

THE MISSIONARY HERALD.

REPORT.

WITH gratitude to Him whose servants they are, and much encouraged by the events of the past year, your Committee submit to the subscribers of the Baptist Missionary Society their Sixty-Second Annual Report.

THE MISSIONARIES.

Various changes have taken place amongst the brethren with whom it is their privilege to co-operate in endeavour to extend the kingdom of the Lord our Saviour. One has died. For the long period of forty-seven years, the Rev. W. Robinson, the oldest missionary of the Society, laboured among the heathen. Nearly the last sermon of the eminent Chamberlain, previous to his departure for the east, was preached at Mr. Robinson's baptism; and among those who assisted at his ordination to missionary service occur the revered names of Fuller, Sutcliffe, and Coles of Bourton. His first Bengali sermon was preached in Calcutta. Four times he attempted to carry the gospel to Bootan. Next in Java and Bencoolen he proclaimed the word of life, where many soldiers and a few natives were brought to the knowledge of Christ. Tracts, hymns, and, above all, the word of God, were published through his exertions in the Malay tongue. Driven from the Archipelago by the Dutch power, he became the pastor of Lall Bazar church in Calcutta, to which large additions were continually made during the thirteen years of his ministry. His last scene of labour was Dacca, where, for fifteen years, he faithfully testified to the heathen the grace of God. With a firm faith in Jesus, he fell asleep in the seventieth year of his age. But while the Committee recall the long-trying services of this faithful missionary, they have also seen with grief their own number deprived of one of its oldest members. A companion of the founders of the mission, wise in counsel, pre-eminently urbane and Christian in spirit, the Rev. Dr. Cox has been summoned from among us to rejoin the friends of earlier days in the presence of the Lamb.* Thus, at home and abroad, the great reaper death hath gathered ripened sheaves into the garner of the Lord. Two missionaries, the Revs. J. Wenger and D. J. East have parted with beloved wives. Others have laid in the grave children, their delight and joy in a heathen land. The debilitating effects of residence in a tropical clime have constrained, during the year, a brief visit to this country by the Rev. H. Capern; and the Committee learn with regret that, from the same cause, the Revs. T. Phillips of Muttra and J. Makepeace of Agra are on their homeward way; the last to return no more to a work he entered upon with fervent zeal, and abandons with deep regret.

These deductions from the strength of the mission have however been more than met. In the autumn of last year the Rev. C. Carter arrived in Ceylon, and the Rev. H. P. Cassidy at Bombay, while the vacancy at Dacca has been

* See Resolution of the Committee on the decease of Dr. Cox.

speedily supplied by the entrance on mission work of Mr. Robert Robinson, a son of the lamented missionary whose decease is recorded above. In pursuance of the plan for augmenting the mission in India, three brethren have been engaged in this country, the Rev. J. Gregson, pastor of the baptist church at Beverley, Mr. J. H. Anderson of Stepney College, and Mr. T. Martin of Bristol. These brethren are appointed, and in a few weeks will proceed, to Benares, Jessore, and Barisal. The Committee have also had the pleasure of accepting the services of the Rev. L. F. Kalberer for the mission at Patna; and the African mission is about to receive an accession of strength, in the approaching departure for Fernando Po of the Rev. J. Diboll, recently of Holt, in Norfolk.

THE WORK.

The energies of the missionaries are directed into three principal channels, in order to diffuse among the heathen the knowledge of the gospel of Christ. Subordinate measures are not overlooked, the social well-being of the people is not unthought of; but your missionaries more especially strive, by the education of the young, the translation of the scriptures, and by preaching, to overthrow the false systems of religion and idol-worship, which exist in the countries of their adoption, and to lead the ignorant and depraved idolater, the deluded papist and Mohammedan, to a purer faith, and to the enjoyment of that hope "which maketh not ashamed" in the day when God shall judge the quick and the dead.

SCHOOLS IN THE WEST INDIES.

Whatever may be the relative value of schools in any scheme of evangelization, there can be no question that they are most important auxiliaries. Whether established among a civilized heathen people, or in regions in which the inhabitants are scarcely removed from the lowest forms of savage life, schools, conducted by Christian men on Christian principles, are alike conducive to the elevation of the people, and to the spread and reception of the gospel. For even when in youth true conversion of heart is not secured, there is an enlightened appreciation of the truths of Christianity, the sacred page can be perused, and a powerful influence brought to bear on the processes of civilization. If, therefore, in the missions of the Society, the formation and maintenance of schools have not been held of primary importance, yet the missionaries have in almost all cases established them, making them subservient to their chief end—the turning of sinners to God. Among the churches and congregations of the Bahamas, but few day-schools at present exist; the instruction of the young is carried on chiefly in the sabbath school. From these nurseries many, from year to year, are received into the fellowship of the church. Yet the Committee would gladly possess the means of imparting a wider range of instruction, and feel that the stability of the numerous churches in these islands, must, in a great measure, ultimately depend on the increased knowledge of the people, and the attainment of the means of education which they are too poor to provide for themselves. The kind assistance of the Society of Friends has done much to supply the required means for our mission in Trinidad, and also for the formation of a boys' school in Jacmel, which

the misconduct of the teacher has for a time interrupted. One pleasing feature of all these schools is the numerous band of native helpers, who, on the Lord's day, cheerfully give their time to instruction. If secular knowledge is beyond their reach, the youth have, at the least, imparted to them a large amount of that knowledge which saves the soul, and which at the same time fosters the development of the intellectual powers.

The day school, existing in the Haiti mission, has been exceedingly useful. It has rendered the labours of the missionary more effective, and enabled him to secure the goodwill of numbers of persons whose children have been placed under his care, and even for a time the countenance of the emperor himself. Prejudice has been allayed, and jealousy disarmed. The coloured people of this beautiful island have ceased to dread the white man in their midst, or to fear foreign aggression on their cherished independence. The evangelistic plans of the missionary have thus been facilitated, while many of the scholars have put on Christ. The two pious instructors of the hundred and ten children attending the school, were formerly pupils within its walls.

SCHOOLS IN AFRICA.

Still more important must schools be among the uncivilized tribes of Western Africa. Here both heart and mind need the invigorating stimulant of knowledge. The very first rudiments of civilization have to be imparted. Your missionaries must not only provide instructors, but reduce to form unwritten dialects and tongues, invent or apply an alphabet, write and print elementary books, and bring all classes of the population, both young and old, married and single, under the preceptor's care. Mr. Saker has, therefore, been compelled to add to his many other labours, that of the preparation of lesson books; and the people intermingle with the toils of the plantation and brickfield, the diligent study of the forms and elements of speech.

SCHOOLS IN THE EAST.

The attention of the Committee has, however, more particularly been called to the necessities of the schools attached to the stations in the East. These schools are numerous and numerously attended, both in India and Ceylon. In Ceylon there are not fewer than thirty-three schools, attended by upwards of a thousand children. Throughout India there has arisen an intense anxiety among the natives, to become acquainted with the literature and language of the people who hold them in subjection. In some parts indigenous schools have sprung up of their own accord. The want of books of instruction is so great, that the missionary has found the scriptures and tracts he has distributed used as class books in heathen schools, displacing the vile and polluting trash which the shastres and legends of the gods present. The scientific and literary instruction imparted in the government schools, combined in missionary schools with instruction in Christianity, has, doubtless, largely contributed to that awakening of the native mind which is everywhere apparent. Multitudes of youth, in the great cities which are the centres of government, openly deride the idolatry of their forefathers. Hindoos, rigid adherents to the gods, deeply grieve over this. With bigoted resolve to

withstand the flood of innovation, and to preserve their children uncontaminated from the presence and touch of Mohammedan or Christian children, whom they must meet with in the government colleges, they have recently established an institution, in which European science and knowledge will be taught, in union with their mythological dreams and pantheistic philosophy; most surely a failure, if they hope thereby to retain their hold on the minds of the youth of India. Hindooism and western science cannot coalesce. Hindooism must perish in the strife. But there is danger—great danger—lest the schools of the government, now in operation or in contemplation, divested as they must be of every decided Christian feature, should result in a cold, heartless, sneering scepticism. It is more than ever incumbent on Christian men to seize the opportunity, and baptize Hindoo education in the spirit of holiness and Christian truth.

The rooting and permanent abode of Christianity among the people, is also to a large extent dependent on the education afforded to the rising Christian community. It is necessary for the propagation of the gospel that it should be professed by instructed men, able to meet the cavils of the objector, the subtle arguments of the Brahmin, or the bold affirmation of the Mohammedan impostor. All the weapons that antiquity or modern infidelity can present, are unsparingly used in the mighty conflict now going on on the plains of Hindostan, and must be met by the sharper weapons of the divine word, wielded by men whose hearts and minds have both been cultivated in their use.

FEMALE EDUCATION IN INDIA.

Nor must the education of the females of India be overlooked, if we would destroy the pollutions and vices of Hindoo social life. It is contrary to the notions and precepts of Hindooism to give instruction to women. Previous to the efforts made by the missionaries of our society in 1819, it was a thing wholly unheard of. The efforts then made have never altogether ceased. The subject has attracted the attention of other Christians; but the progress made has been exceedingly slow. The number of females receiving instruction throughout India, is most lamentably disproportionate, either to the population or to the number of males under daily tuition. Among the fifteen million females of Bengal, certainly not more than two thousand receive any kind of education whatever. Native prejudice against female education runs high. Nothing is to be hoped for from the followers of the gods. Some think that the woman who learns to read will speedily become a widow, the most pitiable class of Indian society. Others say, education will make their wives and female children too independent. Nor has government done anything in this direction. Female infanticide has been put down, and the flames of the Sutteé no longer glare in the midnight sky; but in the education of the native female, the government has shown no interest. It rests with the philanthropy of the Christian church to give this needed boon.

SCHOOLS AND TEACHERS.

At several of the stations schools for girls exist. At Chitoura, Agra, Benares, Serampore, there are small but efficient schools. But the most interesting

female schools of the society are in connection with the Barisal mission. Not only are children instructed, and a flourishing boarding school carried on, lately under the care of Mrs. Sale, but 150 of the adult women, belonging to the Christian communities at the various stations, divided into six schools, are either able to read the word of God, or are being daily instructed in it, and ordinary household work.

Of day schools, the largest and most extensive are the schools and classes connected with Serampore College. Some 600 youth receive instruction in their vernacular tongue, or in English. Flourishing schools also exist at Benares, at Agra, and some other places. The great want, however, is suitable instructors. Native Christian teachers of ability and skill, are hard to find. And to resort to heathen pundits is productive of many inconveniences. To this subject the Committee have given much attention, and after prolonged deliberation have resolved to form a Normal school, under the care of a European teacher. It is further proposed to avail ourselves of the advantages presented by the college at Serampore, in its ample accommodation and numerous schools, for establishing this institution, in which may be trained a number of teachers for the vernacular schools of the mission. The Committee are also most desirous to take their part in female education, and propose to establish a boarding school for girls at Intally, in which female teachers may be trained. They have accepted with much pleasure the very kind offer of the Committee of the Society for the Promotion of Female Education in the East, to support a lady every way qualified for this important sphere.

In order that this effort may not interfere with the general funds of the society, and at the same time to give its support a wider range, the Committee propose the formation of a special fund, to be called The School Fund, from which the expenses attending the normal school, and other schools of the society may be defrayed. They earnestly commend this object to the generous support of the friends of the society in general, and of education in particular.

The Committee have also received with great pleasure a proposal, emanating from the President and Committee of Calabar Theological Institution, Jamaica, to found a normal school on a broad and unsectarian basis in its grounds. It is not proposed to connect this training school with the society, but to seek for its support among the friends of negro advancement generally. The attempt deserves, and it is earnestly hoped that it will have, the warmest encouragement. It is in this direction that the most beneficial efforts can be made for the elevation of the emancipated people of Jamaica. Very much may thus be done for their social benefit, without interfering with that self-reliant spirit it is of so much importance to cherish and maintain.

TRANSLATION AND CIRCULATION OF THE SCRIPTURES.

In this department of missionary labour, satisfactory progress has been made during the last year. The pure word of God, fully translated, has been placed in the hands of multitudes, and many have been made wise unto life eternal. To the American Bible Union the missionaries in Trinidad and St. Domingo are indebted for a considerable grant of their revised edition of the New Testament in Spanish, the language generally spoken in the sphere of their exertions. It is also with no small pleasure your Committee learn that the Armenian New

Testament, printed at the mission press in Calcutta, under the care of our venerable friend, Mr. Carapeit Aratoon, has been rendered very conducive to the spread of evangelical religion among the Armenians of Turkey. Five hundred copies were sent to a missionary in Constantinople, the Rev. J. S. Everett. At the date of his letter in November last, 300 copies had been distributed. Being the only reference Testament in the Armenian language, it was sought for by many, even by some Christian Armenians, who do not understand the Armenian language, in the region of Aintab, in Syria. "It has done a good work," says the missionary; "it was principally distributed during the time of persecution, and some have been sent to all places where there has been any inquiry after the truth; and it has been blessed." It is gratifying to learn that in Turkey prejudice against protestants is declining. In Old Armenia the people are hungering and thirsting for scriptural knowledge. Little bands of true believers exist in many places, spreading by their example and by books the knowledge of our Lord and Saviour, and their fruit is beginning to appear.

It is also pleasant to record an example of long continued and apparently unsuccessful labour, in the end fully rewarded. A former missionary of the Society, the Rev. G. Bruckner, still continues to reside in Java, and, in his declining days, has the felicity of seeing spring up around him a large harvest as the produce of his years of toil, chiefly the result of the perusal of tracts and scriptures, in the preparation of which he has for years a long time engaged. "Some thirty years ago," he says, "when I first came to this island, there was not one single Javanese who was a Christian; now there are upwards of one thousand of them. The work is still going on progressively." Let not the Lord's servants be weary in well-doing. In due season they reap, if they faint not.

At the press in Calcutta, the completed Bengali version of the Old and New Testament has been printed in large numbers, and widely distributed in the itinerary journeys of the brethren during the last and present cold season. The greatest eagerness is often displayed by the people to possess copies of some portion of the word of God, and from close observation the missionaries are convinced they are generally read with diligence, and often with spiritual profit. The scriptural knowledge of the people is frequently manifested by the frank confession, and by allusions made in the course of their visits to the subjects of the sacred record. Mr. Wenger has continued to devote much attention to the completion of the translation of the word of God in Sanscrit. A copy of the book of Job has reached your Committee. This they placed in the hands of H. H. Wilson, Esq., professor of Sanscrit in the University of Oxford, requesting him to give his opinion as to the fidelity and value of the version. The Committee are happy to report that the judgment of this very competent and learned Sanscrit scholar is highly favourable. In his opinion "it is very ably executed." The difficulty of producing a good translation into this remarkable language is greatly increased by the necessity of giving the version a versified form, in this respect following the form of the original Hebrew. We have every reason to expect that, when completed, this translation of the holy scriptures will be of great service among the highly educated Brahmins of Hindostan.

Mr. Allen of Ceylon is also just entering on a revision of the Singhalese version of the Old Testament, at the request of the Colombo Bible Society.

PROGRESS OF THE MISSIONS.

In nearly all the missions of the society considerable additions have been made to the churches, and in some the word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the church who in former years had fallen away. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the gospel is able to subdue the savage, to change his nature, and while blessing him with life eternal to elevate his entire character. At Clarence a deep and solemn feeling pervades all classes of the community. It appeared to the missionary as if every heart was impressed by the powers of the world to come. The society's mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbours in the word of God. The only mission which does not present these cheering indications of advancement is that of Ceylon. Candidates are numerous; but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion.

NATIVE CHURCHES.

During the year, two native churches have been constituted, independent of the Society—one in Ceylon, at Matura, and one in Calcutta. That at Matura is at present small; but the one in Calcutta consists of upwards of eighty members. Early in the year, Mr. James Silva, an assistant of our mission in Kandy, resigned his connection with the native church there, of which for some years he had been pastor. Pressed by a sense of duty, and by love to Christ and to souls, he settled at Matura, a former station of the Society, collected the scattered members, and re-formed the church, adding two to its number by baptism. He now acts as pastor and evangelist, and is supported by the contributions of those in attendance on his ministry. With respect to his relations to the Society, he says, "We cannot forget that once we were in heathenish darkness, without God and without hope in the world. Whilst in this state God, in boundless mercy, used the mission as an instrument in his hands, to bring us to the marvellous light of the gospel, and has nursed us in our infancy. And although we are now independent as a church, and do not receive any maintenance, that cannot dissolve our connexion, union, love, and gratitude to the Society. Under these considerations, we came to the conclusion to request you, when you write to the Committee, to offer our grateful thanks for the great and long-continued spiritual help we received from them, and our best wishes for the success of their efforts to win souls to Christ; and beg them to continue their prayers, counsel, and fostering care of us, for the permanent establishment of the blessings of the gospel amongst us."

Not less interesting is the formation of the native church in Calcutta, under the pastoral care of Goolzar Shah, one of the native preachers of the mission in that important centre of missionary operations. This church has been formed of the two native churches at Intally and Colingah, formerly under the care of the Revs. G. Pearce and J. Wenger. Previous to his departure for England, the duty of supporting their own ministry and the means of grace, was frequently urged upon his people by Mr. Pearce. This subsequently led to several meetings among the members of the two churches, and finally, with the sanction of the missionaries, to their union in one body, under the pastorate of four brethren, chosen from among themselves. For a few months difficulties were experienced. The relative duties of pastor and people had to be understood, and the interworkings of Christian affection among the various members of the body secured. Differences arose, and a few, not satisfied with the arrangements, finally left. Since then the utmost harmony has prevailed. "At present," says Mr. Lewis, "things wear a somewhat promising aspect. There is now peace in the church, and apparent satisfaction with the arrangement."

Thus has commenced a movement in the Eastern mission of the deepest interest. Its importance cannot be overrated, either on the progress or on the permanence of Christianity among the nations of the east. Missions in India have till now wanted that one crowning feature of success, and in the goodness of God at this particular juncture it has been afforded, both to encourage our faith and to stimulate our zeal. Let the gospel once become self-supporting in a land, let an indigenous ministry rise up from among the native communities, and we may cherish the confident hope of a speedy realization of our anticipations and prayers. Already the leaven works, and from our Barisal mission we receive the cheering information of the probable early independence of three of the churches in that promising field. From our esteemed missionary, Mr. Capern, we also continue to receive favourable reports of the working of the native pastorate among the churches of the Bahamas.

TRAINING OF A NATIVE MINISTRY.

Closely connected with the future welfare of the native churches, is the training of suitable men for the ministry amongst them. For India the plans of the Society are but as yet in their germ. A small class of theological students has been formed at Serampore College, under the care of Mr. Denham, which at the present time he is anxiously seeking to enlarge. It is most desirable also to give increased attention to the cultivation of the minds of the native preachers. Although, on the whole, effective as distributors of the word of life among their fellow countrymen, they need a more enlarged acquaintance with divine truth, in all its bearings on the spiritual welfare and condition of the people amongst whom they labour. In future years, this department will require the most anxious attention of your Committee. On the state of the Calabar Theological Institution, Jamaica, the Committee, are happy to report most favourably. During the past year seven students have enjoyed its advantages. Two, who have completed their studies, have become pastors of churches at Kettering, the favourite scene of the labours of William Knibb, and at Stacey Ville. The conduct and attainments of the students now in the college, have given the utmost satisfaction to their esteemed tutor, and

to the local committee charged with the general supervision and support of the Institution.

EVANGELISTIC LABOURS.

If now we turn from gains realized, to those labours from which may be anticipated the further enlargement of Christ's kingdom, and from whence may come the foretold triumphs of the cross, the whole field of operations is full of encouragement and promise. To pass by those localities, such as the islands which occupy the entrance of the Gulf of Mexico, the scenes of the labours of Messrs. Capern and Littlewood, where the population is well nigh wholly leavened with the truth, and large congregations are in the habit of regular attendance at the sanctuary, we find that large and increasing auditories are obtained in St. Domingo and Haiti. In the former the chapel is often crowded, and many, some through fear, others for want of room, hang without on the preacher's voice, crowding around the open doors and windows to hear the word of life. The effect of faithful labour is seen in the maledictions of the priests of Rome, in the denunciations uttered from papist altars and pulpits, in the active endeavour by the emissaries of antichrist to poison the mind of the authorities, and unsuccessfully to procure the exile of Christ's servant. In France too, the word of God arouses the wrath of man. The missionary has been exposed to the violent attack of the chief public print and organ of the church of Rome. Still the bible has spread; its sale has been continued; and by the authority of the *maire* himself introduced into the national school of Morlaix, as the reward of diligence. The faith and patience of the professed disciples of the Lord, amid severe trials, have had a beneficial effect on the public mind, and opened the way for a more extensive diffusion of gospel truth.

In Western Africa, the island of Fernando Po waits for the law of the Lord, while repeated messages from the interior of the continent reach the busy and flourishing station at Cameroons, entreating the overworked missionary to "come over and help them." In Ceylon, at eighty villages, beside the regular stations, the gospel is continually preached, your missionaries traversing the jungles, often wearied and hungry, collecting in homely cottages the scattered inhabitants, to instruct them by preaching, by catechizing, by familiar conversation in the things of God. Still more extensive have been the itineracies of your missionaries in India. During the past year a large portion of the area of Bengal has been covered with their untiring zeal. In the east and west, and in the centre districts of that densely peopled country, the missionaries have retraced the scenes of former visits, and proclaimed in many new places the word of God. Towns of tens of thousands of inhabitants have been visited for the first time by the heralds of the cross, while numberless fairs and bazars have echoed with the voices of them who publish good tidings of peace. In the north-west provinces, in the vicinity of Agra, some fifty villages are regularly visited by the native preachers. Muttra has been the scene of deeply interesting events. The missionary and his assistants in the beginning of the year commenced a system of daily preaching in the city, traversing every street from top to bottom, each day advancing a few yards till the whole city had been gone over. No little commotion and

stir shortly arose about this way. The Sahibs, it was said, had determined to conquer the whole city for Christ. Brahmin and Pundits anxiously came forth to defend the shrines of their gods. Overthrown in argument, resort was had to every species of annoyance, to deter the servants of Christ from pursuing their course. Shopkeepers swept the dust of their shops into their faces. The smoke of burning chillies was made to fill the air to choke their voice. Taunts and blasphemies were shouted in their ears. At length shoes and briks were hurled at them. Yet mercifully were the servants of God preserved. The adversaries of the truth were silenced, and the day that saw the first stone thrown, brought to the house of the missionary the first earnest inquirer. One object was gained. The attention of the people has been aroused. The word of the Lord has free course and is glorified in the Ephesus of Northern India.

INDICATIONS AND ANTICIPATIONS.

Deeply affecting and stimulating are the remarks often addressed to the missionaries in their journeys. Near Agra a man steps forth from the crowd: "I have read," he says "the New Testament, and it is true, Jesus Christ is the Son of God." In Rajshaye, a Bairagi listens, deeply attentive, with many more, to the missionary discoursing on the love of Christ. He is asked if he has anything to say in reply: "Nothing," he says; "there is no reply to this; this is substantial truth." Anxious hearers crowd upon the missionary's steps. The word of God is placed in their hands: "What," say they, "are we to do with these books? You come and speak to us a few words and then go away, and we never more hear those words." Deeply grieved the missionary retires. He inquires of us, Are no more labourers forthcoming to reap the whitened fields? In the district of Tipperah your missionary visits a valley, the people of which are glad to hear of Christ. They say, "Your religion is good. Whilst there will be an end of our religion, yours will have no end, but will flourish and thrive more and more." In Mymensing, amid salaams and thanks, the hearers say, "We never heard such good and pure words; we are very glad you are come." Others say: "We never heard of this religion, but the words take hold on our hearts, and we will not forget them." On the way to the Baijnath mela the native preachers are welcomed in a certain village, all the men and women coming out to listen. The people are heard to say, at the close of the address, "All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him."

In not a few instances the hearer repeats the message, and bids his companions "come." In one place, says Mr. Morgan, on a recent tour, "I listened to an elderly man speaking to a group that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. 'You go,' said he, 'a long distance to bathe in the Ganges, but it is all in vain.'" In two places Mr. Smith hears that the people of themselves have regular Christian worship, that one man frequently engages in prayer, and reads the word of God to them, in secret, for fear of the punchayet, the village council. At Digneer, in the vicinity of Agra, an aged Zemindar hears the word and is convinced. With the assistance of the missionary, a chapel and school room

are built, regular services held, and some fifty persons profess their renunciation of idolatry. At another place, a Pundit goes about reading religious tracts and preaching against idolatry. Prophecies which may probably originate in the consciousness of the people themselves of the inherent weakness of their system, or in that dim light which wanderers in desert regions discern preceding the dawn, but spreading from one knows not what quarter of the sky, are muttered among the people, or openly addressed to the missionary. A brahmin, for instance, will say, "The kali yug is soon at an end, and then we shall all become Christians." Another will reply to the urgent appeal, at once to give up idolatry for the gospel, "There is still some delay till this yug (time) has ended. You must have a little more patience, and then your preaching and giving of books will have an effect upon us." Before crowds of people others will say :— "Your religion will finally triumph ; our Shastres predict this ; but there is still some delay."

Never, says one of the missionaries, reporting these incidents, was the gospel listened to with more attention. "It is impossible," says Mr. Morgan, of Howrah, with reference to a recent tour in the Hooghley and Midnapore districts, "to describe in a brief report the exciting scenes that I have witnessed in large towns. I have been treated with kindness. The most respectable Pundits have visited me in my humble lodgings. Numerous questions asked, and interesting conversations carried on till ten o'clock at night. The people are convinced that idolatry cannot stand much longer. Temples are falling into ruins, and Brahmins are sinking into poverty. Indigenous schools are springing up in all directions. I have found the scriptures distributed by me last year daily read in the schools. Women have thrown aside their fear, and implored books for men, children, and grandchildren. I have preached on the platform of temples, and Juggernath's car has been my place for the distribution of the scriptures."

THE FUNDS.

It now only remains for the Committee to advert to the present financial position of the society.

It will be remembered that at the last annual meeting "An old friend" of the society authorized one of the Secretaries to state, that he would give a donation of the balance, £1813 Os. 5d., then due to the Treasurers. By this truly generous gift the Society was freed from debt, and an encumbrance which had weighed very heavily upon it for nine years, and necessarily prevented any enlargement of its operations, was happily removed. Surely this was a token for good, and a great encouragement to proceed with their proposed scheme for the enlargement and consolidation of the mission in India.

Your Committee very naturally watched the progress of the financial returns month by month, the more that it was feared the increased cost of all the articles of subsistence would materially affect the ability of a large number of their friends to give their usual donations, to say nothing of the increase necessary to carry out their plans. To their great surprise and pleasure, month by month during the year, there was a steady increase, except in January ; but in February an increase again occurred, and what was deficient in the previous month was more than supplied.

It is well known that most religious societies receive a very large portion of their income in the last month of the financial year. It was apprehended by the officers, that the receipts in March of the present year would hardly come up to those of March in the preceding year. But contrary to expectation each day brought a large supply. And the Committee have now to report, with deep thankfulness to Him who hath opened the hearts of His people, that the total receipts for the year amount to £24,759 12s. 9d., being £6,330 16s. 4d. in advance of the year 1853. The receipts for general purposes amount to £20,879 3s. 7d.; an increase of £5,764 19s. 10d. The balance in favour of the Society, and in the hands of the Treasurers, is £1,208 7s. 6d.

It is now to be shown how much of this excess of income for General Purposes over the income of 1853, may be regarded as an increase, which may be reckoned upon as likely to continue. The donation to liquidate the debt, £1,813 0s. 5d., and donations specially for India, £2,551 12s. 9d., amounting together to £4,364 13s. 2d. being deducted, there is left a clear substantial increase in the general collections and contributions of £1,400 6s. 8d.

If it be inquired from what sources this increase has arisen, it may truly be replied, that the information which has been given respecting India, and the reasons and grounds for the proposal to extend the mission in that important field, have awakened very general attention. The churches have been appealed to by their pastors. Suggestions for united and fervent prayer have been kindly received and acted upon, and organizations revived and strengthened. In some places where they did not exist, auxiliaries have been formed, and efforts made, and with an encouraging amount of success, to include in the various organizations, churches which had hitherto held aloof, or only assisted the funds at uncertain intervals.

CONCLUSION.

Whether, then, your Committee look on the results of past years of labour, on the manifest tokens of God's blessing which have been given to His servants, or to the present aspect and position of the great enterprise in which the church of Christ is engaged both at home and abroad, there is obviously the greatest encouragement patiently to continue, and not to faint—nay, every success, every demonstrated want cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. One only discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the church of Christ has yet to learn her dependence on the divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The Committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation: "Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to March 31, 1854.

Annual Subscriptions.		£ s. d.	Office box.....		£ s. d.	Hammersmith		£ s. d.	
Blgwood, Rev. J.	1	1	0	1	2	Harlington—	24	18	6
Bond, J. Nelson, Esq.	2	0	0	0	0	Collection	7	0	0
Bousfield, J. R., Esq.	1	1	0	0	0	Contributions, for	0	13	0
Burgess, J., Esq.	1	1	0	0	0	Native Preachers	0	13	0
Buris, C., Esq.	1	1	0	0	0	Do., Sunday School,	0	12	0
Carey, Rev. E.	1	1	0	0	0	for do.	0	12	0
Dallas, Mrs.	2	2	0	0	0	Islington, by Mrs. Barker—	2	16	6
Davis, Rev. E.	1	1	0	0	0	Contributions	2	16	6
Edger, Mrs.	1	1	0	0	0	Islington, Cross Street—	11	15	8
Edger, Miss	1	1	0	0	0	Contributions	11	15	8
Edwards, Mrs. E.	1	1	0	0	0	John Street—	136	2	11
Gingell, James, Esq.	1	1	0	0	0	Do., for India	19	7	8
Graham, Thomas, Esq.	1	1	0	0	0	Do., for Rev. H. P.	3	0	0
Gray, Dr. J. T.	0	10	6	0	0	Cassidy, Poomah	3	0	0
Green, Stephen, Esq.	2	2	0	0	0	Kennington, Charles Street—	1	1	11
Groser, Rev. W.	1	1	0	0	0	Contributions, Sun-	2	10	6
Gurney, Jos., Esq.	15	15	0	0	0	day School	3	12	6
Do., for India	10	10	0	0	0	Do., for India	1	11	6
Gurney, Thomas, Esq.	5	5	0	0	0	Do., Juvenile, for	3	12	6
Gurney, Mr. Thomas	1	1	0	0	0	Grand Pass School,	1	11	6
Hanson, Jos., Esq.	2	2	0	0	0	Ceylon	8	14	2
Harwood, J. U., Esq.	2	2	0	0	0	Lessness Heath—	0	15	0
Higham, Mr.	1	1	0	0	0	Collection	0	15	0
Holland, Mr.	1	1	0	0	0	Maze Pond—	42	3	1
Jackson, Hugh, Esq.	1	1	0	0	0	Contributions, balance	10	12	6
Johnson, Mr. George	0	10	6	0	0	New Park Street—	4	4	7
Johnson, Mr. W.	1	1	0	0	0	Contributions	2	5	6
Jones, Charles, Esq.	2	2	0	0	0	Do., Juvenile, for	16	11	4
Jones, J. M., Esq.	1	1	0	0	0	Native Boarding	7	10	0
Lushington, the Right						School, Colombo... ..	35	0	0
Hon. Dr. Stephen	3	3	0	0	0	Harvey, James, Esq.,	35	0	0
M. E.	2	2	0	0	0	for do.	35	0	0
Maliphant, Mr. G.	1	1	0	0	0	Pentonville—			
Martin, Mr. Thomas	1	1	0	0	0	Contributions, by			
Meredith, John, Esq.	1	1	0	0	0	Master J. P. Wel-			
Merrett, Mr. Thomas	1	1	0	0	0	ton			
Morrell, C., Esq.	2	2	0	0	0	Poplar, Cotton Street—			
Olney, Mr. Thomas	1	1	0	0	0	Contributions			
Potter, Mrs.	1	1	0	0	0	26	3	10	
Russell, Miss	2	2	0	0	0	Less expenses	2	9	6
Smith, Eusebius, Esq.	1	1	0	0	0	23	14	4	
Smith, Miss Rebecca	1	1	0	0	0	Brixton Hill, Salem			
Steinkopf, Rev. Dr.	1	1	0	0	0	Chapel			
Stone, Mr.	1	1	0	0	0	30	0	0	
Thomson, Miss	1	1	0	0	0	Camberwell—			
Trestrail, Rev. F.	2	2	0	0	0	Contributions			
Underhill, E. B., Esq.	3	3	0	0	0	Do., for India			
Vines, Caleb, Esq.	5	5	0	0	0	Do., Drawing Room			
Walkden, Mr. John	1	1	0	0	0	Society, Crawford			
Walters, Stephen, Esq.	1	1	0	0	0	Street, Sunday			
Wheeler, Mr. D.	1	1	0	0	0	School, by Mr.			
						Dickes, for Italy			
						11	11	9	
						194	14	6	
						Acknowledged before	94	7	1
						100	7	5	
						Devonshire Square—			
						Contributions			
						Do., for Female			
						Education in			
						India			
						Do., for Native			
						Preachers			
						2	11	11	
						Eagle Street—			
						Contributions			
						Do., Sunday School,			
						by Y. M. M. A., for			
						Schools			
						2	2	1	
						Hackney—			
						Contributions			
						21	6	10	
						30	3	6	
						Less expenses			
						31	12	3	

Donations.

An Old Friend to the Mission, for Debt	1813	0	5
Anclay, Mr.	0	10	0
Bible Translation Society, for Translations	350	0	0
Bora's Mission School, box	0	14	4
C. Y., for Jamaica Theological Institution	30	0	0
Cartwright, R., Esq., for India	50	0	0
Green, The Misses, for Contributions, for Native Preachers	1	0	0
Henwood, Rev. O., Plymouth, for Haiti School Rooms	0	5	0
Howard, Robert, Esq., for Haiti School Rooms	5	0	0

	£	s.	d.
Harlow—			
Collection	6	14	0
Contributions	1	19	8
Do., Ladies' Auxillary	12	8	6
Do., Sunday School, by Y. M. M. A., for Mrs. Fowler, Bahamas	0	15	10
Ilford—			
Contributions, by Mrs. W. Rose	4	4	0
Loughton—			
Collection	7	11	2
Contributions	1	3	2
Do., for Native Preachers	4	0	4
Rayleigh—			
Collection	2	16	0
Contributions	5	4	0
Saffron Walden	23	0	0
GLOUCESTERSHIRE.			
Cheltenham, King Street—			
Collection	12	15	9
Contributions	1	11	9
Do., for India	6	5	0
Cheltenham, Salem Chapel—			
Collections	21	5	3
Contributions	8	9	10
Do., Sunday School Association	9	13	1
	39	8	2
Less expenses	3	9	0
	35	19	2
Chipping Sodbury—			
Collection	1	7	0
Contributions	2	3	6
Do., for Native Preachers	0	18	0
Lydney—			
Contribution	2	2	0
Do., for India	8	8	0
Do., Sunday School	6	10	0
EAST GLOUCESTERSHIRE AUXILIARY—			
Proceeds of Lectures at Arlington, Cirencester, and Fairford	1	15	10
Arlington—			
Collection	1	4	10
Contributions	3	8	3
Do., Sunday School	1	5	11
Bourton on the Water—			
Collection	1	12	7
Contributions	9	19	10
Barford—			
Collection	0	19	4
Contributions	2	11	4
Proceeds of Tea Meeting	0	16	9
Cutsdean—			
Collection	0	13	6
Do., Ford	0	3	2
Do., Kointon	0	6	0
Do., Upper Guiting	0	9	2
Do., Stanton	0	3	0
Contributions, do.	0	8	2
Fairford—			
Collection	1	12	6
Contributions	3	9	0
Maisey Hampton—			
Collection	0	17	6
Contributions	0	16	10
Do., Sunday School	0	18	1
Naunton and Guiting ... Contribution, for India	7	17	8
	2	15	0

	£	s.	d.
Stow on the Wold—			
Collection	2	0	8
Contributions	0	10	2
Do., for Native Preachers	0	19	6
Do., Sunday School	0	12	3
Winchcomb—			
Collection	2	2	0
Contributions	0	17	4
	51	6	0
Acknowledged before and expenses	26	6	0
	25	0	0
HAMPSHIRE.			
Beaulieu—			
Contribution	10	10	0
Do., for Native Preachers	6	0	0
Lockerley	1	13	9
Lymington—			
Contribution	5	5	0
Portsmouth, Portsea, and Gosport Auxiliary—			
Collection, Annual Meeting, St. Paul's Square	6	7	1
Contributions	17	0	0
Do., for India	5	0	0
Ebenezer—			
Collection	4	2	3
Contributions, Juvenile	1	0	0
Forton—			
Collection	3	0	0
Kent Street—			
Collection	6	11	7
Contributions	6	16	3
Do., Sun. School	0	16	7
Landport—			
Collection	3	14	6
Contributions	0	11	3
Do., Sun. School	1	0	1
St. Paul's Square—			
Collection	4	15	0
Sunday School	0	17	6
	61	12	1
Less expenses	1	13	6
	59	18	7
Southampton, East Street—			
Collection	2	16	0
Do., Public Meeting	4	11	0
Contributions	2	5	6
	9	12	6
Less expenses	1	1	0
	8	11	6
Southampton, Portland Chapel	16	0	0
Whitchurch—			
Collections	4	10	6
Contributions	2	18	6
	7	9	0
Less district expenses	0	10	0
	6	19	0
HEREFORDSHIRE.			
Kington	5	0	0
Peterchurch	8	2	6

	£	s.	d.
HERTFORDSHIRE.			
Hemel Hempstead—			
Collections	6	3	0
Contributions	7	17	4
Do., Juvenile	0	10	8
	14	10	0
Less expenses	0	10	0
	14	1	0
Watford—			
Collection	10	13	0
Contributions	18	5	8
	28	18	8
Acknowledged before	8	16	0
	20	2	8
HUNTINGDONSHIRE.			
Bluntham—			
Contributions	11	6	11
KENT.			
Birchington—			
Collections	3	13	0
Contributions	0	9	3
	4	2	3
Less expenses	0	4	3
	3	18	0
Broadstairs—			
Collections	2	13	8
Contributions	9	2	4
Do., Bible Class	0	15	0
Do., Sunday School	0	3	4
	12	14	4
Less expenses	0	6	4
	12	8	0
Canterbury—			
Contributions	13	10	11
Do., Juvenile	32	19	2
Do., Sunday School	0	9	1
Do., for India	8	10	0
	55	9	2
Less expenses, 2 years	1	9	2
	54	0	0
Chatham, by Mr. Jos. Acworth—			
Contribution	1	1	0
Do., for Native Preachers	1	3	0
Faversham—			
Contributions, by Mr. Kesson	2	12	3
Lee—			
Contributions	4	4	7
Lewisham Road—			
Contributions	15	9	0
Do., for India	15	0	0
Maidstone—			
Contributions	23	1	6
Do., for Translations	10	0	0
	33	1	6
Less expenses	0	11	6
	32	10	0

Margate—	£ s. d.	Manchester—	£ s. d.	Stanwick—	£ s. d.
Collections.....	10 16 8	Collection, Public		Collection (part)	1 1 6
Contributions	25 7 7	Meeting	17 14 7	Contributions	2 18 7
Do., Sunday School	1 1 4	Do., Juvenile ...	5 19 1	Do., for Native	
Do., for India	5 0 0	Contributions	327 13 6	Preachers	0 5 0
	42 5 7	Granby Row—		Do, Sunday School,	
Less expenses	0 19 0	Collection, &c.	2 17 0	for do.	0 7 6
	41 6 7	Great George Street, Salford—		Thrapstone—	
Ramsgate—		Collection	4 8 6	Collections (part)	4 0 9
Collections.....	9 11 2	Contributions, Juvo-		Contributions	14 19 3
Contributions	26 17 5	nile	5 2 6	Do., Sunday School,	
Do., Sunday Schools,		Grosvenor Street—		for Schools	2 3 2
for African Schools		Collection	12 18 9	Woodford—	
Proceeds of Tea Meet-		Union Chapel—		Collection	1 3 1
ing	1 4 1	Collection	102 8 2		43 1 6
	40 18 2	Contributions	2 2 0	Less expenses	0 10 11
Less expenses	0 18 2	Do., Congrega-			42 10 7
	40 0 0	tional & Juve-		Ketterling—	
St. Peter's—		nile Society ...		Contributions	13 18 4
Collection	3 10 0	Do., Sunday Sch.		Do., Sunday Schools	4 10 8
Contributions	5 11 2	York Street—			
	9 1 2	Collection	8 6 0		
Less expenses	0 3 6		529 10 8		
	8 17 8	Acknowledged before			
Staplehurst—		and expenses.....	414 14 0		
Contributions	5 1 6		114 16 8		
Woolwich, Queen Street—					
Collections.....	15 17 6				
Contributions	10 13 8				
	26 11 2				
Acknowledged before					
and expenses.....	10 14 6				
	15 16 8				
LANCASHIRE.					
Ashton under Lyne—					
Contributions	17 2 6				
Do. for Native					
Preachers	1 18 6				
Do, Juvenile and					
Sunday School, for					
Rev. C. Carter,					
Ceylon	3 7 6				
Bootle—					
Contributions	5 17 8				
Do., Juvenile and					
Sunday School ...	3 2 2				
Liverpool—					
Contributions.....	1 0 0				
Byrom Street—					
Sunday School, for					
Schools.....	2 5 0				
Great Crosshall Street—					
Contributions	9 3 3				
Pembroke Chapel—					
Bible Class, 2 years	2 0 0				

The acknowledgment of the remainder of the Contributions is unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALOUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.