

one! The very recital of such horrors makes one's life of earth in the veins. What a picture might a skilful artist form out of this scene, a picture which might portray to men's senses the cruelties of heathenism, and proclaim aloud the necessity for the regenerating, hampering influences of the gospel of grace and salvation!

August 4.—This terrible rebellion, I grieve to say so far from being arrested, is spreading with rapid strides. At Hazaribag, in the neighbourhood of the hill tribes on the north-west frontier of Bengal,—at Segowlee, to the east of the Ganges, and other smaller stations,—there have been risings and massacres. At one of these, the doctor, his wife, and child were burnt alive in their own house! and the head of the commanding officer was carried off by the rebels in triumph, to be presented as a trophy to their king; and then, within the last few days, the mutiny at Dinapore,—one of the most distressing of all,—because, humanly speaking, it might have been easily prevented. In plain truth, it must be laid at the door of the proud incompetency and mismanagement of the old General in command. Dinapore is the great military station which commanded Patna, where a large porportion of the population is Mohammedan, and of a character so turbulent as to have often given much anxiety and uneasiness even in ordinary years. There was a British regiment there, and the forces for the upper provinces were constantly passing up in steamers. The three native infantry regiments and native cavalry were known to be thoroughly disaffected and mutinous. And the cry from all quarters for weeks past was, that they should be disbanded; and this measure, which could have easily been effected, was first recommended to the General in command by Government, and last of all positively ordered. But the business was gone about so clumsily and dilatorily, that the whole of the native sepoys escaped with arms and ammunition, untouched and unpursued, to spread the terrible work of incendiarism, plunder, and massacre, over the surrounding districts. Numbers have proceeded up the right bank of the Sonos river; the rest have crossed the Ganges, where they have been joined by a disaffected Hindu Rajah, who has brought with him thousands of armed men. The accounts of their destructive proceedings which have already reached us are truly appalling; and we are trembling lest still worse may soon reach us. It really looks as if judgments as sore as the plagues of Egypt were let loose on this devoted land. Already has the sword, one of God's great plagues, been let loose upon it; and already there are ominous forebodings of a famine; and if a famine, then the pestilence!

Meanwhile, we cannot be too grateful to God for our exemption in Calcutta from actual outbreak. There has been no end of alarm and panic. For some time the authorities looked on with something like infatuated blindness and indifference. At last, they have been fairly aroused. The discovery of plot after plot, for a general rise of the natives and massacre of the Europeans,—the recently detected design of sixty sworn desperadoes to enter Fort-William by scaling ladders in the night; murder the guards, and rescue the ex-King of Oude,—the ascertained fact that, within the last two months, tens of thousands of muskets and other arms have been sold to Mohammedans and other natives,—the presentation of the Grand Jury, and a memorial from the Christian inhabitants, imploring the Government to disarm the native population,—these and many others circumstances combined, at last roused our authorities to action. And as on Saturday last commenced the Mohammedan festival of the *Bakra Eed*, to last for three days, strong parties of British troops, with picquets of volunteers, were posted all over the town. We had forty British soldiers in Cornwallis Square, who found quarters in our old institution, while the officer in command was our guest. In

the Mohammedan quarter some cannon were also planted. The preparations were so complete, that any attempt at a successful rise was felt to be impracticable; and so, by God's great goodness, the festival has passed over without disturbance or bloodshed. The *Mohurrum* is approaching; and to it all are looking with gloomy apprehensions. But our trust is in the Lord, who hitherto has so wonderfully interposed for our deliverance.

August 8.—To-day our mail closes, and it is lamentable to think that the curtain of our calamities has not yet begun fairly to rise. At the conclusion of my letter by the last mail, I stated that a gloom of hope flashed upon us from General Havelock's distinguished success in repeatedly defeating the rebels and reconquering Cawnpore. From that place the General proceeded to Bhitoor, the fortress of the arch-traitor Nene Sahib, distant about twelve miles, took it, dismantled it, and burned the palace. Thereafter, he crossed the Ganges at Cawnpore, for the relief of the small and sorely beleaguered garrison at Lucknow, which, since the fall of its heroic chief, Sir H. Lawrence, was known to be reduced to the greatest straits. The distance being about fifty miles, the General wished to push on rapidly, and, if possible, carry away all the survivors, leaving the reconquest of Oude till the cold season. After marching about twelve miles, his force—only about 1500 strong—fell in with a body of 13,000 rebels, strongly posted in a walled village, with swamps on either side. After a sharp encounter, the enemy was routed with the loss of fifteen brass guns. The General then pushed forward, but without tents, and with little baggage. As he advanced, this being the height of the rainy season, the whole country was found under water. Exposure to the sun and rain, the want of shelter and proper food, soon began to produce the usual effects. Fever, dysentery, cholera, broke out, committing such fearful ravages on his little force, and that, too, in the face of an enemy outnumbering them tenfold, that the General was compelled to halt in his triumphant progress. And the fear now is that he must fall back on Cawnpore, and leave the Lucknow garrison to its dismal fate. Many, however, are still sanguine that he will be able to push on—his men being inspired with almost superhuman energy, awakened by the brutal atrocities which have been perpetrated by the mutineers and their fiendish associates. Let us trust and pray that this more sanguine expectation of the success of general Havelock's small but intrepid force may be fully realized.

Meanwhile, we have every reason to fear that the city of Agra has fallen into the hands of the mutineers. The Governor, with the British and Christian inhabitants generally, have retired into the fort, built by the great Akbar, where they can hold out for some time. All the bungalows in the cantonments and civil lines have been plundered and destroyed; while the city itself has been mercilessly ravaged. Still, our trust is in the Lord. The pride and arrogance of our people and nation needed to be humbled. And if, as a people and nation, we do return to the Lord with lowly, broken, and contrite spirits, He who is ever merciful and gracious may withdraw the strokes of his sore indignation.

Amid our personal sorrows and horror at the barbarities of the misguided sepoys and their allies, we, as Christians, have much need to watch our own spirits, lest the longing for retribution may swallow up the feeling of mercy. Already we begin to perceive here a recoil and re-action against the natives generally. But, as Christians, ought we not to lay it to heart, that the men who have been guilty of such outrages against humanity have been so just because they never, never came under the regenerating, softening, melting influences of the gospel of grace and salvation? And their diabolical conduct, instead of being an argument against further labour and lib-

erality in attempting to evangelize this land, ought to furnish one of the most powerful arguments in favour of enhanced labour and liberality.—Yours ever affectionately,

ALEXANDER DUFF.

[Another letter from Dr. Duff, bringing the intelligence down to the 22nd of August, has appeared in the *Edinburgh Witness*. Sir Colin Campbell had arrived, but no troops had reached Calcutta.—Editor.]

VIEWS OF AMERICAN CHRISTIANS ON TROUBLES IN INDIA.

It is important that the serious troubles between the native soldiers and the British in India should be rightly understood. To know the causes of these outbreaks may not be of much use in the suppression of the present mutiny, but it may go far to prevent the recurrence of similar tragedies. The revolted soldiers must be put down. All the interests of humanity and civilization, of the Hindus as well as of their Western rulers, require this to be done, and at the earliest day possible. Whatever mistakes or faults may have marked the connection of England and India in former years, or may yet be uncorrected, the continuance of British rule nevertheless is now indispensable to the Hindus themselves. Without it there could not be, for many long years, any security to property or life among them, any incentive to improvement, any redress for grievances, anything, indeed, but anarchy of the worst kind. The preservation of British authority in that country is a necessity: while it is far more, for it is the chief earthly hope of the Christian civilization of the Hindus. This being the true issue, it would be lamentable, indeed, if the British should withdraw from India, and leave the natives to themselves. We may feel sure this will not be done. Reasons of state and of commerce, to say nothing of higher motives, will compel the maintenance of the English supremacy; and in order to this, the suppression of this widespread mutiny, let the cost of life and treasure be what it may.

Then will come the work of reconstruction—certainly, of the army; probably, of the government itself, in important particulars. We express no opinion here on these subjects, and refer to them only as connected with the work of Christian missions. Here we perceive some signs of danger. There are not wanting those who would expel the missionaries; while others in greater number would place them under restrictions. How to deal with the missionary element in India, is a question which must be considered by public men, and which already awakens attention. Let the impression be created that these Sepoy mutinies are attributable to missionary or even to Christian agencies, and many persons will be ready to repress these agencies.

Were this the true cause, indeed, it would be the part of wisdom to accept it, and to shape the future policy of the British Government in India under the guidance of so great a power as that of Christianity. Even worldly men might see in this the ultimate safety and glory of the empire. But as friends of missions, we cannot yet lay a good claim to this great power as moving the minds of men in India, and least of all as moving the minds of the sepoys in the Bengal Presidency—the most bigotted in caste, and the most ignorant of Christianity among all the Hindus. The opinion that the natives generally are afraid of being forced to become Christians, or that the native soldiers hate Christianity presupposes a wide diffusion of Christian truth in the land—far wider, in fact, than any known proofs warrant us to believe. This opinion would awaken in missionaries the hope of a harvest