carey and Serampore were touched with that true immortality which lies in the principle, "the word of the Lord endureth for ever." As in many other languages, the New Testament was the first prose work printed in Bengali, except a code of laws.—*Ibid*.

THE FIRST CHRISTIAN HINDU WEDDING.—Three eventful years of progress and toil had passed; and another great occasion came in the mission—the first Christian marriage of Hindu converts; the first solemn inauguration of that happy institution, the Christian family, before which the seraglios of Bengal were eventually all to disappear. The pair to be united were a young Brahman and a girl of the carpenter caste; thus setting aside the prejudice of ages. Under a tree in front of the father-in-law's house, the faithful Krishna, the first convert, gathered the party. The natives sat on mats, the Europeans on chairs. Mr. Carey performed the service, and the youthful couple signed the agreement—the first time the hand of a Hindu female in North India had performed that act. All the missionaries signed as witnesses; and we feel sure that they were happier men that day than proud fathers attesting a flattering alliance. That night they partook of the wedding supper. The repast began by singing a hymn of Krishna's own, which still lives; and then the Brahman husband, the European missionaries, the Sudra father-in-law, all feasted together,—nothing wonderful in the eyes of England,—a prodigy and a portent in those of India.—*Ibid*.

THE FIRST CHRISTIAN HINDU FUNERAL.—Another solemnity soon came. The little band of converts was called to see one of their number die—the same whose heart failed him the first day of baptism, but who "afterwards repented and went." The first Christian death was a scene of tranquil hope and joy in prospect of immortality. It strengthened the souls of the converts. How was the Christian to be buried? Usually persons of this creed were borne by drunken Portuguese; and among the Hindus a corpse is touched only by those of the same caste. A crowd gathered round to witness the novel ceremony. To their stupefaction, the missionary Marshman, and young Carey, Byrub (a Brahman), and Perroo (a Mohammedan), placed the coffin of the Sudra on their shoulders. Singing a Bengali hymn, "Salvation through the Death of Christ," they marched the funeral march of caste among the Christians of Serampore. The German missionaries in South India had unhappily permitted caste to enter among the converts; but in the north it was faced at first, and the benefit has been great.—*Ibid*.

THE FIRST NATIVE EVANGELIST.—The first labours of a native evangelist soon followed. The Serampore missionaries early perceived that the most fruitful of all their works would be sending forth native labourers. They kept this cardinal point steadily in view. They daily and carefully trained their converts, and prayed much and earnestly in all their undertakings. The first who had gladdened their hearts as a convert, (Krishnu, the carpenter) was also the first to go forth on Christ's errand among his countrymen. In this journey tracts were freely distributed, thus bringing two powerful agents into play at once. The eagerness of the people to receive the strange thing, a printed book, was very great. Some of the books thus given away brought inquirers from a great distance to Serampore, who, following the light first showed by the book, found the teachers and became true Christians. The first convert from the Kayusts, the caste next to the Brahmans, came in this way from a distance of thirty miles; and

the first from the Brahmans themselves, a fine young man came, by the same means from the neighbourhood where Carey had passed a miserable month in the Sunderbunds. The history of every mission in India shows many cases of this kind. Yet good men, even missionaries, are found zealously opposing a free distribution of books; aye, even the word of God, in regions where, at the present rate of progress, a missionary cannot reach for ages. Crotchets can stop the simplest efforts at usefulness, as well as the most elaborate.—*Ibid.*

THE GOSPEL IN BURMAH.—Dr. Judson, who was, after Felix Carey's departure, the founder of the mission, was threatened in Rangoon, expelled from Ava, imprisoned for months, sentenced to death, led out for execution. Yet he lived to translate the Bible, to frame the Burmese dictionary, and to found the churches from which the hundreds now studding the land are offshoots. Kothahbyu, the "Karen apostle," was a man enslaved by a Burman, because he could not pay a debt. He was redeemed, or, to speak more literally, bought by a catechist, who found him so troublesome and violent that he turned him out of the house. This same man in Tavoy spent night and day reading to and teaching his countrymen, and was, in a higher degree perhaps than any European, the founder of a church which now numbers 14,000 communicants. There is scarcely a missionary in Burnah whose work has not been carried on, like that of St. Paul, amidst stripes and terror; scarcely a native preacher who has not taught and preached, knowing that he carried his life in his hand. And there is not one who has had to quit his work, like so many Indian missionaries, seeing no visible return.—*Friend of India.*

SANDWICH ISLANDS.—We have here an encouraging account of the progress that has taken place in the Sandwich Islands within the past ten years:—"It is now ten years since the present pastor was called to take charge of the first church in Honolulu. Although the progress seems slow from year to year, on looking back for this length of time we can see a marked advance. The church, ten years ago, numbered about 1,400 members. Since that time, 2,016 have been added by profession, making a net increase of about 900, including those added by letter. The pastor then looked to the American Board for support; he now is, and has been for several years, supported by the people of his charge, and they have contributed, in addition, from 100 dollars to 600 dollars annually, for foreign missions. Our large stone church was then without a steeple, or tower clock; it is now furnished with both. It had then but few permanent slips; it is now well-seated. The church grounds were then in a wretched condition; they are now inclosed with a substantial wall of stone and mortar, levelled off, and planted with trees. We had then, at our out-posts, seven in number, only thatched houses of worship, without floors or seats. Now these out-stations are all furnished with good framed or stone houses, with shingle roofs; five of the houses are furnished with floors, seats, and pulpits, and four of them with small church bells. All this the people have done with their own money. When we consider that similar, if not equal progress has been made in other parts of the islands, we have reason to thank God and take courage. This advance in externals indicates that the gospel has taken strong hold of the people; yet we need the baptism of the Holy Spirit to give depth to the piety and spiritual life of the church, as well as to awaken and save those who are growing more bold in sin."—*American Missionary Herald.*

HOME PROCEEDINGS.

WE had just the opportunity of stating in our last number that a valedictory service was appointed to be held at Bristol, on the occasion of the departure of Mr. and Mrs. Morgan for India. It was held on Monday, 29th August, at the Pithay Chapel, Solomon Leonard, Esq., in the chair. After prayer by the Rev. F. Bosworth, the Chairman explained the object of the meeting.

The Secretary, the Rev. F. Trestrail, described the station, and the character of the labour required in it, and expressed, on his own behalf, and that of the Committee, the high respect entertained for Mr. and Mrs. Morgan. The Rev. Thomas Winter followed, in an address full of affectionate and judicious counsel; and the Rev. E. Probert, on behalf of friends in the church and congregation, presented a copy of Conybeare and Howson's "Life and Epistles of Paul," to Mr. Morgan; and a beautiful copy of the Bible to Mrs. Morgan, in token of their regard and good wishes for their future usefulness and happiness. Mr. Morgan replied with great feeling, and in very strong terms expressed his sense of the kindness of the Committee and officers of the society, and the friends among whom he had visited in various districts of the country. The Rev. N. Haycroft followed in a brief but encouraging address; and Mr. Probert closed this very interesting service in prayer. The chapel was very full, and the congregation appeared to take a lively interest in the proceedings.

We went down to Gravesend on the 7th ult., to see our friends embark in the *Alfred*. There were several young people going to their homes in India who were placed under their care; and before saying farewell, we all assembled in their cabin, and Dr. Leechman commended them to the care of Almighty God. We bade them adieu, with much regret at parting, and our friends were greatly moved as they said "Good bye" to one and another. Besides those who were personally interested in the parties about to sail, the Rev. J. P. Haddy, of Ravensthorpe, and Mr. Parker Gray, of Northampton, came on board to bid Mr. and Mrs. M. good bye. We believe that these tokens of sympathy and good will are often remembered by our missionaries when toiling in their appointed spheres of labour, and the remembrance is pleasant and refreshing. We have heard from our friends since their departure, the pilot having brought letters to say, "We are all well, and have begun our voyage prosperously." May its end be equally propitious!

The Secretary, accompanied in one part of the journey by Rev. I. Lord, of Birmingham, and in the other by Rev. W. G. Lewis, of Cheltenham, has visited the churches in the Worcestershire Auxiliary. The Revs. T. C. Page, of Madras, and W. Teall, of Jamaica, have attended meetings in Suffolk. Mr. Teall then passed on to Hull and Beverley, and Mr. Page was to have taken Lincolnshire, but was compelled by indisposition to return home. Mr. Salisbury, just returned from America, at a very short notice, kindly supplied Mr. Page's place.

The Rev. W. G. Lewis, of Bayswater, has been engaged in the West of England, collecting for the China Special Fund, and we hear that he has been kindly received, and his appeals promptly responded to. The Committee have felt it to be their duty to hasten Mr. Klöcker's departure for China, he himself having strongly expressed his wish to go, rather than remain in England another year, to advocate the claims of this new mission. We hope that a suitable ship may be found the latter end of October, or the beginning of November, in which case he will sail at one or other of these times.

NOTICE.

If any of our friends have copies of the present year's Report, which they can spare, we shall be thankful for them. The number printed is nearly exhausted, and we cannot supply the demand. Immediate attention to this notice will be most useful.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

CHINA.

SKETCH OF A VISIT TO THE GREAT BUDDHIST TEMPLES OF SEHOO.

At the present moment, when the Committee are hastening their arrangements in regard to the mission in China, any intelligence of the religious feelings and habits of the people will be interesting. We recently met, in one of our newspapers, with the following account of a visit paid to the place named at the head of this paper. It is striking to notice what the writer says of the almost total absence of the feelings which superstition, as well as true religion, excites in the mind. This may be the natural consequence of the influence of Buddhism, which seems to be as cold a system as can well be conceived. All such systems, made up chiefly of negations, seem to extinguish emotional fervour. The contrast between the Hindoo and the Chinese is, in this respect, very striking.

Avoiding the gates of Hangchow, and making a wide circuit, we tracked our way through devious ditches up to a village about half-a-mile distant from the lake, and about a mile distant from the walls of Hangchow. This village is full of Coolies and chairs, and its business seems to be to convey the burgesses of Hongchan about the temples and gardens. There is an entrance into the lake for us. We lie off the village in six inches of green water. Ague and fever seem to float around. Three nights we slept in this swamp.

Our days were passed in the great Buddhist temples and in the monasteries of the bonzes. They take us to the Temple of the Great Buddha—a mighty bust, 40 feet high, carved out of the rock and gilt—thence to a still larger temple, where a moving pagoda and 49 colossal idols commemorate the 49 transmigrations of Buddha. Thence across rich pleasure-grounds, where streamlets ripple and some spots are shady, but where still a sort of knife-grinding din pursues us.

We are borne to the Temple of the Fish Buddha, where enormous carp grow fat in pleasant ponds. At least a thousand of them contended for our votive biscuits, and some of them weighed, to a fisherman's eye, quite 40lbs.

These temples, however, great as they are in size and gorgeous grotesqueness, are but as little Welsh churches compared to the wonders of the "Yun Lin," the "Cloudy Forest." This is not so much a temple, as a region of temples.

It is suggestive of the scenes of those ancient Pagan mysteries where the faith and fortitude of neophytes were tried, and their souls purified, by successive terrors. It is a limestone district, abounding in caves and far-reaching dark galleries, and mysterious internal waters. These natural opportunities are improved by a priest and an altar in every cave, gigantic idols cut into the rock in unexpected places, rays of heavenly light which only the faithful votary ought to be able to see, but which, as they come through holes bored through the hill, sceptics sometimes catch sight of; inscriptions 2,000 years old, but deepened as time wears them. The place

is a labyrinth of carved rocks, a happy valley of laughing Buddhas, and Queens of Heaven, and squatting Buddhas, and hideous hook-nosed gods of India. There is a pervading smell of frankincense; and a single priest found here and there in solitary places, moaning his ritual, makes the place yet more lonely; and through this strange scene you pass, through narrow paths, to the foot of the colossal terrace steps which mount to the great temple itself. The wild birds are flying about this vast echoing hall of Buddha; the idols are still bigger and still more richly gilt. In the great "gallery of five hundred gods" all that can be done by art—laborious, but ignorant of beauty—reaches its climax.

The cowed and tonsured bouzes come forth to greet us. Excellent tea, and great choice of sweetmeats, await us in the refectory.

The wonders of the Hangchow Lake deserve a better description than the object of these letters will allow me to attempt. The temple and tomb of the faithful Minister of State, Yo Fei, occupy acres of ground, and thousands of tons of monumental wood, stone, and iron. The Imperial Palace upon the lake, with its garden of rockwork and green ponds, its large library of unused books, its dim metal mirrors, richly embroidered cushions, and rickety old chairs, opened to us with great difficulty, and under the immediate pressure of the ever-welcome dollar. I hope some one under less imperative obligation to eschew the merely picturesque, and to seek only for facts which may have a practical bearing, may yet describe these objects. My favourite eventide occupation was to ascend one of these hills and sit at the foot of one of these half-burnt pagodas, which stand about like blasted cypress trees, and look down upon the Hangchow. The famous city lies like a map beneath me. Not a curl of smoke, not a building more lofty than the orthodox two-storied josshouse. I can follow the line of outer walls, and even track the course of the inner enceinte. Marco Polo says they were one hundred miles round, and a Chinese chronicler records that in a single conflagration, while Hangchow was yet the capital of China, 530,000 houses were burned. These are foolish fables. Hangchow from its position never could have been much larger than it now is. It stands upon a slip of land about three miles wide, intervening between the river (which is wider than the Mersey and has thirty feet of water at low tide) and this lake. At one end the ground swells into a hill, over the crest of which the city wall passes. The shape of Hangchow, therefore, is very much that of a couch; the hill part being represented by the pillows, and being the fashionable part of the city. I can see not only public temples, but also many of those private ancestral temples, which are, to a Chinese gentleman, what the chancel of his parish church is to an English squire. Little gardens, perhaps not forty feet square, full of weeds and rockwork and little ponds; an oblong pavilion with tablets upon the walls, descriptive of the names and achievements of the ancestors,—a kneeling-stool, an incense-vase, candlesticks, a brazier to burn paper, made in imitation of Sycee silver, and a sacrificial tub—such is a Chinaman's private chapel. Here he comes on solemn days; and, the garden being weeded, and all things painted and renewed for the occasion, he prays and sacrifices to his ancestors, and feasts with his friends. If the Chinaman has a superstition, this is it. His Bhuddism is a ceremonial to the many, and a speculative philosophy to the adept—no more. Mr. Edkins's object in visiting the temples of the lake was to hold controversy with the priests, so I had more opportunity of hearing what they really believe than usually falls to the lot of travellers who cannot read the Pali books. They did not feel his arguments against idolatry. They treat their grotesque gods with as much contempt as we do. They divide the votaries into three

classes. First come the learned men, who perform the ritual, and observe the abstinence from animal food merely as a matter of discipline; but place their religion in absolute mental abstraction, tending to that perfection which shall fit them to be absorbed into that something which, as they say, faith can conceive, but words cannot describe. Secondly come those who, unable to mount to this intellectual yearning after purification from all human sentiments, strive by devotion to fit themselves for the heaven of the western Buddha, where transmigrations shall cease, and they shall for all eternity sit upon a lotus-flower and gaze upon Buddha, drawing happiness from his presence. Thirdly follow the vulgar, whose devotion can rise no higher than the sensual ceremonies, who strike their foreheads upon the steps of the temples, who burn incense, offer candles made from the tallow-tree, and save up their cash for festival days. So far as my experience goes, this class is confined almost entirely to old women; and the priests say that their one unvarying aspiration is, that, at their next transmigration, they may become men.

Such is Buddhism as we see it in China. But this is not all. A Chinese poet, who, 800 years ago, built an ugly strait down in this beautiful lake of See-hoo, about the same time invented the Ten Gods of Hell, and grafted them upon the Buddhist faith to terrify men from crime. There is also a reformed sect of Buddhists who call themselves "Do-Nothings," and who place the perfection of man in abstaining from all worship, all virtue, and all vice. When the Jesuit missionaries saw the mitres, the tonsure, the incense, the choir, and the statues of the Queen of Heaven, they exclaimed that the devil had been allowed to burlesque their religion. We Protestants may almost say the same. These reformed Buddhists deduce their origin from a teacher who was crucified in the province of Shantung some 600 years ago, and they shock the missionaries by blasphemous parallels. I have heard that the present Bishop of Victoria investigated this sect and sent home an account of them, but, for some reason, the statement was suppressed.

Then we have the Taoists, or cultivators of perfect reason, which is a philosophy having also its temples and its ceremonies. We have the worship of heaven, which is the prerogative of the Emperor; and we have the State religion, the philosophy of Confucius, which is but metaphysics and ethics.

All these may form good subjects of discussion to laboriously idle men, but they are of very little practical importance. They are speculations,—not superstitions. They are thought over,—they are not felt. They inspire no fanaticism, they create no zeal, they make no martyrs, they generate no intolerance. They are not faiths that men will fight for, or die for, or even feel zealous for. Your Chinese doctor is a man of great subtlety, of great politeness, but of the coldest indifference. "Do you believe in Jesus Christ?" asks the missionary after long teaching, patiently heard. "Certainly I do," coldly answers the hearer. "But why do you believe; are you convinced; do you feel that what I have been saying is true?" "I believe it because you say so," is the polite and hopeless answer.

It is this which affects the earnest missionary so deeply. A Chinaman has no superstition. He has nothing that can be overthrown and leave a void. He will chin his joss, burn crackers before he starts on a voyage, or light a candle for a partner or a useful clerk who may be in danger of death. But it's only hope of "good luck" or fear of "bad luck." The feeling is no deeper than that which, in religious and enlightened England, causes so many horseshoes to be nailed up to keep out witches; or which makes decent housewives, who can read and write, separate crossed knives, throw pinches of salt over their shoulder, and avoid walking under a ladder.

Clustered upon this hill, within the walls of Hangchow, are temples of all these varied forms of Paganism, and probably, within the year, the same idolater has bowed in all of them. Two lofty green mounds are, perhaps, too large for mere private tombs, and mark the spot of some public hero-worship; but in other cases the architecture of the sacred and public edifices is all alike, and you cannot distinguish temples from custom-houses or mandarin offices.

FRUITS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND IN CEYLON.

THE following encouraging statistics are taken from the statement and appeal issued by the General Conference of Missionaries, convened at Ootacamund, and representing nearly all the Protestant evangelical societies labouring in Southern India, and North Ceylon. The appeal is addressed to the parent societies and churches in Europe and America; and, though not addressed to our Society directly, yet all have an interest in the work, and in South Ceylon our missionaries have long and successfully laboured.

We have, then, according to this statement, as the fruits of missionary labour in Southern India and the entire island of Ceylon,—

1. More than one hundred thousand persons, who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand who have been received as communicants, in the belief that they are sincere and faithful disciples of Christ.

4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than eleven thousand girls rescued from that gross ignorance and deep degradation, to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these results,—and there are many more of great, if not of equal importance, which cannot now be enumerated,—we not only see “the finger of God,” but have a deeper conviction than ever that He has been with us of a truth. Here are the palpable evidences of the divine power of the gospel, which is yet destined to constrain the heathen to abandon their idols, and to put their trust in Christ Jesus. But the work which yet remains to be done, even in Southern India, the scene of the first and most successful missions, is indeed vast; for these are, as it were, only the signs of the dawn of the coming day! And when we turn our eye to Central and Northern India, the influence of the divine power of the gospel is only now beginning to make itself felt. Let the friend of missions try to realise what was the state of these countries half a century ago; what has been effected in them, not only in converting sinners

and founding Christian churches, but in the important work of translation and the production and growth of a Christian literature; and then let him look at the small and feeble agency which has, under God, wrought these great marvels, and he will see no reason for despondency, but rather for great joy.

FOREIGN INTELLIGENCE.

INDIA.

DELHI.—The intelligence conveyed in the Rev. J. Smith's letter from Delhi, in the *Herald* of last month, was such as to call forth unusual hope and gratitude to Almighty God; the one we now present to our readers is still more encouraging. But with new encouragements, come fresh requirements. In fact, encouragement, coming as it does from God himself, is his voice demanding more effort. And will our readers bear with us when we reiterate that the effort must come from them? Their amount of effort is, of necessity, the measure of the committee's action. Will those friends among whom Mr. Smith went, take his appeal as personal to themselves? He mentions their names; and though it would hardly be consistent with the character of a general publication to publish private names, we are sure that many a heart will own itself of the number. The white stone has been exchanged, and shall the pledge not be acknowledged?

"I am afraid my friends will think my communications few and scanty; but the truth is, I cannot find time for writing, except what is absolutely necessary. The circle of our labours increases continually, so that with all the efforts I can put forth I am unable to keep pace with it. Last week I preached some twenty-five times to native congregations, most of them very large, in this city, and twice in English, besides visiting four schools, and conversing with thirty inquirers. I have got four schools in the midst of little neighbourhoods of inquirers, and want to establish six more. These are not heathen Bazaar schools, but for men and their children who profess to be seeking for the truth; there are besides some four villages asking for instruction, but it is impossible, at present, to help them. The nightly crowds opposite the Fort in the Chaudrey Chouk are as large as ever, and the spirit of inquiry at present is such as I have never met with in India. It is quite plain that a great work is going on in Delhi, and there is every prospect of many being added to the church. In my last I think I informed you of the baptism of two believers, an European and a native. On Thursday, the 30th, I had the privilege of immersing two more natives; one a convert from Mohammedanism, and the other my catechist's second son. On Sunday morning last, the 10th July, I had the privilege of baptizing five more natives, four from a

village called Shahdra, and one from another called Kureji. In the former place there are numbers more of, I believe, sincere inquirers, some of whom I shall probably soon baptize; and then I intend forming them into a church, under the pastorate of Bhagwan, who, I think, is well adapted for the work of a pastor. The attendance at my first native service was, I think, five, and on Lord's-day last more than a hundred were present. Numbers are learning to read the Scriptures, and come to me frequently for conversation. The services last Sabbath were most cheering; a large number came from the several places where I went to establish schools. We had the service in my large room, as my house is close to the canal. Bhagwan prayed and I then preached, when we retired to the banks of the canal, under the shadow of some beautiful trees in the Begum's garden. I addressed the crowd, and then with the converts descended into the stream, and baptized them in the name of the blessed Trinity. The sight reminded me of Jordan's stream and many baptismal consecrations witnessed by multitudes there. The oriental costume of white, flowing robes, the beautiful garden intersected by the canal, a clear oriental sky, and a number of deeply-interested immortals apparently just emerging from heathenism. It would require more than ordinary coldness and indifference to God's glory and man's best interests, to witness

such a scene unmoved. The Lord grant us many more such! For this I hope and pray, and I don't think I shall be disappointed. And now, dear brother, remember I am putting forth almost super-human efforts which I cannot hope long to sustain unaided. The churches sent me to India accompanied with many prayers; they pledged themselves in my presence, time after time, not to neglect India, and now God is answering their prayers; the blessing is being showered down. The cry comes to them mixed with the expiring sounds of the cannon's roar and the groans of the dying, 'Brethren, come over and help us.' Delhi opens her arms wide for the missionary of the cross, and shall she open them in vain? Will the churches, among whom I so lately sojourned—the brethren who refreshed my heart by their kindness and interest in the Indian mission—will they now allow me to appeal in vain? No, I cannot think it—they are too sincere and devoted. Then I ask for three more

missionaries for Delhi; and, if it be God's will, I hope to have them. One must be found among our brethren in India who knows the language, for I cannot go on single-handed, until a new missionary becomes fitted for the work. A second must be trained at the Borough-road School for the purpose of conducting a central normal school (which will be fed by the smaller inquirers' schools), in which we may train teachers and have a theological class for native preachers. It will never do for us to depend upon the 'Propagation Society's School' for the education of our youth. There is no help for it; we must have a first-class English school in Delhi, and that too without delay, and another young man of strong voice, ready utterance, and deep piety, to give himself to preaching and instructing inquirers. Now, I beseech you, do not delay: the whole district is before us, and the prospects are most encouraging. A great door and effectual is opened, and there are many adversaries."

Mr. Gregson writes from Agra of the prospects at Delhi in the following terms:—

"If only one half of what I hear of Mr. Smith's prospects be true, I venture to say there is not another missionary in India, especially in the North-West, who is to be compared with him. Mr. Smith is not strong. He is working beyond his strength, and I fear if assistance is not sent he may be laid up. Whereas efficient help now

would cheer his heart, might tend to consolidate his labours, and produce the most happy results. The opening at Delhi is one that the Committee cannot too eagerly avail themselves of, and a little delay or neglect now may blight one of the fairest prospects that has ever opened before our Society in India.

A few days later Mr. Gregson adds:—

"I had written thus far, intending to post my letter at once, when I found the mail did not leave until a week later than I thought. In the meanwhile I have received a letter from Mr. Smith, which fully confirms what I have said about the importance of sending him immediate help. I

only give one extract. He says:—'I have been obliged to relinquish half my work, and hence things begin to languish; but there was no help for it, as I was fast breaking down, and felt things would soon close altogether.'

AGRA.—From the letters of the Rev. D. P. Broadway, as well as those of Mr. Gregson, we hear of the progress of the Mission in this city. During the rainy season, when it is not possible for our missionaries to travel into the villages, nor for the villagers to come, as usual, into the city, the work among the natives is somewhat circumscribed. More attention is then given to the soldiers and other European inhabitants. The blessing which the mission station is to our countrymen is beyond calculation.

Under date of the 26th of July, Mr. Broadway writes:—

"The hand of the Lord is indeed obviously at work, and the blessed gospel is progressing rapidly among the masses of the people. I have been a missionary seventeen years, and never found so much interest taken in Christianity as now. Brother Bernard and I work together, and we generally spend about four hours in the morning, and the same in the evening, in the streets; and in the middle of the day frequently have visitors. 'Tell us of Christ; we like to hear of him. Tell us

how we shall be saved;' are the anxious requests with which they usually come.

"You will be glad to hear that two members more have been recently added to our little church, Staff-Sergeant Stears and Corporal Knott, of the Fort Battery; the former is of European parents, born and brought up in the country; and the latter is a native. Staff-Sergeant Stears came to me with a note from his commanding officer, early in March last, about a young man I had promised him for his battery.

I gave him a seat, and began to attend to the note; and while I was doing so, he asked me if I was a Baptist minister. I told him I was. He then asked me what was the difference between the Church of England and the Baptist Church. I explained things to him as fully as I could in a brief way, because he could not stay long, being on duty; and he then again asked me if the Baptist Church had the same Bible as the Church of England. I was rather surprised at this, because it seemed he had been told it was not the same, and handed him the one I have in daily use. After he had satisfied himself on these points, he began to question me respecting baptism. I told him that the Baptists did not consider that ordinance a family matter, that is, of naming children by an absurd form of prayer and sprinkling, in order that it might be known that they belong to a community who call themselves Christians, but a matter of faith, and referred him to Mark xvi. 15, 16; Matt. iii. 5, 6; John iii. 23; Acts ii. 37, 38; Romans vi. 3, 4, and x. 8, 9, 10; and advised him to investigate still further. About a fortnight after I met him again, and found that he had not only done so, but was ready to avow the Lord for himself.

"There is a large body of Sikh soldiers

August 24th, Mr. Broadway again writes, and in a similarly encouraging strain:—

"I had several European soldiers at my house last evening, and I am glad to say that three very nice young men, belonging to her Majesty's 89th Regiment, and two belonging to the Rifle Brigade, have applied to be admitted into our church by baptism. I think many more will come forward should the regiments be allowed to remain here a little time longer. I am sorry to say, that native soldiers, as soon as they are convinced, and determine to avow the Lord, invariably take their discharge, and go away to other stations for the purpose. Three of my inquirers, a Brahmin and two Sikhs, have just done so. It is a great pity Government does not make some arrangements to enable them to keep their places after embracing Christianity.

Mr. Gregson's last letter, of August 27th, gives interesting details of work among Europeans:—

"In reference to mission work, our prospects are not quite so pleasing as they were. We are just passing through the rainy season, when our work unavoidably suffers some interruption. We cannot occupy our preaching stations with the regularity we desire; some of our inquirers have left us, but two or three broke caste first, and are

stationed here, and from their ways I conclude that they must be a very interesting people. They are not so far advanced in civilisation as the Hindus are, but are of a milder disposition, and more docile. They are the followers of Guroo Govind and Guroo Nanhakh, to whom they attribute supernatural wisdom and power, and hope to obtain salvation by observing the precepts and ordinances laid down by them. They flock round us in large numbers in the streets, and listen to the gospel with serious attention. I have frequently heard them say to one another, 'that their Guroos were, doubtless, very great and holy men, but if all they heard us say of Christ was true, he surpassed them quite; that his purity amongst men was unparalleled, and that his works were of such a nature, that they could be performed by none but God.' Many of them often come to me to converse on religious topics; and there is every probability that they will embrace Christianity with less trouble and sooner than all the other tribes who inhabit India, and upon whom so much labour has been lavished. Our great difficulty is to find work for converts. They are cast out by their own people; missionaries are unable to help them; European residents will scarcely take them as domestic servants."

writes, and in a similarly encouraging

"Just now strength fails me to give you a full account of the proceedings of the work of the Lord since I last wrote. What has the Lord done? When I consider the state of this people during the two or three past years, when they were, like wild beasts, thirsting for the blood of Christians, now, in their right minds, coming to sit and hear the word of life at the feet of Jesus, I cannot help exclaiming, 'Truly the Lord has done great things.' It is becoming more and more evident, that the day of the Lord is dawning upon them. Oh! that those dense clouds which obstruct its rays might be scattered, and then India would soon stretch out her hands to God."

now employed at a distance from us as nominal native Christians. There are still some with us, whom we endeavour to instruct. I told you of a Lieutenant —, whom I baptized last April. He is at the head of a native Christian corps in the Fort, and is very solicitous for their welfare. We have two services a-week for his men.

one on Thursday evening, another on Saturday. We have also a service with another little band of native Christian soldiers. These services are shared by Mr. Broadway, Bernard, and myself. In addition to these services, which are held late in the evening, and don't interfere with our bazaar preaching, I have had Bible classes among Mr. _____'s men, one on Monday, the other on Thursday morning. I go to a preaching station near the Fort early on these mornings, and about nine o'clock conduct those classes. I usually have twenty to twenty-five present, and I am very much pleased with the class. The men seem much interested in the class, and I earnestly hope God may make it the means of raising up some faithful native preachers. I have also on Sunday a Bible class for the children of native Christians, and am just trying to start a Bible class for East Indian young men. I have a promise of five to begin with, Mr. Deravor being one of them. It is to meet at my own house on Saturday evenings. All this is direct mission work, and, I hope, with the Divine blessing, may do good. I also preach once a fortnight in the native chapel.

"A few words now about our English work. You are aware we have service in two places, one in the Civil Lines, and one at the Cantonments, the places being four miles apart. I take the service on Wednesday evening at the Civil Lines, and Mr. B. on the same evening takes the service at the Cantonments. There is only one service at each place on Sunday; in the morning at the Civil Lines, and in the evening at the Cantonments; these Mr. B. and I take alternately. But, in addition to these services, I have for some months devoted Saturday morning to visiting the European hospitals. They contain about two hundred men, and have no one to look after them. I consequently spend two or three hours every Saturday morning in talking to the men and distributing tracts, and some pleasing fruit is already appearing. One man is now a candidate for church-membership who was first awakened by a tract I gave. Several now in hospital

appear much concerned about their spiritual state, and in many other cases attention has been drawn to religion, and inquiry awakened. Partly as the result of these visits to the hospital, a number of soldiers meet every morning and evening for worship in the Cantonment chapel. Some eight or ten have obtained permission to attend the chapel regularly, and a large number of others come when not at church. I have also established a Bible class for soldiers, which I conduct on Saturday morning after I have gone round the hospitals. I also throw my house open to the soldiers every Monday evening, when I ask all who are willing, *i.e.* of those who attend chapel, to come to tea. The number hitherto has not been very large, but many of the men seem to enjoy the change. Some five or six soldiers are now requesting baptism, and I hope to have the pleasure of proposing some four or five to-morrow (Sunday) evening. There is much that is very hopeful about the appearance of things at the Cantonment church, and I sincerely hope large blessings are about to descend. Mr. Broadway also takes much interest in the soldiers, and often has many at his house. But I suppose he will inform you of his own movements.

In reference to the Civil Lines, I cannot speak very hopefully. The church appears to me to evince a sad lack of stamina and cohesion. It contains a few very excellent men, but there is a sad want of heartiness and union and zeal. Nevertheless, the congregations are very good. Of course there is at present very little scope for progress. It is not like the Cantonments in this respect; still the members fill up their places well, and the congregations were never before so good as at present, especially the Wednesday evening service, which is quite as numerously attended as the Sunday morning service. The expectation of the officers going to Allahabad is also hurtful to the interests of this community. Belonging to this congregation there are two who have applied to me for baptism; and their names are likely to be brought before the church ere long.

Dacca.—From Rev. R. Bion's letter, dated Mymensing, August 18th, we get a glimpse of what missionary life is in those parts of Bengal, where, during the rainy season, the only road is the river.

"I started from home on the 25th July for the Mymensing district. Day after day we preached the gospel to hundreds and thousands, the mass of whom always hail my coming with delight and pleasure. We had incessant rains for twelve days, and scarcely saw a blue sky. I travelled through jungles full of people, yet so dense, that in midday I found myself

in darkness. Small rivers, lined on both sides with trees, creepers, and bamboos, so as to shut out the sky; black stagnant water, and poisonous marshes, make up a district in which I found thousands of people living.

"As yet the Lord has mercifully preserved me from the dreadful ague and jungle fever prevalent in these parts. For

hours I have distributed medicine and preached the gospel to these poor people. There is no road in the cold weather to the eastern and western parts of Mymensing, but only in the rains. Either these tens of thousands must be left to perish without the bread of life, or a missionary must venture to risk his health to visit them. I have hitherto trusted to our God for preservation, left my family at home, and traversed alone these fever-regions. Our labours cannot be in vain; and there shall yet burst forth songs of praises to our Saviour from these destitute, but beloved people."

WEST INDIES.

HAITI.—Our readers will be interested in the perusal of a letter addressed to the Society by one of the deacons of the church at Jacmel, which is composed of the French-speaking black population. In the translation, as little liberty as possible is taken with the phraseology, so that the simplicity of the writer is preserved. No intelligence is given in it; and we insert it merely to show, that the Christian liberality and zeal which originated and sustains the mission there are gratefully appreciated.

"It is with very profound feelings, and with great pleasure, that I venture to take my pen to address these lines to you. They have no other end than to show to you my respect and gratitude for the mission established at Jacmel. In gratitude for this benefit, and in the name of the Eternal, the Lord of hosts, who invites us to the marriage supper of the Lamb, I believe I have full liberty to present to you fraternally these lines, which must naturally give you pleasure, and probably be propitious to the church at Jacmel.

"I would wish that you would grant me the privilege of begging you to examine well the contents of my letter, and of interesting you on behalf of the work of Christ in Haiti, as I know that you naturally offer prayer for our poor church sustained by your Society at Jacmel.

"I have the honour to entreat you, as well as this honourable Society which watches over the mission, and particularly you who

are my organ with this Society, to receive my sincere thanks for the good that I know it desires for our dear church militant on earth, for the incessant prayers that it causes to ascend to the Most High, for the propagation of the Gospel from pole to pole. If the Lord deigns to hear you, we shall soon see, to the glory of the Crucified on Golgotha, and to your honour, the salvation of sinners in this country advance, and sincere souls come out of our station to preach the gospel in our towns and environs, and above all at Jacmel.

"In this hope I have the honour to fix my eyes on the might of divine grace, to contemplate the Lamb of God who taketh away the sins of the world, and to entreat you to present fraternally to my compatriots on the road to heaven, who daily desire to salute, nigh at hand, the promised land, and to secure yourself my Christian salutations in the name of the Father, and the Son, and the Holy Spirit."

THE BAHAMAS.

GRAND TURK.—Mr. Rycroft, writing from this station, gives gratifying statements on the employment of native agency. It is obvious to the least thoughtful mind, that the gospel presented by a compatriot has, other things being equal, an advantage over the same truths presented by a stranger in blood, and in habit of thought and feeling, which gives it an advantage that no other accident can supply. Mr. Rycroft's description of the celebration of the 1st of August on the Turk's Islands cannot fail to give pleasure to our readers, especially to those who remember the terrible and protracted struggle to which that day was the hour of victory.

"With the hope of finally carrying out the views of our dear brethren on committee, with respect to native teachers, I have just taken into our work our valuable young brother, S. Kerr. His brother, D. Kerr, has been with me for some time. The name of S. Kerr has been before you in various reports from the pens of Brethren Capern and Littlewood. For some years he has been occupied in the work on Long

Island, and still would have been there, had it been at all possible for him to have maintained himself and family. That not being the case, he was obliged to return to Nagore, and there reassume his trade; and in the absence of Brother Davey, he was by him put into the pulpit, as the most suitable of our agents. But we could not afford to lose one of our most respectable and efficient agents. I have therefore

taken him up for service in this colony, with the design of placing him in the important interests of the Caicos. His main station for some time will be Lorimore, where we have a considerable church and congregation, needing one much more able for the duties to be done than we have had for years. Could another brother be found for Salt Bay and the harbour, which may be possible in time, this station might be left to native agency, and its European missionary be left to take up the field so promising in South America. Indeed, such is the acceptability of our native teachers, the Kerrs, that I almost feel less-favoured lands might claim our presence, and your design be accomplished in extending the mission. In such a case, this mission might not cost you, with increased agency, but 100*l.*, if that.

"I rejoice in the opening fields around us, in Japan, China, and India. All that Brother James, of Birmingham, urges for China, might be urged for South America. That land is *literally thirsting after truth*, and stretching out its hands for instant help. Shall its teeming cities have our presence? We have a good notion of its language, and at once could make known the truth to those thousands who wish it. But, perhaps, I should not thus speak. Examine them. But still, the call of that land makes one restless.

"I have but just returned to this island after two months' absence, spent amongst other churches of this mission. Goodly numbers were consecrated to Christ in baptism, chiefly young people. We rejoice, too, to find multitudes in attendance on the means of grace. For the first time on this island, the Caicos, the 1st of August was observed as at Grand Turk. 135 children

sat down to tea and cake, with 25 teachers. In the evening, the church had a concert, when, during the interval of distributing cakes and water, speeches were delivered, by which love, unity, and zeal were inflamed. Thus at the harbour, Grand Turk, and Lorimore, the people were so occupied as to get good, and to keep out of evil.

"We have formed a church at Bumbonam, composed of brethren formerly of Lorimore. This we did in consequence of our brethren having to travel on the Lord's-days, and the aged and young to be left without regular worship. We have here just put on the last course on the walls of a neat, substantial, stone building, in which the settlement will worship, and the Sunday school find accommodation. Had we not adopted this plan, we must have enlarged the second time our chapel at Lorimore.

"We were glad to find on our return that the native teachers had been diligent, useful, and acceptable to the people. The 1st of August had never before been got up here without our presence. This duty requires much thought and contrivance. All, however, was done satisfactorily. You may guess the efforts required to provide for some 300 or 400 mouths, and to set the feast out with cups, plates, cloths, and, in fact, with all that a respectable party required. This day is one of joy and happy association for those who once were slaves to men. Could we place such a party in Exeter Hall, the black faces, the laughing eyes, and the children's loud song of 'Slavery is fallen to rise no more,' connected with the feeling speeches of our brethren, I am very sure past benevolence would rejoice in its results, and gather strength for renewed endeavours on other fields."

BRITTANY.

MORLAIX.—Mr. Jenkins has forwarded some extracts from the journal of the Scripture-reader, Mr. Guillon, whose appointment to that district has just been effected; but after considerable delay, Mr. Guillon obtained a *colporteur's* authorisation before he left Paris; but, previously to commencing his labours, it was necessary to obtain the signature of the prefect of the department in which it was to be used. Remitting the document by post for signature, and receiving it back, occupied a month. From the extracts forwarded by Mr. Jenkins we take the following, as showing, at some length, the interesting nature of the work:—

"At Pluzunet I went to see a mason who is under serious convictions. Two years ago he caused a cousin of his, who was then working for him, to leave his work, because he pleaded in favour of Protestantism. He has been praised for stone crucifixes made by him, and is under-letter of chairs in the church. Nevertheless, this man beco...es convinced of the error and sin of these things, being enlight-

ened by the gospel. The wife appeared to be considerably vexed on account of this change which has taken place in her husband, as everybody calls him a Protestant; that he has always his head in the book called New Testament, and that if he continue he will lose his senses, will lose his work, and no one will associate with him. Said I to her, 'Is your husband become more wicked?' 'Oh! no,' replied she; 'on

the contrary, he is become much milder than formerly; he swears no more, and drinks no more; but what revolts me is, that he will not go to mass, and this is why he is despised by all; and it is those people of Morlaix, with their new religion, who have turned his mind.' I told her it was not man that could operate such a change in her husband, but the Spirit of God, who alone is mighty, and able to convert sinners. 'As to me,' said she, 'I am not a Protestant, but I believe I will get to heaven as soon as my husband.' 'That is possible,' I replied, 'but you cannot get there without the grace of God, and unless God convert you.' The husband's mother told me to leave them quiet with all such reasons, and go away. A woman entered, and having learnt that I was a Protestant, she went out at once to spread the news in the village, which tended to excite the people against me. A little girl was sent with me to show where the husband was working in another part of the village. Our friend was glad to see me, and he invited me, as it was very hot weather, to go with him to an auberge close by, to have a glass of beer. While here the son of the house, a young man, was in a bad feeling, and he approached and pushed me out of the house, ordering me to quit, otherwise that he would kick me. Several persons outside appeared excited. I thought it advisable to leave, though I had been able to speak but few words with this interesting inquirer after gospel truth.

"September 1.—I went to see a relation who had expressed a desire to see me and hear the gospel. He received me gladly. After supper he invited me to read the gospel. 'It was that,' said he, 'I was desirous of hearing.' He heard me attentively from eight until eleven o'clock in the evening. At last I felt desirous of a little rest, as I was fatigued by continual speaking; but to stop was difficult; I felt constrained to announce the gospel. When I closed, he thanked me, and invited me to sleep with him. Next morning he invited me to recommence, and he appeared to feel the Word of God. I remarked that he was pressed by work, and that I would not keep him long. To this he replied, 'I would quit everything to hear you; when

you will be gone I will have time to work.' He remained with me again half a day. He said to me, 'Remember me in thy prayers, for I am tired of living in sin against God.' At this word I was moved, and could hardly speak. He said, 'when you or the minister pass this way, come to my house to lodge; there is room for you and a horse.' I have been at his house since, and had an opportunity in the evening to read and explain the word of life to above a dozen persons.

"September 2.—This day I arrived at the house of other relatives, composed of twelve persons. The father, aged sixty-four, assured me there is no hell, and the mother declared that one cannot live without lying and deceiving; but that, in order to repair such faults, the priest had told her she could, after death, expiate her sins in purgatory. Ten of them made the same reply, telling me that my religion is too exacting and difficult. A blind son of the house appeared serious, and advised the others not to be animated against what regards salvation, as it was sinful. The blind young man said he understood nothing of his religion, as it was all in Latin. Said he, 'I even told M. le Curé that no one could understand our religion, as he only sang us Latin; and why that?' The priest replied it was not his fault, as it was the Pope who commanded it. I observed to him it was very sad, to me especially, who have been born blind.' This interesting blind boy said to me, 'I believe the Protestant religion to be the good one, because it gives to understand things, and we see it is the gospel of Jesus. And why do our priests continually curse the Protestants from the pulpit; that appears to me unjust on their part, for it is a duty to love our neighbour; nevertheless, they never cease evil-speaking against you. I have always said your religion is the good one; for you love all men, you seek to enlighten all people, and you do not speak evil of the priests, only that they are in error. As to me, I should like to know the gospel.' So spoke the blind boy. The daughter-in-law of the house expressed the same wish, after I had read some chapters of the New Testament. So I found two interesting persons in this family."

WESTERN AFRICA.

CAMEROONS.—Mr. Saker, who our readers will recollect was at Cameroons when he last wrote, returned to Amboises Bay just an hour after the Commodore had completed his survey of the place, and had left. It was a serious disappointment to Mr. Saker, as it was of great importance that he should see the Commodore, and accompany him on the survey. The translations and printing which the removal from Fernando Po interrupted, he has now been able to resume; and, with Mrs. Saker once more at his side to make a home, the spirit

of our missionary is refreshed. In February last Mr. Fuller lost his wife, a very excellent, active woman, whose influence for good among the people at Bimbia was great. Under the date of June 20, Mr. Saker writes:—

“By this mail to-day I receive my dear wife and daughter; the separation has been to me a trying one. My home, and all private affairs, are in sad disorder. I have had one little girl, on whom has devolved the management of my house, and the providing for the large family of children and working lads. This return is to me a great mercy. May God long spare us for usefulness.

“Soon after their arrival we had a happy meeting of friends in our little chapel. Again at five we have had our usual service, and to-night a native service in a native town.”

“Mr. Fuller is again in affliction. He has just lost his infant child, and is gone (last week) to bury it beside the remains of its mother. He will abide with me at Cameroons till the heavy rains are passed. For his future I do not know what to do. He is too good for anything that can waste his talent, and too useful to part with easily. Yet it must be. To the *distant heathen he must go*. We have ordained him to this special work, and God will mercifully direct us.”

VICTORIA.—Mr. Diboll, who has recently suffered severely from repeated illness, writes under date of May 17th:—

“On the 2nd inst. we were visited by the Commodore, who came into the bay with H.M.S. *Vesuvius*. Consul Hutchinson was with him. At the time they came there were thirty-five persons here. The temporary absence of Mr. Saker and Mr. Johnsons had taken about twenty of our working people away. There were four inhabited houses, and six in course of erection, not including the original erection in which several of our people are living.

“After surveying two days, the Commodore left us. We were very sorry that Mr. Saker was not here at the time. But the vessel was scarcely out of sight when Mr.

Saker returned. His stay was short, and we were soon left to ourselves again. I took fever. My dear wife and daughter M. A. were sick at the same time, and for a few days I thought we must all die, but the Lord has been better to us than all our fears. To-day Mr. Saker is come to take us to Cameroons. Mrs. D. and daughter go with *him*. I think it good to stay and strengthen the hands of the few poor creatures that are here. I was able to take two short services last Lord's-day, and if the Lord will strengthen me to the work I shall rejoice.”

This compulsory removal of the Fernando Po department of the mission to the mainland is another *beginning*, and has all the rare interest of one. Our missionaries take into it the consecrated spirit of enterprise which a new mission demands. Specially gifted to do a pioneer's work, Mr. Saker plans, and with his own hands executes, works which would require many ordinary men under favourable circumstances to perform. In great feebleness, and very uncertain health, he bears up, under “the care of all the churches,” temporalities and morals, whose concerns are often perplexing to an extent that we in England can with difficulty conceive. To the Committee at home, Victoria is also essentially a new mission, occasioning great anxiety as to the measures to be carried out there, and making heavy extra demands on the treasury. Will our readers kindly bear in mind that its claims on them are also those of a new mission? It is not always easy to recognise the connection between the gold and silver or copper, heaped on the collection plate, or subscribed from time to time, and the actual doings going on at this moment on the shores of Western Africa, or the preaching the gospel to hundreds of our darker fellow-men. *Yet there is such a connection*, and the labours of those missionaries, the amount of agency of all kinds employed, is in proportion to the money so contributed. Let every one in giving think of this. “God so multiply your seed sown.” That which is withheld cannot be multiplied.

AUSTRALIA.

MELBOURNE.—By the last mail we received interesting communications from our esteemed friend, the Rev. I. New. In a copy of the *Colonial Mining Journal* which he has sent us, there are two representations of the new chapel

in Albert Street, one of the elevation, and the other of the interior. The former is not yet completed. It seems to be a very handsome and commodious place of worship. The editor of the journal adds the following notice:—

“ALBERT-STREET BAPTIST CHURCH.—This building was projected under circumstances not certainly such as would have induced many to have undertaken it, much less to have carried it out in the noble and generous way it has been. It may not be necessary to mention more on this subject, but those who may feel an interest in the erection of buildings for similar purposes, will find a full account in the *Baptist Magazine* for April; and if the same spirit that actuated all concerned was to pervade the whole of these colonies, we believe that scores of such buildings would soon be erected. This noble edifice was erected under the personal superintendence and designs of Thomas Watts, Esq., of Mel-

bourne, the architect; and though we make no pretensions to describe the taste displayed other than as amateurs, few there are we imagine but will at any rate admire the adoption of the style, and the arrangements for religious worship. The area of the building is 75 feet long, by 52 feet 6 inches,—it is capable of seating with comfort about 800, but 1,100 we are informed have been gathered to hear the lectures now in course of delivery by the Rev. Isaac New, the minister of the church. The building was erected, with all its fittings, under 4,000*l.*, by Mr. Hickson, the contractor, which will require between 3,000*l.* and 4,000*l.* more to finish the exterior.”

In a letter which accompanied the foregoing, dated June 17th, Mr. New states,—

“You will see in the notice written by the Editor, a reference to Lectures, ten in number, on the contrast between Christianity and Infidelity, which for ten Sunday nights have crowded our place to excess; aisles, platform, vestries, all filled. I have had the *élite* of the city. Judges, barristers, lawyers, doctors, parsons, men of all classes, infidels and Christians, Protestants and Catholics, Jews and Gentiles, literally, and no figure. Some of the envious sort, when they heard of the crowds that came, predicted that that would cease before they were done; but they were disappointed, for the tenth, if possible, was more jammed than any, and greater numbers went away. The subject was ‘Practical Infidelity; holding the Truth in Unrighteousness.’ I have had a request to print them in a five-shilling volume, for which nearly 300 subscribers were obtained in a day and a-half. But I

have not consented. They would have to be re-written, which to me would be a fearful task. And then they have done good service; and have raised the tone of feeling in reference to the Baptists.

“We had the meeting of our Association on Wednesday at our place; weather unfavourable. Our increase in the year has been nearly 60; but there are 3 others waiting to be received—I mean my church.

“The Baptist Magazine is coming out afresh. I am sole Editor. It will have a new and elegant appearance; our circulation, 1,400. I have introduced into it a new section, entitled ‘Missionary Record,’ and have just finished an article for July Number; to endeavour to awaken the sympathies of our friends on behalf of the Mission. I will send a Number by the next mail.”

We sincerely rejoice in the success which has attended our brethren in Australia. Mr. Taylor continues his untiring labours, and all seem to wonder how he can possibly get through the labours he has entered upon. May he, and our esteemed friend, from whose communications we have selected the previous interesting statements, continue to enjoy vigorous health, and the annuating presence and blessing of their divine Master.

NOTES AND INCIDENTS.

POWER OF GOD'S WORD ON HEATHEN MINDS.—Dr. Duff thus describes the profound impression made upon the minds of a number of Hindu youths by the following passages:—*I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you.* He says:—“So deep, indeed, and intense was the impression produced, that in reference to one individual, at

least, from the simple reading of these verses, might be dated his conversion—his turning from dumb idols to serve the living and true God. There was something in them of such an overwhelming moral loveliness—something that contrasted so luminously with all that he had previously been taught to regard as revealed by God, that he could not help crying out in ecstasy, ‘Oh! how beautiful! how divine! Surely, this is the truth, this is the truth, this is the truth!’ It seemed to be a feeling, though of a higher and holier nature, something akin to that experienced by the discoverer of a famous geometrical problem, when, in a delirium of joy, he rushed along, exclaiming, ‘I have found it, I have found it!’ and did not rest satisfied till his thanksgivings went forth in a hecatomb of burnt victims on the altar of his gods. In the other case, for days and for weeks the young Hindu could not cease from repeating the expression, ‘Love your enemies; bless them that curse you, &c., &c.’ constantly exclaiming, ‘How beautiful!’ ‘Surely this is the truth!’ Nor was he allowed to rest satisfied till his gratitude for the discovery ended in renouncing all his sacrifices, hecatombs, and false gods, for the one Sacrifice by which the true God for ever perfected them who have come to a knowledge of the truth as it is in Jesus.”

HOSTILITY TO MISSIONS IN TRAVANCORE.—Five or six chapels belonging to the London Missionary Society have been burned down, together with a Shanar village, while the mission stations at Nagerevil and Sandhapooram are threatened with destruction by the Sudras in the same way. The lives of the Shanars, both Christian and heathen—the former especially—are in constant danger. At one station the Christians had fled from their own houses, and were crowding together in the chapel belonging to the mission. The missionaries complained to the British Resident, but were told, that as the Christian women had violated the established Shanar custom of exposing the upper part of their bodies, and having so far assumed the Sudra costume, they had themselves to blame, and must take the consequences. A personal interview on the part of the missionaries with the Resident and the Rajah’s chief minister has placed matters on a better footing. But the Government ought to interfere, and put a stop to this tyrannous interference of caste prejudices with the personal rights of the poor native Christians.—*Madras Spectator*.

THE NEGROES OF LIBERIA.—Thirty years ago the whole people were almost entirely uneducated, and destitute of means. Having for several years to contend with a climate unsuited to their constitution, and having repeated wars with the thousands of savages that surrounded them, for a long time they could barely exist. Now, though but one generation has passed away since the first settlement was made, the rising generation—for the most part children of those who were once slaves—is being generally educated, and in their schools the Bible is more constantly used as a text-book than among any other nation of people upon the globe. A goodly number of the more intelligent and enterprising citizens have become very independent, if not wealthy. They have a very respectable and well-conducted government, which has been for the past eleven years entirely under their own control; and a more law-abiding people is scarcely to be found. During the three years of my residence among them, I did not hear of a single murder. A small duty on imports into the country pays the expenses of the government, without a resort to direct taxation; and the exports from the country, consisting chiefly of native products, have greatly increased in the past few years. A goodly number are investing their capital in coffee, sugar, and cotton estates, which must, in a few years, yield handsome profits.—*American Missionary Magazine*.

PROGRESS OF THE NEW MARRIAGE LAW.—The following is from a Burdwan letter:—“Mr. Elliott the Commissioner, I understand, has reported to Government no less than nine widow marriages, including two Brahminees, in the one Thanna of Chunderkonah. The average age of the girls, when first married, was only five years; when left widows, seven years; and when re-married, ten years. Of these nine widows, two are of Brahmin, four of Asiu Tantee, one of Sutgope, and two of Teeb castes. Of all these, one a respectable Brahmin family, and the rest, although of the low castes, hold pretty

good positions in the community of the neighbourhood of Chunderkonah. The fathers of the widows personally gave their daughters in marriage according to the Hindu custom. All these marriages were celebrated with great publicity, and with the entire consent of the nearest relatives of the parties. At the commencement, the principal residents of the villages where the marriages were performed were averse to the measure, and bent upon creating a disturbance, and carrying away the brides by force, with a view thereby to put a stop to all such attempts; but the fathers of the brides and the intended bridegrooms, in three cases, presented petitions to the deputy magistrate of Jehanabad, stating that they apprehended violence from some of the villagers, and begging that the police may be instructed to give them protection, and prevent their opponents from molesting them. The deputy magistrate accordingly directed the police to be very careful that no breach of the peace took place, and that no one improperly interfered with the parties in the voluntary performance of the marriages. In five cases the parties did not consider it necessary to come to the deputy magistrate, but merely gave an *ezhar* before the police, and, under their protection, performed the ceremony without any one disturbing them. By the time these eight marriages were celebrated, the people appear to have become so much reconciled to this innovation, that the last marriage was performed by the parties themselves without the aid of the police. I further understand that the guardians of a very large number of respectable Hindu widows of the neighbourhood of Chunderkonah are exceedingly anxious to have them re-married, and are only waiting for the month of Augrahan to celebrate the same."—*Indian Paper*.

THE CALL FROM INDIA.—We cannot have forgotten the confessions, the prayers, the vows, that were wrung from our chastened hearts eighteen months ago. We owned that we were very guilty concerning our Hindu brethren. We saw the connection between the sin and the punishment. We learned something of the moral and social results of Mohammedan fanaticism and Hindu idolatry. We owned that the gospel, and the gospel alone, was the true remedy. And yet over the whole of India the proportion of missionaries to the population is still little more than one to half a million; and taking separately the district which was the theatre of the mutiny, the average is lower than anywhere else, not one to a million and a-half. Whatever be the duty of the Government, there can be no difference of opinion as to the duty of the Church. It is almost impossible to exaggerate the importance of a large reinforcement, without any delay, of the missionary body in the North-West Provinces. Most encouraging are the symptoms which prompt to immediate action. The constancy of the native converts has raised their character in the eyes of even the missionaries themselves. The neighbourhood of Meerut, which witnessed the outbreak of the rebellion, now exhibits new adherents to Christianity, by scores and almost by hundreds, and this chiefly, as in earlier days, through the agency of native Christians scattered abroad by the recent persecutions (Acts xi. 19).

HOME PROCEEDINGS.

THERE are many meetings held from time to time, the arrangements for which are not made in the Mission House, and of which no account is sent. Of those which are engaged by correspondence with the brethren, some account is given in the next *Herald*. Hence we find that those who kindly undertake deputation work are often surprised, perhaps displeased, that no mention is made of them or their services; and they wonder *why*. It is simply owing to the fact that no one has sent any information about them. We are sorry for this, as we know this monthly record of the meetings interests very many, and it shows what churches and auxiliaries are at work. The record is sometimes

lively and encouraging, and would be more so if we had the desired information sent in due course. The matter has been recently mentioned by one or two friends, and we advert to it now in the hope that good may arise from its being done, and some misconceptions removed.

The Revs. W. Teall and H. Dowson have gone through the churches in the Hampshire Association; and on the 17th, being at Southampton, they saw Mr. and Mrs. John Clark on board the steam packet, and bade them God speed on their voyage to Jamaica.

The Rev. H. Z. Kloekers attended meetings at Maze Pond, Hackney, and Bristol, on behalf of China. On Monday the 17th, a valedictory service was held at New Park Street Chapel, the Rev. C. H. Spurgeon presiding, when the Rev. J. H. Hinton read the Scriptures and offered prayer; Rev. W. G. Lewis described the origin and progress of this new mission; and Messrs. Olney, Grouse, and two other friends whose names we did not catch, earnestly commended Mr. and Mrs. Kloekers to the Divine care.

Mr. Spurgeon, after a striking address, gave Mr. Kloekers, in the name of all present, the right hand of fellowship, and in a few striking sentences of Scripture commended our departing friends to their work, and the blessing of the Almighty in it. Mr. Kloekers' address was full of spirit and fire. The attendance was very large, and the interest manifested was most obvious and ardent. The service will not soon be forgotten by those who were present.

On the following day Mr. Kloekers met the committee, and the chairman, the Rev. J. Russell, addressed him in a few words of counsel and encouragement. The Rev. F. Tucker offered prayer, and Mr. Kloekers, having spoken of the kindness and cordiality of his reception by friends generally, took his leave. Our friends embarked in the *Heroes of Alma*, on Friday the 21st. May the heavens be propitious, and the winds fair, so that they may speedily come to their desired haven.

The brethren Marten of Lec, Clark of Jamaica, Evans of Scarborough, and Walters of Halifax, with neighbouring ministers, took the large Auxiliary of the West Riding, the services connected with which spread over a large part of September and came into October; while the Rev. S. Green was engaged in Shropshire, with the Rev. B. C. Young; and the secretary attended a meeting at Wantage, in company with the Rev. T. E. Fuller, of Melksham; and subsequently joined the Rev. W. Crowe in the Nottingham district, who had previously finished his engagements in Huntingdon and Leighton Buzzard, and their vicinities.

The last mail brought a brief letter from Mr. Underhill, dated St. Thomas's, September 30th, on his passage from Trinidad to Hayti. His health continued good, and Mrs. Underhill was remarkably well. The visit to the mission in Trinidad was exceedingly interesting to themselves, and most pleasant to our friends there.

Mr. Morgan writes, "At Sea, Cape St. Vincent," under date of September 22nd, as there was a vessel in sight by which he hoped to send a line. The voyage at first was rough, but the passage across the Bay of Biscay, and subsequently, was very pleasant. He has found several worthy people on board, with whom he is on the kindest terms of intercourse. The officer in command of the troops has most kindly directed his own servant to attend upon Mr. and Mrs. Morgan, and this has proved a large addition to their comfort. May the whole voyage be as propitious and pleasant!

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

RELIGIOUS AWAKENING IN ARMENIA.

THE intelligence recently received by the American Board of Missions from Northern Armenia is of the most interesting character. That light from heaven which has now, for months, been in such an extraordinary manner breaking in on the darkness of Ireland appears to be glancing on the wilds of Asia, and awakening numbers there from the dead sleep which has scarcely before been broken. At Breisa, under the date of March 3, we learn that for more than two months, on every evening except Thursday, when the weekly lecture is given, a prayer-meeting had been held from house to house among the brethren. "The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren on that day seemed to experience an almost overwhelming sense of sin. Some, who had already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to the missionaries that day, almost in despair, and with bitter tears begged to know whether they thought there could be any hope for them. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to labouring for those who are still in darkness."

Mr. Barnum, by whom these particulars were communicated, in writing again two months later, from Constantinople, communicates the intelligence sent by the native pastor, that the work had received a new and remarkable impulse. "The members of the church were more active than ever, and in the bookstore and market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and were so persistent, it was difficult to get rid of them, and find time to eat and sleep." He also says, "From all parts of our mission we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people." "Never before has the prospect for reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he could speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults; and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a Bible (though our bookseller did not recognise him at the time), but, unfortunately, not a single copy of the Turkish Scriptures could be found."

Another missionary, Mr. Wheeler, of Kharpoot, returning from a tour in the eastern part of the district, expresses himself as rejoiced by the signs of promise; such as an increasing demand for Bibles, and for instruction in the art of reading, and a greatly improved state of feeling.

Mr. Parsons, of Baghchajuk, describing of a series of meetings held during a time of unprecedented religious interest, says, "We have never had more precious meetings for prayer and Christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; mammon tried its power to retain its worshippers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not *by* the truth, but *to oppose* the truth. Then came help from abroad. At one time we had four Vartabeds (bishops) in town. But the Lord has wrought by his Almighty Spirit. The leaven has been working, and the good seed is widely scattered."

In Southern Armenia, also, there is an unusually awakened state of the public mind. The testimony of Mr. Schneider, the missionary at Aintab, is that, "though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab has the Armenian population been so much interested in these matters. Reading and examining the Scriptures, conversations, inquiries, and discussions have become exceedingly common. One marked result has been a decided increase of the Sabbath audience; for the last few Sabbaths, there could not have been many less than one thousand hearers. As a whole, the state of things in Aintab is very hopeful." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," is the burden of each story of revival. It is from the depths of self-abasement that the cry arises which calls down THE SPIRIT from on high.

Mr. Barnum's remarks on this point will be read with earnest attention at the present time.

"The only instrumentality which has been employed here is prayer. Next to a sense of sin on the part of Christians, has been a conviction of weakness. The question has often been asked, How can it be that we, a mere handful of weak, ignorant persons, in the midst of so much darkness, ourselves sinners, and deserving only God's displeasure, how *can* it be that we, by our feeble, faithless prayers, can move the great God, and incline Him to come among us and display the wonders of His grace? and then, with the conviction that the salvation of others was in a good measure depending upon our fidelity, how often has a trembling soul exclaimed, 'Who is sufficient for these things?' Often have these humble Christians said, 'If we could only know that others were praying for us—that our brethren in America were praying for us—what encouragement it would give us to labour and pray; for, perhaps, the Lord would hear their prayers in our behalf.' Never before have I been so deeply impressed with the value of the prayers of other Christians, or felt so dependent upon them; and if I could now raise a shout which should reach across the ocean, it would be, 'Brethren, pray for us.' The majority of these Christians are weak and inexperienced, being themselves but recently emerged from the darkness of superstition. The pastor of this church has several times said to me, 'I would gladly go down on my knees to Christians, and would kiss their feet, if I might thus incline them to plead with God in our behalf.' No, dear brethren, but a small

part of your duty is discharged when you give of your gains to support the cause of Christ in foreign lands. According to the confession of all Christians, these human instrumentalities are of no possible avail without the influences of the Holy Spirit to give them vitality and energy. And the Spirit is given in answer to prayer—not a general, formal petition for the spread of the truth, but an ardent supplication from hearts which feel the full power of the words upon their lips. When the church shall become prepared to give the whole heart to Christ, and to pray with the whole heart, then shall we see the kingdom of God coming with great power in all lands. In the Divine economy, the poor widow's mite, borne upon the wings of her faith and her prayers, is a more powerful means of good than the thousands which are given from the stores of plenty, with the feeling that, in the mere giving, duty is satisfied, and even merit acquired. Sad as would be the consequences to the missionary work were the funds for carrying it forward to be cut off, this is by no means the worst calamity that could befall it. No poverty is so deep as to hinder any Christian, man, woman, or child, from rendering the most important service in carrying forward the cause of the Redeemer, if he will only bear this cause continually upon his heart to the Master himself, and 'give Him no rest till he establish, and till He make Jerusalem a praise in the earth.' ”

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

AGRA.—Mr. Gregson has forwarded an account of a visit which he has paid to Chitoura, the scene of Mr. Smith's labours for many years, and which he would have resumed, but for the pressing call from Delhi. The premises are not repaired, since the Government have not yet decided what allowance to make for the property destroyed. It is reported that from one-half to two-thirds of the value of all property *not removable* will be paid. If this be the decision, we hope it will soon be carried into effect.

It will be seen from Mr. Gregson's statement how important a sphere of labour Mr. Smith formerly occupied. A *village* seems to offer nothing striking or noticeable; but where it is only one among a hundred, it becomes a centre round which a vast population clusters. Gladly would the Committee have re-occupied it, the moment that it was safe to do so; but there was no one to send, and the return of Mr. R. Williams, who was to have been Mr. Evans's colleague, still further weakened the mission-band in the North-West. We must, therefore, be thankful that Mr. Gregson is not only disposed, but able to pay it an occasional visit, and thus, in some measure, retain possession till it can be more efficiently occupied.

“For some time past I have been anxious to go over to Chitoura for a week or two, and visit the scene of Mr. Smith's former labours. Before I could conveniently leave Agra for this purpose, the hot weather set in, and I was obliged to defer my visit.

“Two or three days after the fresh showers, Mr. Gregson and myself were located in Mr. Smith's old bungalow at Chitoura. Mr. Harris, at my invitation, went with us for about a week, and accompanied

Thakoor Dass and myself on our visit to the village.

“I was extremely delighted with Chitoura as a field of missionary labour, and do sincerely hope the Society may be enabled speedily to re-occupy it. Chitoura itself is only a large village, containing a population of perhaps 1,000 souls; but it is the centre of a large number of villages, varying in population from one or two hundred to a thousand, and perhaps upwards. The number of these villages so near t Chit-

hours, at a distance of one or two to six or seven miles, greatly surprised me; and I am informed, to a still greater distance, in every direction, villages are equally thickly scattered.

"The country is open, and I should imagine very healthy, as it appears also to be rich and fruitful. A missionary would have to rough it. He would be fourteen miles away from Agra, and have no European society nearer than that.

"Indeed, there ought to be two missionaries here. It would be very trying for a missionary to be here alone.

"There would be abundance of work for both, and their mutual position would be very cheering and necessary. I think that the field is very inviting, and would amply repay the labour expended upon it.

"A few words about the buildings. Of course, the Christian village is only the wreck of what it was, and all the mission buildings need more or less repairs.

"The mission houses are two,—one formerly occupied by Mr. Smith, another very small one purchased for a second missionary, were both burnt and destroyed, but a fine was imposed upon the zemindar, and they have both been partially restored.

"Next comes the chapel. This is near the two missionaries' houses, and is a substantial building; the walls and roof are in good repair, the framework of the doors and windows are in, and all requisite to fit it for use is to put in doors and windows, and whitewash and paint it. Next comes the Native Christian village, at the back of Mr. Smith's house. Seven thatched houses for native Christians are almost habitable, as is the case with a line of seven brick houses. And last of all comes the large weaving-house, which is not likely to be wanted again. This requires many repairs to make it wind-and-water tight. In case of Chitoura being again re-occupied, many of them—nearly all, indeed, of these buildings—might come in useful. A thorough repair of the two missionaries' houses would be necessary; one for a perpetual residence; the other, if not permanently occupied by a second missionary; for occasional visits by a missionary from Agra. Chitoura is a very healthy station, and the Agra missionaries might resort to it now and then, as a needful and beneficial change for themselves and families, without in the least suspending their labours, and to aid and cheer the resident missionary.

"In reference to my recent visit, I spent there nearly a fortnight, and should much liked to have remained considerably longer, but did not feel justified in remaining away from Agra for a longer period. We went

out every day, morning and evening; and yet, when I left, we had been unable to visit many of the villages within a moderate distance.

"I am told that many melas are held in the neighbourhood, when people come from great distances, and collect in thousands; so that there is no lack of large multitudes to listen to the gospel around Chitoura.

"But there is another aspect of this mission-field there that pleases me quite as much, if not more; you can not only collect large numbers to hear an address, but you can go into many little villages where twenty, or thirty, or forty, or fifty people will come and sit around you, and smoke, and listen to you whilst you read the Scriptures or explain them. They will stay for the hour together, and ask questions and mention difficulties, and be quite homely and familiar. Now I am not sure whether this latter is not the way in which most good is to be done. The people are so ignorant and stupid, they attach such a different meaning to many of the religious terms we are obliged to use, to that in which we use them, that after the plainest religious address, question them, and many will at once show how little they have understood, and how much they misunderstood what was intended. I have often heard this myself, and heard others try it; and sometimes it has been most discouraging to see how one's utmost efforts have failed to produce the impressions we wished. Now in this familiar chit-chat style, first reading, then explaining a portion of God's Word, and afterwards conversing about it, and asking questions, and giving replies, the minds of the people are more likely to understand, and to be led to reflection. Having so many places to visit during my short stay, I could go to very few of them more than once, and therefore could not become well acquainted with the people. Thakoor Dass knows many, and all seem to respect him. They also often spoke of Mr. Smith. Thakoor Dass says that some say, if a padra sahib would come, they would prefer Christianity; and I met with many who affirmed that they had long ago abandoned the worship of idols. I did not meet with any who seemed to be under deep and intelligent convictions of the truth of Christianity; but multitudes listen attentively. From their caste, which is low, and their circumstances, which are not unfavourable to renouncing Hinduism, it seems to me a promising field of labour; and a man of prayer and faith might, I think, confidently look for such a measure of the Divine blessing as would gain many converts. Thakoor Dass is well fitted for his post, but greatly needs help, European or native, or both."

DELHI.—The good work still goes on. Mr. Broadway has now joined Mr. Smith, and will relieve him of some labour. It will be seen that our friend speaks strongly respecting the proceedings of Government in regard to a native army. It seems desirable that our friends should know the opinions of missionaries even on such subjects as these. It is not often they advert to them; but we feel sure they do not speak of them without thought, and their experience and knowledge entitle their opinions to a respectful consideration.

“I am thankful to say that, although the excitement in Delhi is less, yet we are making steady progress. Crowds listen daily to the gospel, and though not so many as formerly, yet numbers visit me for conversation. My four inquirers' meetings, held in different parts of the town, are very interesting, and gradually one and another come out to profess their faith in Christ. On Sunday, the 4th of September, I had the privilege of baptizing ten more from Shakdra; and last Sunday morning I buried another with Christ by baptism, in the presence of crowds who lined the banks of holy Jumna, where I now generally baptize. I have several candidates for to-morrow. As we render them no temporal aid, and they must all bear persecution to some extent, I have given over keeping them on trial for six months. When men amid much opposition are ready to take up the cross and follow the Saviour, there is no reason why we should doubt their sincerity. I think I mentioned the schools I had established for inquirers and their children. I have four of them, all taught by native Christians, who act as Scripture-readers also. These schools and their masters are doing good service. I have just got a large building in the middle of Chandru Chouk, which we are going to use as a chapel on Sundays, and central school during the week. Our young people are obliged to attend the Propagation Society's school in order to learn English, for which their desire is universally strong; so that I am obliged to provide the means of education, or allow the fruit of our labours largely to be reaped by others. I shall have nothing but Christian teachers, and hope to provide all local expenses without troubling the Committee. You will be delighted to hear that I meet with almost daily proofs of the usefulness of my predecessors, especially Mr.

Thompson. I have seen lots of old worn Scriptures and tracts which the natives have saved during the mutiny, when some of them could save little else. It is encouraging to find that long-continued labours, though at the time apparently fruitless, have not been in vain. ‘Be not weary in well doing; for in due season ye shall reap, if ye faint not.’

“Indian politics are dreadfully disheartening. It would appear our governors are too proud to profit by experience. A native army nearly destroyed our rule, made our streets flow with Christian blood, and inflicted an amount of evil which it is shocking even to think of; and yet no sooner is that army destroyed, than we commence to organise and drill another more than twice as strong. With the country in a state verging on bankruptcy, we are spending the bulk of our revenue in paying an immense native army, that is a source of weakness, and may any day rise and destroy us. Nay, in this respect we are far worse than we were before the mutiny, except that we have more European soldiers to watch the native army. We have no fear of the people, but there is a growing fear of this monstrous wild beast which we are pampering and feeding in order that he may devour us. With the country disarmed, there is no need for a native army. A well-organised police is all that we require with our present strength of European soldiery. And this policy has forced the Government to tax the European community heavily. I had to pay 20 per cent. duty on the box of fancy articles just come from Birmingham, and a sort of income-tax is just about to be inflicted. Now remember this is all to keep up a native army, that is not only useless, but a continual source of danger.”

BENGAL.

HOWRAH.—By the return of Mr. Morgan to this station, Mr. Kerry, who took charge of it when illness rendered a voyage to England absolutely necessary, will undertake the oversight of the churches in the district south of Calcutta. He went out to India to enter on this duty, which was suspended in consequence of Mr. Morgan's coming home. Mr. Pearce will now be relieved of a work far too laborious for one of his years, and who has been so long toiling in India. We hope, too, that though Mr. Kerry's primary duty will be the oversight of these churches, he will be able to find some portion of time for native work in Calcutta.

"I am pleased to learn that the Committee have sanctioned the proposal that I should have charge of the southern villages. The district presents a very interesting and important sphere for missionary labour, both in connection with the churches which have been already formed there, and among the heathen; for the district is one of the most densely populated of any in India. Both you and Mr. Underhill speak of my also doing mission work in Calcutta; this, of course, I shall be glad to do, if I find that my time is not fully occupied in the South. But should it be that I can endure well the fatigue and peculiar difficulties of itinerating in that very unhealthy region, I shall have my hands quite full enough of work, and especially so as it is the custom of the

native Christians and others to visit the missionary at his own house, for counsel and advice on all sorts of matters. Both Mr. Wenger and Mr. Pearce think that if I am able to spend a large portion of my time down in the South, which is a most desirable thing to be done, I shall not be able to do much else in Calcutta. Still I will do what I can, and I suppose that the Committee will be satisfied if they know that I am fully engaged in mission work, even though their directions are not exactly followed. Mr. Pearce has felt, I know, for a long time, that to the south of Calcutta mission work has not been prosecuted with that vigour which is needed. His health and strength are not now such as will enable him to do much in the way of itinerating."

BARISAU.—Mr. Martin writes, under date of August 11th, detailing another outrage perpetrated in that district, similar to that at Baropakhya about four years ago. The proceedings in this case were published from time to time in *The Herald*; and in India, Mr. Underhill, with Mr. Page, called public attention to it. The magistrate's decision was reversed by the Supreme Court, and he himself rebuked by the Lieutenant-Governor. It was hoped that this would prevent such lawless attacks in future; and doubtless they have been checked. But the same spirit now shows itself in another part of the same district, and we call attention to the facts as stated by Mr. Martin.

"On Thursday morning, the 7th ultimo, almost all the Christians' houses in the villages of Digalya and Pakhor, in the district of Jessore, were plundered, and all their property carried off, by the orders of the talookdars of Rotwalipara, to whom the above villages belong. We have just ascertained that between seventy and eighty houses were plundered, and property to the amount of between two and three thousand rupees has been carried off. This property consisted chiefly in cows and rice, the latter being the only thing on which the people had to depend for sustenance during the rainy season. Three men were also carried off and confined, but after a few days were recovered by the police. A few houses on the chapel ground at Digalya, and a few quite near the chapel, have been preserved, together with the property belonging to them; and these constituted a refuge for the greater number of the Christians until they were reinstated in their homesteads by the deputy magistrate of Jessore, at the end of last month. And had not Mr. Page been on the spot when the affair took place, these houses too would have been plundered, and the Christians driven completely out of the villages. The water all over the district is now seven or eight feet deep, but at that time it was not more than three; consequently some of the cows were driven through the water, and others carried off in boats.

plundering commenced, a sort of drum used by the natives was beaten three or four times in close succession at the talookdars' cutcherry, opposite the Digalya chapel. This signal having been given, men sallied forth in little boats from all the houses round about, and went towards the cutcherry. After a little consultation there, these men—some hundreds in number—sallied forth again, and went in every direction to the Christians' houses. Thus it appears that the Christians were plundered by their own neighbours, the ryots of the same landlords. You need not wonder at this; the ryots of any zemindar or talookdar in Bengal are ready at any time to do their masters' bidding. Most of the men were armed with sticks and other weapons. As soon as the plundering commenced, the Christians fled from their houses in order to escape a worse fate—namely, falling into the hands of their enemies—and came with all speed to the chapel ground. A few found refuge for a while with Mussalmans, and a few others went to friends in different parts of the district. But, with these exceptions, all the rest, men, women, and children, upwards of a hundred in number, and all the cows that were on the homesteads near the chapel, were confined to this small patch of ground for nearly a month. There was not sufficient shelter for so many people at night, and consequently some of them were obliged to sleep in the open air. Sleeping in the open air at any other season

"On the morning on which the work of

of the year is a matter of little consequence to the natives, but in the midst of the rains it becomes a serious thing. Add to this the fact that all round the chapel is a sea of water, that upwards of eighty families have been reduced to beggary at a stroke, and that those on the chapel ground are in constant dread of being attacked and driven from the only spot that can afford them shelter and protection, and you will have some notion of the state of things that then existed.

"It is reported that these talookdars are determined to get rid of the hated Christians, and to this effect have sworn by *Gobindo deb*, their favourite god.

"You are, doubtless, ready to ask, Why all this oppression? The real cause of the present outrage, and one which constitutes, in the eyes of the idolatrous zemindar, the head and front of the Christians' offending, may be told in a few words:—The native Christians, as a matter of course, refuse to give those illegal demands which are wont to be made upon the ryots, for marriages, poojas, festivals, etc., and which form the greater part of the landlord's gain.

"These talookdars do not hesitate to acknowledge that the above is the cause of the violent measures which have been adopted, and the chief fault of the Christians. It may be, too, that they do not receive that obsequious respect from the Christian which they receive from the Hindu ryot. About twelve or thirteen years ago, when the Christians of the village of Digalya were much smaller in number than they are at present, an outrage of this kind was committed upon them.

"For some months past we had constantly been hearing reports that the talookdars of the villages of Digalya and Pakhor had determined to plunder their Christian ryots, and for this purpose had once or twice assembled armed men; but, on seeing the bold stand which the Christians made, were compelled to defer the execution of their design. And on Sunday evening, the 10th ultimo, I received a letter from Mr. Page to the effect that the Christians had actually been plundered. Mr. Page wrote at the same time to the magistrates of Barisaul and Jessore. I hastened to Digalya

We beg to call the particular attention of those who take an interest in schools to the following extracts from a letter of Mrs. Martin; and we shall feel very great pleasure in forwarding any help which may be rendered. It will be a pitiful thing if her most useful labours are checked for the want of such aid as she asks for. The general funds of the Society are too heavily tasked already to allow of any additional

"We used to receive twenty-five rupees a month from the Ladies' Society, through Mr. Thomas; but since April, 1858, that has been discontinued. Mr. Thomas wrote that the funds at his disposal were

as soon as possible, and found the state of things such as Mr. Page had described it. Mr. Bainbridge, the magistrate of Barisaul, thinking Mr. Page himself was in danger, came to the spot with all speed, and after spending the greater part of the day in visiting the plundered houses, put some of the talookdars under bail to keep the peace. Meanwhile Mr. Page had left for Jessore to represent the case personally to the magistrate there. The case was taken up with much promptitude and consideration, and the deputy magistrate, Baboo Boukin Choudro Chatterjea, was sent at once to Digalya to conduct a local investigation. He remained a week, took the depositions of the greater number of the Christians, reinstated them all in their homesteads, and apprehended several of the chief instigators of the oppression. The baboo is a Bachelor of Arts of the Calcutta University, and is about the best specimen of an educated native that we have seen. We were very much pleased with his proceedings throughout. His ability, independence, energy, and kind consideration were unmistakable. Thus far the case has proceeded favourably, but difficulties meet us at every step. In any other country but Bengal the oppressed find friends—even those who were hitherto unknown to him rise up to sympathise with and assist him; but not so here. It is in the nature of the Bengalee to trample on the man that is down. None of the Christians dared to name his Hindu neighbour as a witness, knowing full well that he had neither the will nor the power to give evidence in his behalf. No Bengalee ryot can either institute or give evidence in a case without first consulting his landlord. If he did, he would most likely be treated as the Christians have been treated. It was well that Mr. Page had not left for England, for I must confess I have neither the experience nor the will to carry on a lawsuit as it is requisite to be carried on in this country.

"We must appeal to the Christian public in India for aid; but if we do not succeed in getting sufficient to set the Christians in some measure up again, I have no doubt our friends in England would only be too glad to assist us."

exhausted. Then for about a year, Mr. Dalrymple, the collector at Barisaul, kindly contributed five rupees a month to our school; but, of course, when he was removed, his subscription ceased. The last

three years the Sunday-school at St. Andrew's Street, Cambridge, has generously sent us about eighty rupees per annum. Besides which we have had kind assistance time after time from other friends. Now, however, we have no regular funds to look to, and unless we have assistance from some quarter before long, we must limit the number of our girls. This we should be

extremely sorry to do; for as they are the children of the native Christians, it is highly important that they should be trained and taught our Christian principles. When we have our usual number of girls—about thirty—the expenses of the school are about 400 rupees a year; but now that the price of provisions and everything is so high, it would cover, I suppose, twice that sum."

SOUTHERN INDIA.

MADRAS.—We have been expecting for some time to receive tidings from Mr. Claxton, whom the Committee had invited to succeed Mr. Page in the pastorate of the church. Our friends at Madras have, for some years, sustained their own institutions, and the Committee simply acted for them, and at their desire; glad to render such assistance as was within their power. These remarks may be necessary, that our friends may understand the nature of the relation subsisting between the Committee and the church at Madras. It will be seen from Mr. Claxton's letter, dated September 16th, that our friends have severely suffered during an unusually protracted voyage. It is a most pleasant duty to note the sympathy and kindness shown them by the captain, surgeon, and their fellow-passengers,

"We arrived here safely last evening, at 8 p.m.; and as the mail leaves this morning, I have only time to give you a very few lines.

"We have ended a rough and painful voyage of ninety-two days, and to both of us they have been days of great suffering, but especially so to my beloved wife. From the 19th of June until the 30th of August, Mrs. Claxton never left her cabin, and scarcely her bed. She had the advice of two medical men, who rendered every assistance in their power, but on the 17th of July they assured me they had done all they could to effect her recovery; as they had failed, they could hold out no hope un-

less we could consent to *other measures*. After consultation with the captain and some of the passengers, one lady, especially—Mrs. Rendall, an American missionary's wife, who rendered us invaluable service—we consented; accordingly she underwent four distinct operations.

"God in his mercy blessed the means made use of. My wife has recovered, and my child lives. I could fill pages in enumerating our sufferings, but to save us mutual sorrow I forbear.

"I owe my dear brother, Page, a debt of gratitude for the provision he has made for my comfort, and for the warm and hearty reception with which we met."

BOMBAY.

Mr. Cassidy writes, under date of September, as follows. The paper to which he refers, "read the inclosed," is a proposal from the Bishop for a concert in prayer. It is remarkable as coming from such a quarter, and still more, as coincident with the movement in Ireland.

"Poona, 9th Sept., 1859.

"MY DEAR BROTHER,—The Lord is working mightily. Read the inclosed. Perhaps these are events which may grow.

"The revivals in America and Ireland have caused the Bishop to issue an invitation to prayer, a copy of which I inclose. The words 'by the Bishop' are in the handwriting of the Episcopalian senior chaplain here.

"There are prayer-meetings in Bombay

for business men. Some of our meetings are interesting. I hope to tell of fruits, but the harvest seems not yet full come, though at hand.

"Pray for us all here. Remember me in Christian love to all the Committee. The blessing that maketh rich, and addeth no sorrow, be with you.

"Yours in Christian esteem and love,

"HENRY P. CASSIDY."

About the same time as Mr. Cassidy's letter came to hand, we received the following paper from Mrs. Weitbrecht, well known as the widow of an eminent missionary in India, whose memoir she published not long since. It has roused many Christians in this country, and steps are being taken to secure a general response to the call from Loodiana. It is another proof of the widening influence of the great movement which has taken place so near at hand.

AN INVITATION TO UNITED PRAYER,

ADDRESSED TO THE CHURCH OF CHRIST THROUGHOUT THE WORLD.

Being an Extract from the Minutes of the Twenty-third Annual Meeting of the Loodiana Mission.

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore :—

"Resolved 1st. That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves, but unto him who died for us.

"And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land :—

"Resolved 2nd. That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

"And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore :—

"Resolved 3rd. That we appoint the se-

cond week in January, 1860, beginning with Monday the 8th, as a time of special prayer, that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing."

CEYLON.

COLOMBO.—Besides his ordinary missionary engagements, Mr. Allen is occupied, in connection with Mr. Carter, who has devoted much time to a new translation of the New Testament into Singhalese, in revising the work for the press. From the situation of his present residence, which is doubtless healthy, it will be seen, from his letters, how many have found comfort and solace there in times of sickness and affliction. Mr. Allen cries out continually for help, and the Committee would rejoice to afford it to him. May this meet the eye of some one fitted for such a post, and lead him, in the fear of God, to undertake it.

"I have been very busy this last week in collecting subscriptions for the year, and arranging for sermons and a public meeting. The meeting was held last night, and a fine meeting it was. I do not suppose that it was ever paralleled in some respects in Colombo, if it has been elsewhere. The chapel was full; many were outside about the doors and windows. The speaking would have done very well even in the old country, and the collection was very fair—16l. 13s. 7½d. But the singular feature of the meeting was the platform. With the exception of the minister of the Dutch church, and a Wesleyan missionary, Mr. Dunlop, and myself, it was occupied by Episcopalians. The chair was occupied by the Hon. Major Skinner, the Auditor-General; and the Revs. Mr. Whitby, Secretary of the Church Missionary Society;

C. C. Fenn, of the Cotta Institution; D. Fenn, of the Tinnivelly Mission; Scott, Wesleyan missionary, and Dunlop, of the Bank, Baptist, were the speakers; I only read a report. A fine feeling pervaded the whole, and I have no doubt it will long be remembered in Colombo. There has been at times a good deal said about union, but till last night I never knew it take so practical a turn here."

"Now, I close with the old request: I am somebody to help without delay. Send me well and able to work, but my system won't stand the strain it would a while ago. It is not at all improbable that I may be left here soon without any kind of help. Elliott is dead; Dunlop may be removed—probably will—to Bombay, or some other place; and then what's to be done, unless, indeed, God raise up men on the spot? Were it

even so, there is need of another European. The Old Testament wants revising."

"I am afraid I shall have to give up; though I mean to try a little longer. Send help, as one cannot do so many kinds of work to profit."

"There is scarcely time to say anything to-day, as the mail will leave in a few hours, and I am far from the office. Besides, though I might wish to say much, it would be impossible under existing circumstances to do so. I am somewhat bewildered. I fully intended to commence my communications at six this morning, that I might have sufficient time to consider matters. But who knows what a day may bring forth? Instead of carrying out my purpose, I had to start for a doctor. Ah! every now and then we are reminded that we live in a land of sickness and death. My house, for months past, has been a kind of receiving-house for the sick and the afflicted. No sooner was poor Mrs. Elliott gone than room must be afforded for some one else, perhaps in like circumstances. Three weeks ago Ferguson came here to be nursed, and left us only on Monday for Nuresa Ellia, to gather up his strength after a rather severe attack of fever. A Wesleyan missionary, also, who has been

bereaved of his young wife in her first confinement, was with us part of that time; and yesterday, when writing to Carter, who is also at Nuresa Ellia, I expressed a wonder as to who the next patient might be. And, lo! 'tis even nearer home this time. Our own last-born is just behind me struggling with that fell disease that destroys so many here. For him I went to seek the doctor; but what the result may be who can tell? God's will be done! The rest of the children are well. Mrs. A. is still stout, though not so bony as in England. Lately, however, she has been laid by a few times; and I wish, for her sake, that some change were practicable. She has had none since our return. Want of time and means, and the distance to Ellia, make it almost impossible. Yet if help should come, I would try and overcome some of these difficulties. Dunlop is going to Galle for a few weeks, and I shall have the Pettah on my hands for that time, and so be unable to visit the jungle on the Sunday. It is probable he will be removed altogether, shortly, to Bombay or elsewhere. Well, I'll do what I can, as long as I have health. I shall be at liberty again to visit the churches and schools in the week."

WEST INDIES.

TRINIDAD AND HAITI.—The following most interesting letters from Mr. Underhill, giving an account of a Sabbath spent in the wilds of Trinidad, and of his arrival at Jacmel, together with his remarks on the present social condition of the emancipated peasantry and their descendants, will be read with much pleasure.

It is not unlikely that Mr. Gamble may remove from his present position in Trinidad, which is isolated and remote, and begin a mission at San Fernando, a town about five miles distant, with a considerable population; and from which place the missionary can reach the out-stations quite as easily as from his present residence. As these churches manifest considerable independence of feeling, and prefer to have pastors of their own choice, the missionary is required to visit them only occasionally, in order to assist in maintaining their efficiency by such counsel and influence as he may be able to bestow.

Mr. Underhill's first impression of Jacmel appears to be favourable. We have every reason to believe a more intimate acquaintance with the mission in Haiti will greatly strengthen these impressions. The new President of the Government is pursuing a policy widely different from that of his predecessor, and we trust he will be able to enlarge the liberty of the people, and control the power of the priesthood. At present the prospects are very cheering. We shall look with some anxiety for the letters of next mail.

"The previous night had been very wet, and it continued so till after breakfast on Sunday morning; it then cleared a little. Mr. Gamble and myself donned large leathern leggings, and mounted our horses for Montserrat, the chief station in this part of the island. It is about five miles from Savanna Grande. Our road led us over hills and through deep hollows. Sugar-plantations lay on either hand, and occa-

sionally an uncleared belt of wood showed how recently the country had been reclaimed from the original forests, which still occupy by far the largest portion of the surface of the island.

"But how can I describe the road we travelled? For two hours we slowly worked our way through immeasurable depths of mud along the steep sides of hills, and latterly through the original

forest. Our horses plunged more than knee deep into the tenacious argillaceous earth, often with difficulty withdrawing their legs from the cavities into which they sank. We were quickly splashed with mud from head to foot, and in this condition had to meet the expectant congregation. The chapel we found standing in a cleared lot of land, maize, plantains, and sugar-canes growing round it; and beyond were the great trees, the cabbage palm, and the tangled maze of creeping plants which bind the forest into one dense mass of foliage and vegetation. The people were waiting, the school had been dismissed, and Mr. Gamble at once commenced the service. There were about sixty adults present, all black people. They were well dressed and looked intelligent. I preached to them from Luke xv. 10. The attention was very marked, and considerable tokens of excitement were visible towards the close. After the service the ordinance of the Lord's Supper was observed, Mr. Gamble presiding. Before dismissing the people, I spoke to them of the object of my visit, and elicited some very hearty expressions of gratitude for the blessings enjoyed through the preaching of the gospel among them. Great interest was manifested when I told them that, with God's blessing, I hoped to visit the Bahamas. Most of these people came originally from the Bahamas. They came as slaves; when made free, they left the estates, and through Mr. Cowen's kind intervention obtained grants of land, on which they now chiefly live. A few of the people were formerly connected with the army during the American war, and at its close were located here by the Government. The church consists of both these classes of settlers. It has a worthy pastor and leader in a coloured brother, named Webb, who receives a part of his support from the Society, and numbers about fifty-six members. Some fourteen of these are, however, under church censure and discipline. About thirty altogether on this occasion surrounded the table of the Lord. The pastor seems to enjoy the esteem and affection of his flock. He is also the teacher of their children. Thus, on the very border of civilised life, on the outskirts of civilisation itself, the gospel has found a home, and is training up a people for the Lord, as well as planting the blessings of social life in the wilderness. The service was not over till after two o'clock. During its progress rain had again fallen, but we were graciously permitted to accomplish the return journey without this addition to our discomfort. Very weary, I at length reached the mission-house, yet very grateful to have seen the triumph of grace among these dwellers in the wilderness. I admire, too, the missionary zeal

which can sustain our brethren in their endeavours to give the gospel to this people in the face of the severe trials and perils which attend their steps in the mountain districts during the rainy season of Trinidad.

"There is much that is interesting among these black descendants of slaves. For the most part, they are a tall, well-formed, and manly-looking race. They exhibit a large measure of good sense, and there is no little amount of self-reliance and self-confidence among them. They chiefly cultivate their own land, but occasionally work on the sugar estates, where they become carpenters, boiler-men, overseers, and the like. They are, however, greatly deficient in education, and good schools are a primary want among them.

"The country hereabout is very beautiful, and were the roads passable our rides would be a rich treat. But the necessity of watching every step lest your horse should plunge into some abyss of mud, leaves you scarcely a moment to glance at the brilliant flowers, the gaudy insects, or the glittering plumage of the birds in the noble forest trees, whose branches sometimes almost sweep you from the saddle."

"We arrived safely at Jacmel on the 4th. Mr. Webley was waiting our arrival on the jetty; but I was sorry to find that both himself and his wife have been very poorly. The chapel, behind and over which are the rooms inhabited by Mr. Webley, is a very pretty wooden structure—the ornament of the town, well located, and very comfortable. Here, as in Trinidad, the greatest drawback is the difficulty of obtaining provisions. Native productions are scanty, and of course all imports are dear. It is a large town, with numerous streets and some good houses; but the business of the place seems little enough. Just now the country is in an excited state from an attempt to assassinate the President, and to overthrow the Government. Had it succeeded, it would have caused civil war and years of anarchy. The poor young daughter of the President was shot in the head, with the hope that the crime would bring out the President, and within reach of the murderous assailants. The people have, however, strongly rallied round the Government, and the event will, doubtless, add to its stability. Every one speaks well of the measures hitherto adopted, and says that trade was already reviving, and the country becoming more settled and peaceful. Soulouque was the enemy of missions, and the favourer of sorcery. Geffard encourages religion and education, and checks the display of the vile orgies so common under the Imperial regime. Missionaries would dread his removal.

"The country is very beautiful, and I hope to see more of it on my way to Port-au-Prince, whither I propose to go in about a week. It is a journey of sixty miles on horseback, over rugged mountains, and across raging torrents, but all the more attractive for the spice of adventure which will attend it. I have seen most of the members of the church, but have not spent a Sunday among them yet. I have been very greatly pleased with their conduct and piety. The school formerly under Miss Harris has given a tone to, and fixed a mark on, their religious character of a very interesting kind. One of her pupils, and I suppose the best, Diana Ramsay, is now the governess of the Government School for Girls. She has about 140 girls under her care, regularly instructs them in Scripture, sings hymns and has prayer every day. This

among a Roman Catholic population. She told the authorities that she was a Protestant; but her abilities secured her the post. There is not much doing in the way of conversion, and means are wanting to act more directly and continuously on the outside population. I hope that I may be able to see my way to some feasible plan for the extension of the mission without much additional expense; for foreign agency in these islands must for years to come be very costly. But I will hope to write you, by-and-by, in full, a report for the Committee. Generally speaking, I have derived a higher opinion of the capabilities of the black people, and of the progress they have made since emancipation, than I expected. Time and good government will in the end elevate them; and if Christianity can have its full effect the result, sooner or later, is certain."

JAMAICA.—Among the noble band to whom belongs the promise, "the righteous shall be had in everlasting remembrance," few names have a warmer place in our hearts than that of William Knibb. Our readers are not, perhaps, aware that his youngest daughter is now a hopeless sufferer. The following extract from a letter recently received from his widow will recall the memorable days of Knibb and Burchell, and will awaken Christian sympathy for one whose claim on it, for her father's sake, will never be disowned.

"We, that is, Fanny and myself, are much as usual, except that poor Fanny is rather more weak and helpless now than she has been for a long time; she is not able to leave her bed, and suffers much from pain in her head and eyes,—the sight is all but gone; but she is very much and wonderfully sustained, and bears all with quiet patience, as coming from the hand of a wise and loving Father; and amidst all her great sufferings, she is not forgetful of the many mercies granted to her here, and is comforted with a prospect of an inheritance

in that world where sorrow and suffering will be unknown. In a few days she will be twenty years of age, and until this fearful illness no child I ever met with seemed to be better fitted for the enjoyment of life than she was.

"If you should, in your travels, meet with any kind friends who could give a few interesting books for me to read to Fanny, it would be a great comfort to us; she used to read a great deal when she could see, and now it is a comfort to her my reading to her."

SAVANNAH VERE.—By a letter dated June 7th, we regret to learn that Mr. Duckett has been called to sustain a heavy trial in the decease of his wife. Mrs. Duckett was one of the first band who went from Jamaica to Africa with the Rev. J. Clarke, and for fifteen years she has been a faithful labourer in the mission-field. She has left behind three young children—one, an infant only a few hours old when the mother died. The following extract from his letter will be read with interest and sympathy:—

"I think it due to the memory of my departed wife to communicate her death to you, forasmuch as she was among almost the first of our Society's labourers in West Africa. She loved the change Providence made for us. We thought we saw some cheering signs that the Lord was crowning our labours in this field, and were humbly thankful that the field was large. While we were indulging in this delightful future, the Master came and called her away. My wife seemed to have taken a severe cold, either in the damp chapel, where, from necessity, we resided ten months, or in the house where she died; for the latter, to

this day, is unfinished, so that its inmates are exposed to the cold and wet by night, and during the rains.

"About two weeks before her death she was attacked with asthma; but as she had been subject to such attacks, we did not take much notice of it. . . . On Saturday, May 28, she was with me, but more than usually grave. About four o'clock on Sunday morning, a violent convulsion seized her, which deprived her of speech, after which she uttered not one word. About two p.m. she gave birth to a little girl, and the hopes of the medical men were raised. Convulsions, however, returned; and on

Monday the 30th, death took her away from the work her heart was so deeply engaged in.

"The friends have been, and still are, showing the most touching sympathy to me and my motherless children; indeed, some who are not in connection with the church are unlimited in their acts of kindness. Friends seemed to have contended who could do most for us. Many, who could find no place of usefulness in the house, slept in the chapel, that they might be ready to render their services when

needed, while those in the sick chamber performed their part with unwearied diligence. For me it was good that Brother Clayden came on Sunday evening, and remained until my wife was buried. I am praying for grace that I may not sin against God while his hand is upon me. I wish I could look calmly on the burden coming on me, in the bills which this event will bring me. But I am poor, and my people few and poor. In this I shall have your sympathy."

"LORD, WHAT WILT THOU HAVE ME TO DO?"

TEACH, oh teach me, blessed Saviour,
My true mission here to know;
Give me strength and grace to labour,
All life's changing journey through.
Make me ready,
When I hear thy voice, to go.

Sure the vineyard needeth labourers,
Earnest labourers, day and night;
Let me not an idler linger
Longer, worthless, in thy sight.
Oh, forbid it—
I would work with heart and might.

Yes, O God, my heart is yearning
For the heathen far away,
And to them my thoughts are turning—
Restless—longing,—can I stay?
I would hasten—
Tell of Christ without delay.

Winds of heaven to me are wafting
Mourning voices, faint and low,
Asking for the bread of heaven—
How to shun eternal woe—
"Come and save us."
Shall I, Lord, be one to go?

When I hear this cry of anguish,
Floating over land and sea;
When I think of Christ my Saviour,
Bleeding, dying, on the tree;
Let me answer,
"Here am I, O Lord, send me."—*Macedonian.*

NOTES AND INCIDENTS.

BUDDHISM IN CHINA.—Dr. Macgowan, of the American Baptist Mission, writes:—"A journey of several days brought us to the Tientai Mountains. These are celebrated as the stronghold of the religion of Sakya Mani, the place of the origin of the Chinese southern school of Buddhism. Here the celebrated priest Chikai founded that school, near the close of the sixth century. Twelve hundred years have rolled by since that time, and still these solitary regions are exclusively occupied by the votaries of the Indian atheism. We had many a weary walk in visiting the monasteries which asceticism has founded in these magnificent solitudes. At one, where we passed a night, we had considerable conversation with the priests. At a temple we were shown a Sanscrit manuscript written on palm leaf, in as good a state of preservation as if executed yesterday. It was a Buddhist classic, which Chikai had covered over. The priests showed us the silk robe worn by the founder of the establishment, and also his copper rice-bowl. The relics of saints are as much prized in China as in Christian lands so called."

HOME PROCEEDINGS.

THE meetings which have been held during the past month have not been very numerous. The Rev. T. C. Page, late of Madras, has, with the Rev. W. G. Lewis, visited, Waltham Abbey, where both the claims of India and China were enforced. Subsequently he attended meetings at Bedford and Canterbury. Mr. W. Heaton has represented the Society at Salisbury, Downton, and Harlow, and with Mr. Lewis at Watford; the Secretary has taken Swansea, and the Rev. C. Stovel the Lancashire district. Mr. Burchell, of Rochdale, writes—"The meetings in our district have been good; I have attended them all, excepting those at Liverpool and Oldham. Heywood, Bolton, and Preston will nearly double their last year's contributions."

DISTRICT AGENTS.

We are happy to be able to add to the list published in June last the names of the following brethren who have kindly consented to take up the work of organizing auxiliaries in places where they do not exist, or of re-animating those which may have fallen into an inactive condition.

Rev. T. Aston Binns, Warwick, Leicester, and parts of Northamptonshire.

Rev. B. C. Young, Shropshire and Staffordshire.

Rev. Wm. Upton, Hertford and Essex.

Mr. Young has either formed or revived an auxiliary in the following places, and secured the offices of the friend whose name is placed opposite, as local secretary.

Place.	Secretary of Auxiliaries.
Mining District	Rev. J. P. Carey.
Shrewsbury and vicinity	Rev. T. How.
Wellington	Mrs. Cranage.
Donnington Wood	Rev. F. Hemas.
Dawley Bank	Mrs. Garbett.
Whitchurch, Prees Heath, and Ightfield	Miss Manning.
Oswestry and vicinity	Mr. John Windsor.
Wrexham	Mr. Joseph Griffiths.
Wem	Mrs. Edward Evans.

Mr. Shindler, who, with Mr. Middleditch, attended last month meetings at Sevenoaks, Crowboro', &c., has during the past three months visited nearly twenty churches in his district. In some he has succeeded in arranging for meetings to be held regularly, in others for sermons to be preached, and in a few for the organization of auxiliaries.

Mr. Fuller reports that he has visited Bradford, Holt, Broughton, and Cheddar, and made arrangements for future meetings. He visited, with a view to revive auxiliaries, and with a special reference to the China Fund, Paulton, Penknapp, Wincanton, Beckington, Trowbridge, Devizes, and Bratton. In most places he has delivered a missionary lecture, and he says, "It is gratifying to announce that the lectures have everywhere been well attended, and in most cases the chapels have been crowded."

Mr. Upton writes: "I have visited the following places: Barking, Burnham, Rochford, Prittlewell, Chadwell, Bishop's Stortford, Hertford, Hatfield, and Watford. . . . I regret to find, that as yet my visits have tended far more to reveal the poverty of the land, than, I fear, to promote the interests of the mission. At Watford, by interview with Brother Bailbache and several of his friends, we have paved the way for a more systematic and efficient working of missionary matters there." Though some of our brethren speak of difficulties and discouragements, their reports, on the whole, are encouraging. They are finding out what churches *can* give, and what churches *cannot* give. Their information in regard to the latter will be valuable, as it will get rid of what is unsubstantial, and on which, from want of our knowing better, long arguments and bright hopes have been built. The real power of the denomination will be eventually developed, and we shall know where pecuniary ability really exists. We add our most earnest request that the pastors in the several districts will afford to the brethren, who have taken up this work, every assistance in their power. Their co-operation will be invaluable, and it is affectionately desired.

MISSIONARIES TO CHINA.

Our friends, Mr. and Mrs. Kloekers, after beating about in the Channel for some time, put into Portsmouth, and, as there was every likelihood of their remaining there a few days, they, with the other passengers, came on shore on the 8th. Writing under date of the 9th, he says, "I hope our stay in Portsmouth has not been in vain. I preached on Sunday evening, and spoke at the meeting on Monday night. Sunday morning, Independents, Wesleyans, and Baptists were taking the Lord's Supper together." The last we heard of our friends was the following gratifying intelligence—"We are all in good spirits:" and, in reply to a telegraphic message, we were informed on the 9th—"The *Heroes of Alma* sails this afternoon." Very general will be the desire among our friends that a voyage which began in tempest and storm, may throughout, and in the end, be propitious and peaceful.

"JUVENILE HERALD."

In consequence of the duties connected with the resident tutorship of Rawden College, the Rev. S. G. Green has resigned the editorship of the *Juvenile Missionary Herald*. It will now be published by Messrs. J. Heaton & Son, of Warwick Lane. Some considerable changes will be effected in the size, appearance, and general getting-up, which we hope will be considered improvements. Nor will less attention, but more, be given to the contents, and the embellishments will not be neglected. The secretaries will have the general oversight and responsibility of it; while Mr. Wm. Heaton has kindly promised his best services. We remember what it was when *wholly* in his hands, and the circulation was something like 15,000. Less money was spent upon it then. With the additional advantages now possessed, it is confidently expected that the interest felt in it will increase, and the circulation be greatly promoted. Superintendents of schools, and teachers generally, are earnestly requested to do their best to give the new series a fresh and advantageous start.

NATIVE PREACHERS.

The Christmas cards for our young friends will be issued at once. We trust their zeal has not diminished. The object is one easily comprehended by them, but its importance is not so easily shown. However ably our missionaries may grapple with the various languages they have to acquire in different parts of the world, it must be obvious that they can hardly ever speak them with the same facility as the natives. Hence, a good native preacher is an invaluable agent.

SACRAMENTAL COLLECTION.

The circulars soliciting a renewal of the kindness shown to the widows and orphans of missionaries in former years will soon be sent out. The interest which was first felt when the proposal was made has been steadily increasing, and consequently the proceeds have considerably augmented. We confidently anticipate a large increase on this coming anniversary. On the first Lord's-day in the year, at the Lord's Table, we hope our friends will remember the widows and the orphans.

CONTRIBUTIONS.

In compliance with the wish strongly expressed by many of our friends, the list of contributions will be printed in *The Herald*, as heretofore, and not on the cover, as they have been for the last twelve months.

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