

A VOICE

FROM

BOMBAY IN WESTERN INDIA,

IN BEHALF OF THE
SPIRITUAL WANTS OF A POPULATION OF

550,000 SOULS

IN HEATHEN DARKNESS.

“We have seen the land, and, behold, it is very good: and
are ye still? be not slothful to go, and to enter to possess the land.”

JUDGES xviii. 19.

Seeleys,

FLEET STREET, AND HANOVER STREET, HANOVER SQUARE;

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T. C. Johns, Printer,
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A VOICE FROM BOMBAY,

&c. &c.

WE cannot but hail with thankfulness the numerous openings for proclaiming the glad tidings of Salvation, which are daily presenting themselves in every part of the world, but more especially in India, from whence earnest appeals in behalf of the spiritual wants of thousands who have never heard the sound of the Gospel, are often received from most unexpected quarters. In considering the ways and means how to respond to such appeals, we are led to think of the past, with the hope that experience may guide us aright in occupying new fields of labour; and in doing so, our remissness in having neglected to take advantage of many inviting openings for the extension of the Redeemer's kingdom, flashes across our minds. Such we may say is the case with regard to Western India, the spot where England early obtained a footing in the East, and where for nearly two centuries a mere nothing has been done to spread the truths of the Gospel, notwithstanding the openings and opportunities that have presented themselves, and the appeals from parties on the spot. *

But the object of these remarks is to draw attention to the spiritual wants of the vast and daily increasing population of "*Bombay*," the seat of Government in Western India, and to point out how little has been done for its evangelization, with the hope that redoubled efforts may be made, to make up for past neglect.

The Fortress, Town, and Harbour of Bombay are situated on the South-eastern extremity of an island of the same name on the West-coast of India, the island is about eight miles in length,

and from two to three miles in breadth: it was ceded by the Portuguese to the British Government in 1661, as the dower of Queen Catherine, wife of Charles II, taken possession of in 1664, and transferred by the Crown to the East India Company in 1668.

The Island of Bombay has been in the possession of a Christian Government, and under British rule, *one hundred and eighty-eight years*; though it was not till the year 1686 that Bombay became the seat of Government in Western India, which up to that period had been at Surat from 1615, when the English Factory, the first Mercantile Establishment of the East India Company was formed in India.

At the cession of Bombay to the British Government in 1664, its population was estimated at 10,000 souls, and it appears, for many years afterwards—

“The English had only a burying-place called *Mendam’s Point*, from the name of the man first interred there, where are some few tombs that make a pretty show at entering the harbour, but neither church or hospital, both of which are mightily desired.” *Fryers’ Travels in the East in 1672 to 1681.*

“In the year 1714 the Rev. Richard Cobbe was appointed Chaplain to this settlement; and on his arrival he was pained to find the interests of religion in a very unsatisfactory state. The services of the Church were sadly neglected; and the place of worship was formed of two upper rooms thrown into one. Considering the inconvenience of such a place for Divine worship, and the unsuitableness of performing their public devotions in so private a manner, being,” as he expressed it, “locked up in the fort or castle in the time of Divine service; he ventured,” he says, “to propose the building of a Church for God’s honour and service according to the use of the Church of England:—that all the island might see we had some religion among us, and that the Heathen, Mahomedans, and Papists round about us, might in time be brought over as converts to our profession.” *Hough’s Christianity in India.*

In 1716 the population amounted to 16,000 souls: and from an *Account of the East Indies, by Captain Alexander Hamilton, from 1688 to 1723*, it appears that—

“Notwithstanding the Company was at so much charge in build-

ing forts at Bombay, they had no thoughts of building a church for many years after Sir George Oxendon began to build one, and charitable collections were gathered for that use; but when Sir George died, piety grew sick, and the building of churches was grown unfashionable:—indeed, it was a long while before the island had people enough to fill a chapel that was in the fort. There were reckoned above £5000 that had been gathered towards building the church, but Sir John Child, when he came to reign in Bombay, converted the money to his own use, and never more was heard of it—the walls were built by his predecessors to five yards high, and so it continued till the year 1715.”

In 1715, through the exertions of the Rev. R. Cobbe, contributions amounting to forty-two thousand four hundred rupees, including ten thousand rupees from the East India Company, were collected;—with these funds the Church was built on the foundation laid some years previously, and opened for Divine service on the 25th of December, 1718; but it was not consecrated till the 7th of July, 1816.

In 1816, a Census was taken which gave the following result—

British (not military).....	1,840
British military and marine	2,460
Native Christians, Armenians, and Indo-Portuguese	11,500
Jews	800
Mahomedans	28,000
Hindoos	103,800
Parsees	13,550
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'Total.....	161,550
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According to the census of 1833, the population was 234,032.

On the 1st of May, 1849, a Census was taken, of which the following is the abstract published in the *Bombay Government Gazette*—

Jains, Lingaets or Buddhists.....	1,902
Brahmins	6,932
Hindoos of other castes	289,995
Mahomedans	124,155
Parsees	114,698

Jews and Beni-Israel	1,132
Native Christians	7,456
Indo-Portuguese	5,417
Indo-Britons.....	1,333
Pure Europeans	5,088
Africans	889
Other castes	7,118
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Total.....	566,119
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including 20,058 (all males except 111) residing or employed on board the shipping and country craft in the harbour of Bombay.

Let the reader ponder these things, and attentively contemplate the facts brought to light by the late Census,—more especially the *very* small portion of Protestant Christians to other religious sects: and the multitudes of Heathen old and young who are *without* Christ, and consequently *without the true God*: these facts—together with the fearful state of Roman Catholicism in Bombay—too clearly point out the lamentable darkness that still pervades this small island, and the pressing necessity that exists for diffusing the light of the Gospel by every means in our power while we have the opportunity.

The spiritual darkness of Bombay has been indeed of long duration, nor have those been wanting who have bitterly deplored the apathy of British Christians in connexion with this subject.

It is stated in the *Oriental Memoirs of James Forbes, Esq., F.R.S.*, many years in the Bombay Civil Service, and long resident in Bombay, from whence he returned in 1784—

“The Hindoo finds it difficult to reconcile a Christian’s faith with what he sees of his conduct, by the grand criterion pointed out by the Founder of that Faith to prove His disciples, ‘*By their fruits ye shall know them.*’”

Mr. Forbes mentions—

“These people, in their own artless expressive style, often asked me this important question—‘Master, when an Englishman dies, does he think he shall go to his God?’ My answer in the affirmative,

generally produced a reply to this effect—‘Your countrymen, master, seem to take very little trouble about that business, they choose a smooth path and scatter roses on every side; other nations are guided by strict rules and solemn injunctions in those serious engagements, when the English seem thoughtless and unconcerned. The Hindoos constantly perform the ceremonies and sacrifices at the Dewal—the Mahometans go through their stated prayer and ablutions at the Mosques—the Parsees suffer not the sacred fire to be extinguished, nor neglect to worship in the Temple. You call yourselves Christians, so do the Roman Catholics who abound in India, they daily frequent their Churches, fast, and pray, and do many penances—the English *alone* appear unconcerned about an event of the greatest importance!’ ”

“Those interested (Mr. Forbes continues) in the important concern of establishing Christianity in British India, must in the preceding paragraph behold a weighty obstacle to its success. What fruit can be expected from seed sown by the most prudent and zealous Missionary, if the lives of professing Christians militate against the doctrinal truths and moral precepts of the Gospel?”

Again, in *Hough's Christianity in India*, we find—

“In 1811, when the Rev. Henry Martyn visited Bombay, on his way to Shiraz, he was courteously accommodated with a room at the Government House, and received attention from the heads of society; but he met with very little to satisfy his devout mind in his intercourse with any of his countrymen. ‘I am here amongst men,’ he remarked, ‘who are indeed aliens to the commonwealth of Israel and without God in the world. I hear many of those amongst whom I live bring idle objections against religion, such as I have answered a hundred times. How insensible are men of the world to all that God is doing! How unconscious of His purposes concerning his Church! How incapable seemingly of comprehending the existence of it!’ * * *

“Among the profanations of the place, he found that there was a party of Europeans in the habit of spending the Lord's-day in riding over the island of Bombay after the Pariah dogs, which was called the Bobbery Hunt—this infamous diversion was often numerously attended:—the parties met at the *Church door* about the time that public worship commenced, and frequently the day was closed with dissipation.”

From the above may be gleaned the state of Christianity at Bombay at the latter end of the last, and at the beginning of

the nineteenth century; but let us consider the state and the proportion of *professed* Christianity to other religions in the island of Bombay at the present time:—the whole number who bear the name of “*Christian*” in its vast population is to be found under the following heads:—

Native Christians.....	7,456
Indo-Portuguese	5,417
Indo-Britons.....	1,333
Pure Europeans	5,088
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Total.....	19,294
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In the *Bombay Church Missionary Record*, it is stated—

“Of the 7456 Native Christians, probably not more than 300, perhaps not more than 200, belong professedly to some of the Protestant churches; the rest, together with almost all the 5,417 Indo-Portuguese, and a fraction of the Indo-Britons and Pure Europeans, are members of the Church of Rome and other fallen Churches; we shall not probably be far from the truth in asserting that about 4000, or one-fifth of the whole Christian population, are Protestants:—and of these, we deeply lament that some do openly, and many, at least, practically, *deny the Saviour who bought them*:—The Lord indeed knoweth them that are His; but from the habitual absence of those marks by which He has taught all men to recognise them, too many, alas, even of the few Protestants in Bombay, are publicly and privately known not to be His—too many, alas, are disgracing the name of Christianity, on whose account the name of God is blasphemed among the Gentiles.”

And this undoubtedly has been, and is still one of the great hindrances to the spread of the Gospel;—it is one of the great difficulties Missionaries have had to contend with, and it is deeply to be lamented that the cause of truth renders it necessary to bring it forward *in the present day* as one of the reasons for the little progress that has been made in the evangelization of the Natives of Bombay: yet, blessed be God, if some have not walked worthy of their vocation, there have been others who have presented a happy contrast, and who have heartily co-operated in the efforts put forth by Missionary Societies and other kindred institutions for the spread of the Gospel.

We now turn to the Romanism in Bombay: its assimilation in spirit and practice to the Heathenism around is such as to show that it is calculated to deepen rather than diminish the gloom. What will be thought and felt on perusing the following extracts from the "*Bombay Guardian*" and "*Times*" newspapers of April 1852.

"We extract an article on this subject from the *Times* of Monday last, 12th of April, 1852. The same kind of Pantomime, varied for the occasion, is enacted at Christmas, and there is a cradle, a wax child, and other concomitants of which a Protestant can hardly speak with gravity. If the Editor of the *Times* could transport himself to some places in Portugal and Italy, he would see similar exhibitions to those he witnessed in Bombay, though got up with a little more artistic taste. A religion must appeal to some principle in man, and if it shocks his reason and allows his conscience to remain torpid, it has no resource but to pander to the senses. It is thus that Hindooism supports itself, and a great proportion of the Indian Christians connected with the Romish Church are scarcely one remove from Hindooism. Their religion is entirely one of rites and ceremonies; witness the contention about a cross in Salsette, to settle which the police were called in. [A very serious disturbance took place at the Roman Catholic chapel of St. Andrew's at Bandora, last Sunday evening, the 4th of April, 1852. There were two parties, that of the *Vicar* of the said church, and that of the *Vicar Apostolic*. The last wished to obtain—the first refused to resign—possession of a silver cross. Clubs and stones were used; fifty of the rioters were arrested; about a dozen persons, male and female, were injured. Fears are entertained of a fresh outbreak on Good Friday.] To a spiritual worshipper, what could it matter whether a piece of silver were borne in a procession or not? Would that the more intelligent of that communion would reflect on these things, and seek by the study of the Scriptures those spiritual blessings Christianity is fitted to confer." *Bombay Guardian*, April 1852.

"**ROMAN CATHOLICISM.**—In consequence of what had been told us, so very frequently, we resolved on a circuit to the Roman Catholic chapels on last Thursday and Friday evenings, to witness the ceremony of the Passover, and that of the Crucifixion. On the evening of Thursday we paid a visit to the chapel of Senhora de Monte, at Bandora, where a little in front of the altar was laid out a table, which instead of containing the necessaries to describe the Lord's

supper, evidently groaned under the weight of steaming dishes and the various dainties of the season. Around these were placed twelve wooden images, to represent the chosen twelve, with an image of our Saviour placed at the head. We arrived at the chapel a little too late to witness the service.

“On Friday evening we visited the large chapel at Mazagon, where we beheld the ceremony of the Crucifixion. The service here commenced at about six o'clock. Two sermons descriptive of the sufferings and death of our Saviour were preached, one in Latin and the other in the Goa language. About the termination of the latter, a curtain at the left of the pulpit was removed and exhibited to view an image of our Saviour nailed to a cross. The image is about six feet in height, and the cross to which it was nailed, was erected before the altar. After the necessary preliminaries, the image was taken down from the cross, and laid on a bier, and was carried out in procession round the chapel. As the procession moved out we bent our steps homeward, fully resolved on no more such visits. We will venture no comments on such a scene as this, lest we offend the religious feelings of the Roman Catholic community of Bombay.”

Bombay Times, April 1852.

The *Non-Christian* native population, amounts to 546,825 ; —of this number 46,262 are boys, and 37,650 are girls, or 83,912 children under 14 years of age, of these about 3500 attend Missionary schools ; so that there are upwards of 80,000 children, who have yet to be brought under Christian instruction, and nearly half-a-million of adults to whom the Gospel is to be preached : the *whole* may be thus classified—

1 Hindoos of all denominations	298,833
2 Mahomedans and Africans	125,044
3 Parsees	114,698
4 Other castes.....	7,118
5 Jews	1,132
6 Roman Catholics—European and Native Christians	15,000
7 European Protestant Christians	4,000
8 Native Protestant Christians	294
Total.....	566,119

And when it is taken into consideration, that the island has been under British rule and a Protestant Christian Government for

nearly two centuries, it is indeed a cause for deep humiliation before God, that the Native Protestant Christian flock should be so very small it is a lamentable picture to lay before our friends in England, but it is desirable that the facts herein detailed should be made known and widely circulated, with the hope that it may stir up the hearts of many who have heretofore taken little or no interest in the subject, to plead at the throne of Grace for the thousands of our own fellow-subjects who are as yet unblest with the light of the Gospel, and that faithful labourers may be raised up by the great Lord of the harvest to sow the precious seed of the Word, and to feed the little flock already gathered into the fold of Christ in this dark corner of the earth:—yet something has been done, we trust more than the apparent results which meet the eye. The following remarks of the late Archdeacon Jeffreys, made in 1834, have a direct bearing on this point.

“It is my opinion that much precious seed is vegetating in the hearts of the Natives, though we see nothing or little externally:—the people have by a variety of means acquired some new ideas of religion which they cannot get rid of:—the last twenty years may have seen but few converts, but the knowledge of the Saviour’s name alone remaining in the memory cannot I believe remain there wholly in vain.”

And one long-resident at Bombay writes in 1850 :

“Our limited acquaintance with the spiritual condition of the multitudes of our fellow-inhabitants of Bombay is a source of comfort to us. We are assured that among these vast masses, there are many hidden inquirers after the truth. Many who have secretly renounced their errors, and only lack the strength of faith for openly forsaking all things and following Christ. A wise Providence, which ordereth all things for the good of the Lord’s people, has certainly for good purposes permitted several checks to hinder the rapid progress of the Gospel, in order that those who do embrace it should have no other motive for doing so than the true interest of their souls; and that the young Native church should be exercised in faith and patience and love.”

So that it must not be thought the efforts that have been made by many devoted servants of Christ for years past have

been fruitless, notwithstanding the apparent meagre results:—it must be borne in mind, that scarcely in any town or city in India is the population so migratory as that of Bombay. Hundreds are daily coming and going;—some who have gone to Bombay for traffic, or other worldly motives, and come under the sound of the Gospel, have left it rejoicing in having found the Pearl of Great Price—and carried the joyful news to far distant lands.

The following interesting testimony, given by the Rev. William Fyvie, on leaving Western India, in 1847, shows the efforts made have not been altogether in vain—

“Persons arriving at Bombay now visit it under different circumstances, from what it was twenty-five or thirty years ago. When I landed on your shores,* there was only one church in Bombay, and one service on the Lord’s-day very thinly attended indeed. There are now six places of public worship on this island for divine service in English, and a seventh is now building. Thirty or thirty-five years ago, evangelical preaching was, I fear, but little known on this island; but now the case is happily very different, and has long been so. Less than thirty-five years ago there were no Educational, Bible, Tract, or Missionary Societies here. Is not the case now very different? Then one hardly knew where to look for a decidedly pious person, for the worship of God in families, and prayer-meetings in public. In how many pious families, in this place and at other stations, is the voice of prayer and praise presented to God, morning and evening, at the family altar: while weekly prayer-meetings are also numerous. In viewing all that has been done among our countrymen, have we no cause to say, ‘what hath God wrought!’

“Thirty years ago, if any native had wished to become acquainted with Christianity, there was then no Bible, Tract, or Christian book in Mahrathi or Gujurati, to put into his hand. During the last twenty-five years, however, the Bible has been translated and printed in both these languages, so that the people can now read in their own tongues, the wonderful works of God. Tracts, discourses, prayers and catechisms, have been prepared and widely circulated, and are read by thousands throughout the length and breadth of the land. Some of the Heathen at the different Missionary Stations have believed the Gospel report; others, an increasing number, are convinced of the truth of Christianity, but have not yet sufficient moral

* 9th August, 1815.

courage to put on Christ and to forsake all for His name: some of the converts have become preachers of the Gospel. When I arrived in India, the American brethren, Messrs. Hall and Newell, were labouring amidst many discouragements to establish their first Native school. Now there are numerous schools at all the different Missionary Stations; and *they might be greatly increased*. When I arrived, with the exception of the two American brethren mentioned, there were no Missionaries in the whole of Western India. Since that time, the great Lord of the harvest has thrust forth many labourers from Great Britain and Ireland, America, and the Continent of Europe. Let us bless God for this: and pray that they may be upheld, directed, comforted, sanctified, and their labours greatly blessed. No doubt, but in due time, they or their successors shall reap largely, if they faint not."

And what has wrought this happy change? it has been effected by Missionary and other Christian efforts, made by men of faith and prayer, and carried on in the strength of Him who told us "*without me ye can do nothing*." These feeble efforts to spread the truth have been made by several religious societies: *all* have had more or less difficulties to contend with, but each has nobly lent its aid in "*Preparing the way of the Lord*," struggling on amidst trials, discouragements, and great need of help to carry on the work with *very scanty* means:—we need that those means should be no longer scanty—nay that they should be increased, and to induce an enlargement of Missionary effort more in proportion to the spiritual wants and destitution of Bombay is the object of this paper.

For upwards of thirty years, appeal after appeal has been forwarded by England's sons and daughters residing in India, asking those under the sound of the Gospel in this highly favoured land, to "*Come over and help them*," to impart to the Heathen (who are both willing to hear and receive) the Gospel message; and had these appeals been *liberally* responded to, how different might have been the result! Nor is it now too late; let the reader on becoming acquainted with the facts brought to light, *do what he can*, and *pray without ceasing*, that labourers may be raised up, and assistance rendered to those who have so long borne the burden and heat of the day.

Let us now take a glance at the efforts that have been made

to spread the truths of the Gospel at Bombay; and we trust the anxiety shown and the support afforded by *parties on the spot* to further these efforts, will convince the reader *how much* encouragement there is to carry on the work with redoubled vigour.

1. AMERICA, to its honour be it recorded, was the *first* to establish a Mission at Bombay. The American Mission commenced its operations in 1813, and has never ceased, up to the present time, amidst difficulties, trials, and discouragements, to labour on for the extension of the Redeemer's kingdom.

The *first* School exclusively for Native Females in Bombay, was commenced by this Mission in 1824.

In a letter from the Rev. D. O. Allen, published in the "*Bombay Guardian*," in December 1851, it is stated :

"As soon as this School was established, two pious ladies heartily engaged to defray its expense; and at the close of 1825 the number of females in the Mission Schools was seventy-five.

"In the Report of the Mission for 1829, it is stated, that the number of female schools had been increased, and that the number of scholars exceeded 400—of whom 122 were readers;—all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watt's Second Catechism, a few chapters of the Gospels and some Christian hymns; all could write a fair legible hand, and a few had attended to the simple rules of arithmetic.'

"The state of these female schools continued in the succeeding years to be equally encouraging and satisfactory. At the annual examination in 1830 in the chapel, '230 girls, principally of the higher classes, were present.' The examination embraced reading in the Scriptures and other books, and the meaning of what they read. They were examined in a historical and also in a doctrinal catechism. One class, including the more advanced girls from different schools, was examined in a short system of geography and astronomy. Specimens of writing and needle-work were also exhibited.

"In subsequent years, changes in the Mission, occasioned by the death of some of its members and the ill-health of others, made it inconvenient to superintend so large a system of female schools, while the establishment of other Missions in Bombay made it proper to discontinue or transfer to other missionaries the schools which were in their immediate vicinity. For these reasons the number of female

schools was diminished, yet the Mission has always had several such schools, and has always regarded them as an important part of their operations.

“Mention is made in the above notices of these schools that some of the girls learned needle-work, knitting, &c. These branches were taught in the houses of the missionaries, where the larger girls from the different schools assembled one day each week for instruction in such things. And the girls as well as their parents were much interested in such acquirements and accomplishments. A Native gentleman—one of the best educated and most respectable in Bombay—who had examined specimens of such work, whose daughters had learned to read, but lived so far from the houses of the missionaries that they could not conveniently go there, was so much interested that he told me he would give forty rupees per month to any one I would recommend who would come to his house and teach these branches of female education for one hour daily for a few months. His intention was to have a class, including his own daughters and some of their friends belonging to other families in the neighbourhood. In this way he hoped to remove the prejudices of some of his friends, to encourage the children, to interest the feelings of their parents, and to extend and perpetuate in their families the skill and knowledge thus acquired.”

The efforts of the American Mission have not however been confined to Female education alone, but have been directed to the education of the Heathen youth of both sexes, as well as in the preaching of the Gospel; and though the numbers who have been blessed, through its instrumentality, are not visibly numerous, yet the seed of the Word that has been sown year after year, in faith and prayer will, undoubtedly, in the Lord's good time, spring up and bear fruit abundantly.

2. The BOMBAY AUXILIARY BIBLE SOCIETY was instituted in 1813, under the auspices of Sir Evan Nepean, then Governor of Bombay, and large contributions made in its aid.

“Which may be regarded as the first great step publicly taken to propagate Christianity on the Western side of the Indian Peninsula.”
Hough's Christianity in India.

Up to 1851 this Society had issued from its depository 185,632 copies of the Holy Scriptures, in different languages, and calls loudly for *additional* support.

3. The BOMBAY EDUCATION SOCIETY was next established

in 1815, by Archdeacon Barnes, the first Archdeacon of Bombay, and has continued up to the present time to be a great blessing to hundreds who have been educated at its schools, at which there are at present about 300 boys and girls, the children of European parents, soldiers, and pensioners.

4. The WESLEYAN MISSIONARY SOCIETY commenced a Mission at Bombay in 1816. But it was soon withdrawn.

5. THE BOMBAY DIOCESAN COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, was established in 1816 by Bishop Middleton, on his visitation to Bombay, and has been of much service in furthering the great work. This Committee, for more than a year, when the funds of the American Mission were much depressed, supported several Female Schools under the able superintendence of Miss Farrar, of the American Mission. It also supplied for some years the Native Mission Schools of different Societies with books in the Marathi and Goozerathi language, as well as the Education Society's Schools and European Regimental Schools and Hospitals with Bibles and Prayer-books.

6. In 1818 the CORRESPONDING COMMITTEE of the CHURCH MISSIONARY SOCIETY was formed, on which the Rev. Thomas Carr, then a chaplain, and lately Bishop of Bombay, in a letter dated Surat, 9th June, 1818, wrote as follows to the Secretary—

“If you can send us out some intelligent and diligent Missionaries, they will find friends in our Corresponding Committee who have not made empty promises. I do not mention any particular station; were a Missionary settled in every town in India he would not find himself out of place.”

And from that period to the present time, the Corresponding Committee at Bombay has continued to meet and to act for the Church Missionary Society at home.

In 1825, the BOMBAY AUXILIARY CHURCH MISSIONARY SOCIETY was formed to collect funds, and to diffuse Missionary information throughout Western India; but this Auxiliary was suspended after its Annual Meeting in 1835,—and it was not till

the 6th January, 1846, when at a Meeting of the friends of the Society, held at the Town-hall, the Lord Bishop (the Right Rev. T. Carr, D.D.) in the chair, it was resolved *to revive* the former BOMBAY AUXILIARY CHURCH MISSIONARY SOCIETY. The object of this Auxiliary being—

“To call forth the zeal of the Members of the Church in aid of the Church Missionary Society;—to receive contributions, and pay them over to the Bombay Corresponding Committee:—to collect and distribute information respecting the operations of the Society, and to enquire into local circumstances which affect the propagation of Christianity in Western India.”

The funds collected by this Auxiliary, from its formation in January, 1846, are as follows—

	£.	s.	d.
In 1846	745	6	0
1847	690	4	0
1848	590	5	3
Jubilee Fund	220	11	6
1849	524	18	4
1850	787	2	11
1851	527	0	0
Total in six years	£4085	8	0

Being an average of 680*l.* annually: and when it is remembered that this amount is raised from the friends of the Church Missionary Society, among the Protestant Christians in Western India (numbering at the Presidency and Out-stations from 8000 to 9000), who also contribute in aid of other kindred Societies, it shows the interest that is taken in the efforts making to disseminate the truths of the Gospel, by the civilians, merchants, officers, and private soliders, from whom it is received.

THE CHURCH MISSIONARY SOCIETY commenced its first Mission in Western India, at Bombay, on the arrival of the Rev. R. Kenney, in June 1820, who laboured indefatigably in spite of great trials, difficulties, and discouragements, till ill health compelled him, in January 1826, to return to England; from this period to October 1839, the Society had no

Missionary labouring among the population of Bombay, but several schools were carried on there and superintended at its expense.

In 1835, the friends of the late Robert Cotton Money, Esq., of the Bombay Civil Service, a man of eminent piety, who had very powerfully advocated Christian Instruction among the Natives, united in establishing an Institution upon these principles, to be called, in memory of their departed friend, "THE MONEY SCHOOL," and to be placed under the entire care and management of the Church Missionary Society. The plan was submitted to the Home Committee, who gave their cordial consent, and subsequently, in 1838, sent out the Rev. G. M. Valentine and Mr. Robertson to establish "The Money School," and to promote general Missionary work in the Presidency of Bombay. It was intended to raise this Institution to a superior state of efficiency, so as ultimately to become a Seminary for Christian Teachers, and for this purpose (after the departure of James Farish, Esq. from India) there were three Farish Scholarships established, at five, eight, and twelve rupees per mensem:—but the frequent change of Masters and Superintendents, occasioned chiefly by sickness and death of Missionaries in this Mission, and the insufficient supply of means in school accommodation, have not permitted the object to be fully attained; though the Society's Missionaries have striven to approach as near as they can towards its attainment.

The difficulties with which this Mission has had to contend have been very great, yet the efforts made by those engaged in the work cannot be said to have been in vain.

The Rev. Mr. Fletcher, in applying to the Committee for a successor to Mr. Valentine, who was cut off by cholera in July 1844, thus describes the results of the labours of that truly devoted servant of Christ—

"We cannot go back to the position we occupied in 1838, when Mr. Valentine first arrived. Since then, many have been taught to look up to 'The Money School' as a place of sound learning, and many inquiring minds have been gathered around the Mission. The weekly meeting for Maharathi Service for the converts and others, the opportunities of conversation with educated natives, and the desire for more

knowledge, now, no doubt, extensively diffused among the Bombay native community, are circumstances which are among the direct results of the Mission."

From July to December 1844, after Mr. Valentine's death, the Schools were left under the superintendence of the *Native* Catechists, and from the latter date to 1848 the Rev. Mr. Isenberg was the *only* Missionary labouring in this Mission at Bombay. The following extracts from the Church Missionary Report for 1847 will show the difficulties it was then labouring under from the need of *men* to carry on the work—

"In the present weak state of this Mission, and the pressure of the general duties of the station, and of the Money School in particular, the Rev. Mr. Isenberg has been unable to afford time for the important work of preaching the Gospel to the heathen. He strongly urges the necessity of an increase in the number of the Society labourers at Bombay; *for some time he has been the only Missionary*, and has not been able to do justice to the department with which he has been charged, to say nothing of other openings which he would desire to see occupied."

It is no matter of surprise that the Rev. E. Rogers, on announcing his arrival at Bombay, in January 1847, should write as follows—

"The friends of Missions here welcome me very heartily; but the general inquiries are—*Is there no one else coming? Do not the Committee mean to send us more help?* I am not surprised at such questions. We are surrounded on all sides by a mass of idolatry, superstition, and misery. Hundreds daily pass this spot having the marks of their superstition and degradation imprinted on their brow. Within a few minutes' walk is a temple, where the Hindoos prostrate themselves to a frightful image; on the green opposite to us stands a cross, to which in the evening numbers of Papists may be seen turning aside and falling down before it: and at a short distance from these are the Parsees paying divine adoration to the setting sun, worshipping the creature, unmindful of the Creator. Can the true Christian see these without longing for their conversion? *Yet our Society has only one European Missionary here!* and all the Missionaries of the different Societies would form but a little, a very little band."

But notwithstanding the great need of help required by the Mission at Bombay, the Corresponding Committee was compelled (in consequence of the Rev. C. Farrar's severe illness) to send Mr. Rogers, after his ordination, to take charge of the Mission at Nassik, and, on Mr. Farrar's departure to Europe, the Bishop of Bombay wrote as follows to the Secretaries of the Church Missionary Society—

"This is indeed a very mysterious dispensation, the loss of three efficient Missionaries within one year—I pray that men zealous and devoted may be raised up of the Lord, to take the places of those who have been removed. The prospect of our Mission appeared to be brightening, when *all* the labourers are called away! May those who are spared be enabled to work *while it is day*, and by God's grace be stirred up to more devotedness!"

Thus with only ONE Missionary the Mission struggled on from 1844 till 1848, when the prospects of the Mission began again to brighten; but, alas, it was but for a short season. The Rev. T. Jerrom having arrived from England, in order to labour in the educational department, Mr. Isenberg was enabled to undertake the general duties of the Mission, and the preaching of the Gospel.

In January 1849, "The Money School" was placed under Mr. Jerrom's entire superintendence, and matured under it to a state of great efficiency as an educational establishment. When Mr. Jerrom took charge of the Institution, the daily attendance was about 200 boys, and at his deeply lamented death, which took place on the 29th May, 1851, the numbers had increased to 341. The knowledge and talent which this devoted servant of Christ applied to the work was considerable, his whole energy was devoted to the object of raising the Institution to such a degree of efficiency as would be worthy of the Society by which it is supported; in spite of the serious disadvantages presented by the most unsuitable state of the present narrow and incommodious buildings, the number of scholars was brought to a height never reached before, so that several rooms of the Mission House, inhabited by Mr. Jerrom himself, had to be given up to the school, to his great personal and domestic inconvenience. The necessity of erecting

a new and more capacious building was deeply felt by himself and by those labouring with him. In a letter to a friend in England, he wrote in March 1851—

“With a suitable building on the present very eligible site, we might safely calculate on from *six* to *eight hundred* youths, who might be brought under the Missionary’s influence, and within the sphere of Christian instruction.”

And again, in his last Report of the School, he states—

“After adopting every expedient which could be suggested, we have now arrived at a point beyond which, unless some change be speedily made, we can advance no farther. The school is already crowded to a degree which seriously impedes the work of instruction, and must have an injurious effect upon the health of those in attendance, whether they be scholars or teachers.”

The Committee of the Church Missionary Society, impressed with the urgency of the case, has set apart £1500 from the Jubilee Fund, and two additional grants of £500 and £1000 for the erection of a suitable building, and has called for plans and estimates, so that it is hoped, at no distant period, proper school-room accommodation for 1000 children, and residences for the Principal and Schoolmaster of “The Money Institution,” and for the Missionaries labouring at Bombay, will be provided; but a large sum of money is still required to carry all the proposed arrangements into execution. “*The Lord has provided, the Lord will provide,*” and let the reader remember there are yet 80,000 Heathen children in Bombay to bring under Christian instruction, and that nothing at the present time is more needed than an able, energetic servant of Christ to superintend as Principal this important Institution, the vacancy occasioned by Mr. Jerrom’s lamented death remaining still unsupplied.

The instruction at “The Money School” embraces—besides the study of the Holy Scriptures and Scripture History,—writing and reading English, Arithmetic, Algebra, Geometry, Trigonometry with Logarithms, Practical Mechanics, Chemistry, History, Geography, and the use of the Globes, &c. On Sundays the monitors and more advanced pupils attend a Bible-class; and the Marathi Teachers and others attend Service in the Marathi language in the afternoon.

The attendance at the Money School, in December 1851, was as follows—

English School.		In Marathi School.	
Brahmins	13	.....	10
Hindoos	109	.....	139
Mahomedans	1	.....	8
Parsees	7	.....	0
Jews	3	.....	0
Roman Catholics	12	.....	0
Protestants	11	.....	0
<hr/>		<hr/>	
156		157—313	

And at the other Schools of the Mission.

At the Vernacular Schools	{ Boys ..	872
	{ Girls ...	207
At the English Department Money School	156—1235	

The Native Christian flock in connexion with the Church Missionary Society at Bombay at present numbers sixty-two baptized Native Christians; these consist, according to language and nationality, of 37 Tamul, 6 Marathi, 5 Goozerathi, 5 Malayalim, 2 Canarese, 1 Telugu, 1 Tulu, 2 Goanese, 1 African, 3 mixed: total 62. The number of Communicants in December 1851 was 19, and there were three Candidates for baptism.

The following is an epitome of the Church Missionary Society's Bombay and Western India Mission from 1820 to 1852.

	Missionaries.		Wives.		Total.
Present in India, { Bombay... 1 }	..... 6	...	4	...	10
June 1852 { Nassik ... 3 }					
{ Scinde ... 2 }					
Absent at home, sick.....	1	...	1	...	2
Died from 1820 to 1852.....	5	...	5	...	10
Left the Society	7	...	3	...	10
	<hr/> 19		<hr/> 13		<hr/> 32

Of the nineteen Missionaries who have been appointed during the past thirty-two years to Bombay and Western India, only *six* have laboured in the Island of Bombay for a period exceeding a year, three others have laboured there for short periods; but how painful it is, yet no less an incumbent duty, to bring prominently to notice and to record the fact, that

no more than *twelve* Missionaries of the Church of England (nine employed by the Church Missionary Society, and three by the Society for the Propagation of the Gospel) have ever laboured among the Native population of Bombay, and four of these for only a few months!

7. THE BOMBAY DIOCESAN COMMITTEE for the PROPAGATION of the GOSPEL in FOREIGN PARTS was established by Bishop Heber in 1825, and contributions to a large amount were received in aid of its objects. This Committee, in the year 1827, made an urgent appeal to the Society at home to send out a Missionary to Bombay, and on the arrival of the Rev. C. Pettinger in 1830, it resolved—"That a Mission be formed in Goozerat, and for the Natives of Bombay who speak Goozerathi;" and at the same time made another appeal to the Society to strengthen the Mission, so that at least two Missionaries might be stationed at Bombay.

In May 1831, Mr. Pettinger died, and nothing further was done till the arrival of Mr. E. Candy, who was sent out in 1836, to form a Mission amongst the Indo-British population of Bombay. On Bishop Carr's return from England in 1838, Mr. Candy was ordained on a title to the "INDO-BRITISH MISSION," the object of which was, as stated in a paper circulated at the time—"to gather these wandering sheep into the true fold—to guide them to the Great Shepherd—to seek out and make known to every family amongst the Indo-British population, the unspeakable blessings of Christianity which they profess."

Two Boarding Schools, one for boys and the other for girls, constituting "The INDO-BRITISH INSTITUTION," form an important branch of this Mission. At these schools there are about 70 boys and 40 girls; and under the able superintendence of the Rev. G. Candy have been a great blessing and productive of much and lasting good; the expenses of this Institution, amounting to nearly £1000 annually, have for some years past been defrayed by local contributions.

The Society for the Propagation of the Gospel has never had more than one Missionary labouring in the Island of Bombay. Mr. Pettinger in 1830-1, Mr. Candy from 1836 to 1848,

and Mr. Darby in 1848-49, during Mr. Candy's absence in England, and on the return of the latter to Bombay, in 1850, his connexion (as well as Mr. Darby's) with the Society ceased.

8. THE RELIGIOUS TRACT SOCIETY was formed in December 1827, and from that time to December 1848, received contributions amounting to 32,282 rupees, and printed 551,950 books and tracts in several native languages, viz.: In Marathi, 445,150; in Goozerathi, 48,500; in Hindi, 7000; in Portuguese, 21,800; in Hindostani, 26,000; in Persian, 3500.

This truly valuable Society's income is annually increasing;—four or five years ago it was about 1500 rupees, last year the subscriptions alone amounted to 4635 rupees, and the sale of vernacular publications to 1366 rupees, making altogether 6000 rupees;—this shows the estimation in which this Society is held by Natives as well as by Europeans. In the year 1850 the issues from the Depository were 67,514 books and tracts of various Eastern languages, and in 1851, 73,769, and this does not include the English publications from England and America.

“Our readers will hardly be prepared for the fact, that many Natives in Bombay, and elsewhere, now wait as anxiously for the Society's new publications, as any among our countrymen expects his batch of fresh magazines or his parcels of *New* publications from England. The Parsees have in several cases of late made a regular run on the new books.

“With the exception of three small tracts belonging to what is expressly termed ‘*the gratuitous series*,’ all the publications of this Society at Bombay are sold.”—*Bombay Guardian*.

9. THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND commenced a Mission at Bombay on the arrival of the Rev. Dr. Wilson in 1829—

“Several persons in India,” says Dr. Wilson, “had endeavoured to dissuade us from our choice, by pointing to the little success hitherto experienced by the American Mission, which had carried on operations for several years; by directing our attention to the fact, that a brother Missionary, after a short trial, had left the station, as two of the Wesleyans and two of the Church of England Missionaries had done

before him ; and particularly by maintaining that the first converts to Christianity in India would undoubtedly be made from among those whom they termed ‘the unsophisticated inhabitants of villages remote from European settlements.’”

In opposition to these views, Dr. Wilson left the Konkan, where he had been labouring, and settled in Bombay, and shortly afterwards wrote as follows—

“I desire to express heartfelt gratitude to my heavenly Father for his calling me to labour in a large town. * * * * With regard to Bombay in particular, I may freely say that when I consider its immense population, the different bodies of which that population is composed, its intercourse with all parts of the surrounding country and with different infidel nations, the diminution of the prejudices of caste by the long intercourse which the people have had with Europeans, the facilities with which considerable congregations can be procured, Bibles and tracts circulated, and education conducted, and other circumstances which are before my mind, I do not know a spot where I could with more willingness desire to ‘spend and to be spent for the name of Christ.’ Into this judgment my dear wife most cordially entered, or rather, she assisted me in forming it; and every circumstance connected with our labours has tended to evince its soundness. I know of no person acquainted with them, who *now* dissents from it, while there were of course *some* who approved of it from its first expression. The Lord led us by a *right way*.”

And this is daily becoming more apparent from the pre-eminent blessing that has from the commencement up to the present time been manifested on the labours of this Mission. The Institution and Schools established in 1829 had attained a high state of efficiency previously to 1844, when all the Missionaries in connexion with this Mission joined the Free Church of Scotland; but at the present time there are above 500 pupils on the rolls of the Institution and Schools in connexion with this Mission of the Established Church of Scotland.

10. Since 1844 the Institution and Schools commenced in 1829 by Dr. Wilson have been carried on by THE MISSION OF THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, and the attendance in December 1851 was as follows—

1. In the Institution, Hindoos.....	158
Mahomedans.....	7
Jews	26
Christians { Romanists, Chaldeans, } { Armenians, Protestants }	111
Total	302
2. Marathi and Goozerathi Boys' Schools.....	443
3. Marathi Girls' Schools and Boarding Schools	553
Total of Children attending the Free Church of Scotland Schools	1298

And most gratifying and encouraging is the fact that so many Native Females, from the highest to the lowest caste, are now receiving through this Mission a thorough Bible education.

This Mission for many years has had the largest number of Missionaries labouring in Bombay, and greatly have their labours been blessed; through their instrumentality numbers from the Hindoo, and some from the Parsee communities, have renounced Heathenism and embraced Christianity, one from the former and two of the latter having been set apart as Ministers of the Gospel. The local contributions in aid of this Mission for the year 1851 amounted to 5600 rupees.

11. Among other efforts to spread the truth; in October 1840, several ladies in Bombay formed AN ASSOCIATION FOR PROMOTING NATIVE FEMALE EDUCATION—

“To impart the blessing of Christian education to Native Females of all classes:—to establish Schools in the several quarters of the populous Island of Bombay:—to offer aid, either in funds, books, or teachers, to such private individuals who had formed, or desired to form, Native Female Schools in the vicinity of their residences:—and to offer the assistance of their agents to such schools as would accept it, and desire to place them under their supervision.”

In 1847, this Association transferred to the Church Missionary Society the Native Girls' Schools which for some years had been carried on with great success by Miss White, and regarding which the late Rev. G. Pigott furnished the Committee of the Church Missionary Society with the following important information—

"Some of the schools (he wrote) are in the Native Town among the Brahmins, Purthurs, and Soonars, and consist exclusively of children from these classes. The Girgaum School is at Miss White's own house. When she visits one of these schools it is quite customary for the mothers to come with their female friends, and sit to hear their children taught the Scriptures, and ask for copies of the Scriptures and Tracts which the children may read to them at home.

"On Sunday, Miss White has also a Bible class which is attended by the teachers of the different schools, parents of children and others, and sometimes her schoolroom is quite full. They sit round, each with a copy of the Gospel, and as verse by verse is read, they are questioned and instructed.

"Some young men who are being educated at the Government College, and are in its highest classes have also been occasionally present. What has induced them to attend? Their wives were educated at these schools; and perceiving their superiority to the general mass of Native females around, they have discerned the excellency of the instruction given in the fruit, which it has produced, and they have also come to learn. Nay, such is the growing conviction of the superiority of the Native females who have had the privilege of being taught in these Scripture-teaching schools, that some Hindoo gentlemen recently came to Miss White with an earnest request that she would receive their wives into her house for the purpose of instruction."

These schools, at present attended by upwards of 200 girls and 100 little boys, are still under Miss White's superintendence, whose indefatigable labours have in many instances been greatly blessed.

These are but brief and imperfect sketches of the efforts that have been made by various Societies to spread the truth of the Gospel in the Island of Bombay since the year 1813; but we trust sufficient has been said to induce all who read this appeal to put their shoulder to the wheel, and to plead earnestly at the throne of grace, that an *efficient* band of faithful labourers may be raised up and sent out to make known the glad tidings of salvation to the thousands of our *fellow-subjects* in the Island of Bombay, who are as yet unblest with the light of the Gospel. It is lamentable to think that for one hundred and fifty years *nothing* was done to promulgate the Truth, and considering the opportunities and openings which have pre-

adjacent countries is a point, the importance of which can hardly be over estimated, but that the concentration of a *large* Missionary force is desirable, and absolutely necessary for the furtherance of the great work among so vast and dense a population as that of Bombay.

When will the day come, when our Lord's command will be fully acted up to, and instead of thirteen Missionaries labouring among a teeming population of half a million souls in Heathen darkness—that number (13) *at the least*, shall be proclaiming the glad tidings of salvation to the 20,000 whose occupation are on the mighty ocean, and who have come from far distant lands in the shipping riding at anchor in that magnificent harbour, where the flag of many nations in Europe, America, Africa, and Asia, are to be daily seen floating in the breeze; and a proportionate number engaged in *preaching* the Gospel throughout the island, and teaching the 80,000 children and the adult population “to observe all things whatsoever our blessed Lord commanded.”

Enquiries are often made, and the reader may be led to ask, the reason why so little has resulted from the efforts made since 1813 to evangelize the population of Bombay? or how it is that so few of the Natives of Western India have embraced Christianity? One thing at least is obvious, we cannot be surprised at it when we remember that—“*We have not obeyed the voice of the Lord our God to walk in his laws which he set before us.*” We have been both *unfaithful* and *disobedient*; we have not implicitly obeyed the last command of our Lord in sending forth a sufficient number of faithful labourers to this part of His vineyard; we have not looked up to Him in faith to supply us with the means for doing so; we have not wrestled as we ought to have done with the Great Lord of the Harvest in prayer, that He would raise up and send forth labourers to His harvest. How then, could we for a moment expect other results than those which the census of Bombay has painfully opened to our view? How could we expect that the Heathen should be drawn from idolatrous worship, and led to embrace Christianity, if Christ is not faithfully lifted up and set before them?

In conclusion, let the reader bear in mind that in the Presidency of Bombay there is a population—

In the Southern Division, of	4,782,211
In the Northern Division.....	3,667,204
In the Island of Bombay	556,119
In Scinde	1,087,762
In Sattara	1,005,771
The Southern Maharatta Jaghiredars ...	419,025
In Baroda and Kattiawur	3,693,664
In Cutch.....	500,536—15,722,292
To which may be added the population of the Portuguese States of Goa, Demaun, and Dieu	417,000

Making the total population of Western India	16,139,292
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Out of which vast multitude the Native Protestant Christian flock numbers only 554, of these 223 are Communicants; and at 112 Missionary Schools, only 6112 Children (4896 boys and 1216 girls) are under Christian instruction, at the 19 stations, where only 41 Missionaries are labouring:—notwithstanding every part of the Presidency of Bombay is open to the servants of Christ, to teach and preach the Gospel, which, wherever it is preached, is willingly and attentively listened to;—instances having lately occurred of Natives coming upwards of one hundred miles to apply for Christian instruction and Baptism, whilst others have sent that distance to obtain copies of the Bible;—with such openings as these before us, let not God speak to us in vain. “*How long are ye slack to go to possess the land which the Lord God of your Fathers hath given you?*”—but as faithful and obedient soldiers of Christ “*Let us go up at once and possess it, for we are able to overcome it*”—remembering with heartfelt thankfulness;—the Sword of the Spirit has been given to Protestant England, with ample means for wielding it for the extension of the Redeemer’s kingdom in every part of the world:—and bearing in mind the promise of the Great Captain of our Salvation to the *faithful and obedient*, “**LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.**”

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MISSIONS IN THE BOMBAY PRESIDENCY, 1852.

POPULATION (*including Portuguese States*) . 16,139,292.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Rev. G. W. Pereitz, *Missionary* In *Europe*.

THE INDO-BRITISH MISSION.

1 Rev. G. Candy, *Missionary* Bombay (1).

BOMBAY AUXILIARY TO THE CHURCH MISSIONARY SOCIETY.

Missionaries:

2 Rev. J. S. Robertson	.....	.....	Bombay (2).
Rev. C. W. Isenberg	.....	.....	In <i>Europe</i> .
3 Rev. C. Menge	.....	.....	Nassik.
4 Rev. E. Rogers	.....	.....	Scinde.
5 Rev. W. S. Price	...	.....	Nassik.
6 Rev. C. Schreiber	...	.....	Nassik.
7 Rev. A. Matchett	...	.....	Scinde.
8 Rev. Dajee Pandurang (<i>Native</i>)	.....		Jooneer.
9 Rev. James Bunter (<i>Native</i>)	.....		Malligaum.

MISSION OF THE ESTABLISHED CHURCH OF SCOTLAND.

10 Mr. R. Millar, *Missionary*..... Bombay (3).

MISSION OF THE FREE CHURCH OF SCOTLAND.

Missionaries:

11 Rev. J. Wilson, D.D.	.....	.....	Bombay (4).
12 Rev. J. M. Mitchell	.....	.....	Bombay (5).
13 Rev. R. Nesbit	.....	.....	Bombay (6).
14 Rev. Hormusjee Pestonjee (<i>Native</i>)	...		Bombay (7).
15 Rev. Dhunjeebhoy Nowrojee (<i>Native</i>)			Bombay (8).
16 Rev. Narayan Sheshadri (<i>Native</i>)	.....		Bombay (9).
17 Rev. James Mitchell	.....	.....	Poona.
18 Rev. J. Aitken	.....	.....	Sattara.

AMERICAN MISSIONS.

Missionaries :

19	Rev. D. O. Allen	...	.....	Bombay (10).
20	Rev. R. W. Hume	...	.....	Bombay (11).
21	Rev. S. B. Fairbank	.....	.....	Bombay (12).
22	Rev. G. Bowen	.....	.....	Bombay (13).
	Rev. H. Ballentine	.....	.....	In <i>America</i> .
23	Rev. E. Burgess	...	.....	Ahmednuggur.
24	Rev. R. G. Wilder	.....	.....	Ahmednuggur.
25	Rev. S. B. Munger	...	.....	Bingar.
26	Rev. W. Wood	.....	.....	Sattara.
	Rev. O. French	.....	.....	In <i>America</i> .
27	Rev. A. Hazen	.....	.....	Seroor.

THE LONDON MISSIONARY SOCIETY.

Missionaries :

28	Rev. J. Taylor	.....	.....	Belgaum.
29	Rev. W. Beynon	...	.....	Belgaum.
30	Rev. W. Clarkson	...	.....	Goozerat.
31	Rev. J. V. Taylor	...	.....	Goozerat.

THE IRISH PRESBYTERIAN MISSION.

Missionaries :

32	Rev. J. Glasgow	Rajcote	} Kattiawar.
33	Rev. A. D. Glasgow	.....	...	Rajcote
34	Rev. J. M'Kee	.....	.....	Gogo
35	Rev. J. Wallace	.....	.....	Gogo
36	Rev. R. Montgommery	Surat.	

THE GERMAN EVANGELICAL MISSION.

Missionaries :

37	Rev. J. C. Lehner	...	.....	Dharwar.
38	Rev. F. H. Albrecht	.....	.....	Dharwar.
	Rev. J. Layer	.....	.....	In <i>Europe</i> .
39	Rev. J. Muller	.....	.....	Hoobly.
40	Rev. G. Warth	.....	.....	Hoobly.
41	Rev. G. Stranger	...	.....	Malasamudra.

FORTY-ONE Missionaries labouring among SIXTEEN Millions !!

THIRTEEN Missionaries labouring among 550,000 !

DONATIONS RECEIVED FROM FRIENDS IN ENGLAND

FOR THE

“MONEY SCHOOL BUILDING FUND.”

(See pages 18-21.)

The Right Rev. the Lord Bishop of Bombay ...	5	0	0	
James Farish, Esq.	5	0	0	
S. D. Murray, Esq.	5	0	0	
Wm. Newnham, Esq.	5	0	0	
Major Stanton ...	5	0	0	
R. T. Webb, Esq.	50 Rupees			
Dr. A. Gibbon ...	50			} Paid in India.
Major Hughes ...	50			
Dr. James Bird ...	50			
Captain Van Huythesen.....	0	10	0	
Mr. M. Sutton	0	1	0	
Mrs. R. Money ...	1	0	0	
Wigram Money, Esq.	1	0	0	
Rev. James Money	5	0	0	
Mrs. Money	1	0	0	
Mrs. James	1	0	0	
A Friend	1	0	0	
Miss White	0	10	0	
Rev. J. Jarrat	1	0	0	
Mrs. Jarratt	1	0	0	
Miss Cooke	0	10	0	
J. Shield, Esq. ...	1	0	0	
Rev. J. T. Eden ...	1	0	0	
Mrs. Fox	1	0	0	
Rev. G. Fox	1	0	0	
Duchess of Beaufort	0	10	0	
Sir Walter Farquhar	1	0	0	
Lady Mary Farquhar	1	0	0	
R. Prance, Esq.	5	0	0	
Miss Upton	1	0	0	
Friends in Yorkshire, through Mrs. G. Hodgson (1851)	5	0	0	
A Lady at Plymouth	0	5	0	
Miss Cracroft	0	2	6	
Mrs. Wilcox (the late)	0	10	0	
Dr. Alexander Gibbon, 2nd donation, 50 Rupees paid in India				
Mr. Handley	1	0	0	
Friends at Newbury	0	11	6	
Miss Galloway ...	1	10	0	
Friends in Yorkshire, through Mrs. G. Hodgson, (1852)	5	0	0	
Mrs. Wright ...	2	0	0	

* * * The SMALLEST donation for the “MONEY SCHOOL BUILDING FUND,” (in postage stamps, or by Post-office Order, payable at the Paddington Post-office,) will be thankfully received by MAJOR MARSH HUGHES, Lansdowne Villa, Abbey Place, St. John’s Wood, London.