

THE MISSIONARY HERALD.

SEVENTY-FIRST REPORT.

Through the lovingkindness of God, your Committee have reached the close of another year. If anxieties have pressed upon them from the diminution of their funds, through the distress which has overtaken certain portions of the country, they have been more than compensated by the continued growth of Christ's kingdom in the various fields of the Society's labours. With some exceptions, additions have been made to the church of God at the numerous stations occupied by its missionaries, while in other cases successful efforts have been made to extend the sphere of their influence, and to plant in new spots the banner of the Cross.

THE FINANCES.

For several years past the Committee have had the pleasure to report a steady increase in the Society's income, whereby they have been enabled to meet an expenditure, which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands, to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they have to inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the Treasurer, which the accounts about to be submitted will show. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them.

The entire income of the Society for the present year, from all sources, is £27,189 3s.; the expenditure £32,073 8s., being a difference of £4,884 5s. But as there was a balance in the Treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure, is reduced to £1,176 10s. 5d. As however the balance of 1862 is absorbed, and there is this debt besides, the Committee deem it right to enter into some explanations which are alike due to themselves and to their constituents, so that the real facts of the case may be known; and that the anxiety which will naturally arise may be prevented from running into an excess of apprehension. There were several receipts in 1862 which were exceptional; as, for instance, the compensation from the Spanish

government, the Indian famine fund, the Treasurer's contribution of half the expenses of the deputation to Jamaica, amounting together to nearly £2,400. If to these be added the late Mr. Robinson's donation of £3000, and the difference between the receipts in the two years, on account of the China fund, legacies, translations, and Indian stations, amounting to over £4,500, the decrease, in the present year, with every allowance that can be made on these variable items, is at once accounted for.

But as the General Purpose Fund, which consists mainly of the *regular* contributions to the Society from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the Committee submit a brief comparison in regard to it, between the years 1862 and 1863.

The total receipts for general purposes in 1862 were £23,703 11s. 11d. If we deduct the advances by the Press, the amount of legacies, and the extraordinary donations received that year, we have a total of £14,654 18s. 5d. The total receipts for the same account, this year, are, £20,777 2s. 11d. Having no extraordinary donations to report, the amount of legacies and the Press advances have alone to be deducted, which gives a total of £13,765 7s. 9d. The actual decrease, therefore, in the General Purpose Account is £889 10s. 8d. While in common with the friends of the Society, the Committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the Society's affairs. Indeed, they lay the accounts of the Society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made, will lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

It is not, perhaps, needful to enter on any discussion as to the probable causes of this diminution of the year's income. The unhappy civil war in America has greatly disturbed the commerce of the country, and the deep and almost unexampled distress of the masses of the working population in the manufacturing districts, borne with a fortitude and patience of which we have never before seen the like, and soothed and aided by the sympathy and benevolence of all classes of Her Majesty's subjects at home and abroad, and by the friends of liberty in the United States,—must have had some influence in producing this result. Hitherto the contributions from Lancashire have not fallen off to the extent which was anticipated; but the Committee cannot conceal their apprehension, founded on communications from well-informed friends, that this year the distress will deepen, while there will be less ability to meet it. For it is not simply the workpeople who suffer; that large class of traders who are mainly dependant on them as customers, and who, as a class, have been distinguished for their liberal support of religious institutions, are involved in the effects of this calamity. It will therefore be the duty of those on whom it does not so immediately fall, to exert themselves all the more, unless they would see a further augmentation of debt, and a curtailment of the Society's operations.

The Committee have to report a slight falling off in the fund for Native Preachers, which is almost wholly contributed by the young. But a fresh appeal to them, and to their teachers, who can powerfully influence their scholars, will doubtless effect a change in this respect. They have on the

other hand to report that the contributions to the Widows' and Orphans' Fund at the Lord's Table on the first Sabbath in the year, have exceeded those of all previous years, the amount received being £734 16s. 11d. The poorer churches still continue to manifest the greatest interest in this fund, and they support it proportionably the most freely; and it is especially gratifying to report that some of the more wealthy have done what might be expected of them. The receipts from the publications have been slightly augmented, which they trust indicates not simply an increased circulation, but an augmented interest in the operations of the Society, and the growing acceptableness of the information supplied. Of the Quarterly Herald, which is given to collectors for gratuitous distribution among their subscribers, nearly 4000 more copies have been supplied this year; and at scarcely any additional cost, since the suppression of illustrations in the Herald meets it; and they are thankful that no one has complained of the change.

In regard to the Expenditure, the Committee have no remarks to offer. It has varied little from that of last year, except in India. There the increase is considerable. But two new missionaries have been sent, and several have returned who were in England seeking renewed health, while several more have been obliged to leave their stations, hoping by a visit to England to recruit their exhausted energies. The passages to and fro are costly, but the presence of missionary brethren in this country is most useful. They awaken sympathy by their appeals, and stir up zeal; and by diffusing information which they alone can supply, they keep the churches alive to their duty. On the other hand these brethren carry back with them to their spheres of labour an affectionate remembrance of the christian intercourse, and the warm hospitality of the friends with whom they have associated. Thus the whole mission is cemented together in love; for even the native churches, when their missionaries return to them, are told how their brethren in England care for them, and pray for their prosperity,—communications which alike gratify their feelings, and encourage them to renewed activity and zeal.

The Committee now await the results of their appeal to the churches as presented in this report. They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the churches. All are too apt to forget their sole dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the Spirit of grace and truth, and of exciting a more simple earnest faith in the Divine promises, it will be a blessing not soon to be forgotten.

MOVEMENTS OF MISSIONARIES.

Of the new missionaries mentioned as engaged in the last report, the Revs. H. R. Pigott and F. W. Waldock have arrived at their stations in Ceylon; the Rev. J. Edwards has settled in India at Monghyr, and the Rev. W. Etherington at Meerut. The Rev. F. Laughton is now on his way to Chefoo in China, having sailed in November last, to supply the great loss experienced by the mission and the work of Christ, in the early decease of the Rev. J. C. Hall. Two young brethren are preparing to depart during the ensuing year, Mr. McMechan for China, and Mr. Allen for India. These additions do not, however, more than supply the vacancies which death has made. Besides the lamented death of Mr. Hall, the Calabar Institution has been bereft of its amiable normal-school tutor, Mr. Alexander Guuning, after only a brief period of fifteen months'

service. In this connection the Committee cannot altogether pass without notice the departure to his rest of Mr. Jabez Carey, the younger son of Dr. Carey, and for many years of his early life a fellow-labourer with them in India. Of late years he has acted as a deacon of the church in Lall Bazaar, Calcutta, by the members of which he was honoured and highly beloved. Thus one by one the links drop away connecting the present labourers with those by whom the mission was established. May a double portion of their spirit rest on their successors!

Personal affliction has sorely tried the patience and faith of several of the missionary brethren, constraining some to seek a restoration of health in their native land. Thus the Revs. G. Pearce, R. Smith and J. Allen have within the last few months arrived, and the Committee are daily expecting to see the Revs. C. Carter, of Ceylon, T. Evans, of Delhi, and J. Parsons, of Meerut. Mr. Smith, however, returns to Africa immediately, while of the brethren who were at home last year, the Revs. J. Wenger, F. L. Kalberer, F. Supper, and J. Anderson have resumed their work in their respective stations. The Rev. J. and Mrs. Sale will leave in the coming autumn.

Some few changes have also been made in the location of missionary brethren, of which brief mention may be made. The Rev. Joseph Gregson has been transferred to Agra. The Rev. George Rouse has joined Mr. Wenger in Calcutta, to aid him in the translations. The Rev. A. McKenna has left Dinagepore for Chittagong, to assist our aged brother Johannes. The acceptance of another missionary engagement at Lyons by the Rev. A. Monod, left a vacancy at Morlaix, which has been most suitably filled by the appointment of the Rev. V. Bouhon, constrained last year to leave Haiti on account of the failure of his health. This summary of changes the Committee close with the gratifying announcement of the expected return, in October next, of the Rev. James Smith to Delhi, his residence in Australia having completely restored his health. The time thus subtracted from missionary labour in India, has not been without benefit to the cause of Christ, as he has been permitted by the blessing of God to raise at Castlemaine a self-supporting church, and thus aided the spread of divine truth in that rapidly growing colony of the Southern Sea.

INDIA.

TRANSLATIONS.

On the arrival of the Rev. J. Wenger in Calcutta, he at once resumed the work of translating the Holy Scriptures, for which, by his attainments he is so eminently qualified. An edition of the Bengali New Testament being urgently required, was immediately put to press. An edition of the book of Genesis and the first half of Exodus has been completed, and also new editions of the Psalms and Proverbs. The final volume of the Sanscrit bible, commencing with Jeremiah, is preparing for the printer, which will complete that great monument of the erudition and perseverance of our missionary brethren. In accordance with the resolution of the Committee, Mr. Wenger has also made a commencement with the preparation of annotations on the New Testament in Bengali,—a work that is looked forward to with great impatience by our native brethren, and has long been sought after by the members of the native churches. In this connection may be mentioned as an interesting mark of progress among the native christians of Bengal, the appearance, from the Press of the Society, of a Scripture Text Book, in Bengali, the work of our estimable brother,

Goolzar Shah, the pastor of the church in South Colingah. It is intended to occupy the place of a concordance, the want of which has long been felt, but which, from the changing character of the Bengali text in the revised editions continually issuing from the Press, it has not hitherto been found practicable to prepare. As a help to the study of the Scriptures, this contribution of a native minister is invaluable.

Other translations are also in progress through the Press. Our venerable missionary the Rev. Andrew Leslie, has kindly undertaken to read the proofs of an edition of the New Testament in Hindustani, in the Arabic character. The carefully prepared version of the Scriptures into Hindi by the Rev. J. Parsons has proceeded as far as the epistle to the Ephesians. It is most satisfactory to the Committee to learn from independent and competent authority, that Mr. Parsons' translation is regarded as one of the best that has been given to the Indian churches, while our brother is held to be one of the ripest and ablest Hindi scholars among missionaries. The Committee further record with pleasure that the Calcutta auxiliary of the Bible Society continues largely to employ the Press of the Society, and to issue on their own responsibility large impressions of the Holy Scriptures in translations prepared by our missionaries. In this way the Bible Society has been furnished with its first complete edition of the entire Bible in Bengali, a copy of which it has presented to all pastors of regularly constituted Bengali churches. Also a revised edition of the Gospel of Luke, in the language of Nepaul, made by the Rev. W. Start, has been issued for the use of a people among whom but one missionary, the Rev. Mr. Niebel, has as yet ventured to labour.

As in former years the Committee have had to record the issue by their missionaries of collections of hymns for the use of the nascent Christian churches of India, so they have now the pleasure to mention the issue of a choral book, or volume of native tunes, adapted to the metres of the hymns, collected and with indefatigable labour noted by the Rev. Jno. Parsons of Benares.

GENERAL PROGRESS.

The mission of the Society in India has continued to have a large share in the deliberations of the Committee, and to this most important field by far the larger part of the funds are devoted. India has thus naturally attracted the chief of those additions made of late years to our missionary staff, and it is in this field that we must look for the most important triumphs of the church of Christ. These have indeed been long delayed. But numerous indications evidence the working of that divine leaven, whose early movements are shrouded in obscurity, and are apparent only by a general heaving of the mass in which it operates. So in India, no one can mistake the signs of a deep impression having been made on the long inert mass. From manifold causes, an impetus has been given to native thought, and on the whole an evident tendency created through the blessing of God, to regard the gospel of Christ as the religion of truth and salvation. Recent investigations by the Rev. Dr. Mullens show, that the advance in open adhesion to Christ during the last ten years has been very considerable, while a very great increase has taken place in the agencies in operation. These have specially been directed to new provinces, brought within these few years under British dominion. The Punjab, Oude, Rohilcund, Rajpootana, and the Central States, have attracted labourers from old or new societies, while a few have been added to the districts formerly occupied. Still the land is wide, the people are

multitudinous, and myriads yet wait for the law of Christ. Embracing all India in our view, nearly 900 churches have been established within the last ten years, and there have been gathered into the fold of Christ as hopeful converts to God thirteen thousand persons, making the entire membership of the christian church in India and Ceylon somewhat more than thirty-one thousand persons. The nominal Christian community has increased from one hundred and twelve thousand to one hundred and fifty three thousand individuals, an aggregate increase which should raise the hopes of the most despondent of India's regeneration. If we now confine our attention to Northern India, the more immediate field of the Society's labours, the progress has not been less gratifying. During the ten years there has been an increase of sixty-three European and of one hundred and fifty-six native missionaries, of which increase our Society has furnished eleven European and thirty-eight native brethren. Of the one hundred and four new churches established nineteen have been founded through the exertions of our own missionaries. The Society has now under its care in Northern India no fewer than sixty churches of Christ, gathered from among the heathen through the power of divine grace. The entire body of communicants in Northern India, of all denominations, consists of six thousand two hundred converts, one-fourth of whom are found in the communion of the churches connected with the Society. It thus appears that although each year may not present any large additions to the church of Christ, yet that in the course of years the progress is steady and large. The wave has never receded, but with gentle yet irresistible power it disintegrates the rocks it assails, and crumbles down almost imperceptibly, but with certain success, the land whose shores it laves.

ITINERARIES.

Of this onward, scarcely noticeable transitional state, the labours of the missionaries during the past year afford another illustration. There has been no intermission in their assaults on the strongholds of idolatry. With their usual diligence they have visited old scenes, or journeyed to new places, to deliver their message of love. Their preaching tours have covered a large surface, and they have spoken the word of life to many thousands of men. The general impression produced on the minds of the Committee by the perusal of their diaries, is, that while the Mohammedan part of the population still haughtily holds itself aloof from the Gospel, the Hindu listens with more respect and hopefulness, while everywhere there is found an increasing acquaintance with the Gospel, such as these itineraries may well be supposed to produce, and a deepening conviction that the days of Hinduism are numbered. The journals of the missionaries abound with examples,—a few may here be quoted.

In a tour to the north of Dacca, Mr. Bion and his native helper spent half a day at Malancha. A brahmin comes to the river side for conversation, "We have read your books" he says, "and we love to read them. They are the real true Shastres, and our idolatry is only show and nonsense. We have since we read your books forsaken many things, and only keep a little show of pujas (worship of idols) on account of our women and relatives. Pressed to forsake all for Christ, he adds, "True, we ought to do so, but what would become of our livelihood and our families; who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." The missionaries now cross the river to Futtnagar. The head man is absent, but fifteen men and women give them a hearty welcome. For some hours the conversation lasts, for they

speak freely, and to friends. One says, "We don't believe in Kali or any other idol, and yet somehow our Thakur (head man) manages to make us dread Kali, and we cannot get rid of our fear." "Be men," replies the missionary, "and if your Thakur again seeks to make you afraid of Kali, take her and smash her in pieces and see what she can do. If you have not courage, I will go with you and pound her to dust." To this they object; they acknowledge that they are weak and foolish; "You must have patience with us, do not give us up, visit us, and in the end we shall overcome all difficulties."

In Barisal Mr. Page reports that the number of persons throwing off caste, entering the chapels, and calling themselves Christians, continually augments. In one place he mentions sixty persons as breaking the trammels of caste. There is a decided stir among the heathen. A deputation comes to him from no less than eight villages at once, with a letter stating that these villagers are willing to embrace the Christian religion, if only protection against persecution can be afforded them. Thus, says Mr. Martin, "they feel, and the feeling is evidently growing upon them, that Christianity is the true and holy religion that will prevail. They may be deterred for awhile from openly embracing it by disinheritance and degradation from their social position; but threats cannot deter them from reading the Bible."

In the north-west our missionary, the Rev. J. Williams, mentions that in a visit to Jari thirty Brahmins, for nearly an hour, listened to his discourse about Jesus and the great salvation, some of them mournfully confessing that our religion was far better than theirs. At Calpee crowds followed the brethren. One evening while preaching Christ crucified, a poor grey-headed Hindoo melted under the Word. The tears trickled down his wrinkled cheeks. At the close he said, "Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that He is the true Saviour." At Barah a pundit told the missionaries that he had read the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of Divine truth; but dread of his family and relations hindered a public profession of his faith. "Though I believe," he said, "that the Bible is the true revealed Word of God, and the only guide to eternal happiness, yet I have not the courage to break my caste and expose myself to the frowns and ill treatment of my parents and my own family."

SECRET DISCIPLES.

But there is reason to believe that there are many who, though afraid to profess Christ openly, serve him in secret. Mr. Bion relates that after preaching in a village where several Brahmins very candidly discussed the merits of their Shastres, some of them accompanied him to his boat. Said one, "I have heard of this religion in Bikrampore. There are many Christians there who mind only your Shastres." Bikrampore lies to the north of Dacca, and has occasionally been visited by our missionary brethren. "I asked him," continues Mr. Bion, "what he meant, and said that I had often been in those parts, but had not met with any Christians. He said, 'Oh, they do not openly say so, but Christians they are, for I see them always reading your Bible together, and they argue like you with Hindus against their Shastres.' This was new to us, but it is another proof how much the knowledge of the Gospel is spreading, and that it is not a fruitless work to itinerate and distribute the Gospel liberally."

Of a similar nature are the cases related by the Rev. W. A. Hobbs, of two young Kulin Brahmins of the highest caste, by whom he was visited. After a long conversation with one he exclaimed, "This, this is the true religion, I cannot see any fault in it." For three days he stayed with the missionary, enduring many inward strugglings. His parents, he said, were dependent on him for support, and would curse him if he became a Christian. He wished almost he had no parents, for his own soul's sake. At last he took leave, blessing God that he had met with the missionary, and promising to inquire earnestly and carefully on his arrival in Calcutta. In the second case the missionary was sought out that the inquirer might gratify his desire to hear of the great salvation. "That you may understand my motives," said the youthful Brahmin, "I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus better than anybody, and I desire to know more about him that I may love him more. For this reason I am come to see you." For more than an hour he listened, his eyes often sparkling with joy as some new light dawned in his mind. He now begged the missionary to cease. He would go home and try to remember all that had been told him. "But," he added, "I have one favour to ask. Do grant it. I want to hear you pray. I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." They retired to pray. As the missionary ceased the youthful Brahmin began; but after a time his feelings overcame him, and he could pray no more. He left. At a subsequent visit he wished with a companion to be baptised, but when told of the sacrifices it involved he asked for delay, and went away.

CONVERSIONS.

But notwithstanding the persecutions which await the converts, and the many obstacles that beset the path of the sincere inquirer, there are many who face the hostility which the confession of Christ calls forth, and cheerfully take up the cross. Amid the defections which have taken place in Delhi, the missionaries have nevertheless been greatly cheered by the glorious work of grace which has appeared in others. The history of our native brother Subha Chund is an interesting illustration. It was in the streets of Delhi that he met with the Word of God. It impressed his heart, and he speedily resolved to put on Christ. On his return to his village, of which he is indeed the proprietor, he was cruelly persecuted; his wife forsook him, and his family and neighbours put him out of caste. For seven months he was constrained to live under a tree in one of his fields. Of all this he did not complain. "I suffer nothing," he said, "to what my Saviour did." At length his prayers were heard, and his endurance has been rewarded. His wife returned to his house. At first, by night, several of the villagers came to hear more of the Saviour of whom in the day-time he would speak to them in the streets and by the wayside. Insult did not turn him from his purpose. He returned a blessing for a curse, love for enmity. This divine, this living love, at length wrought its will, and on a recent visit to the village by the Rev. T. Evans, it was found that fifty families had become his friends, and had even willingly endured the loss of caste on account of their adherence to Subha Chund. One of his adversaries thus expressed his impression of the change that the Gospel had wrought in him, "Before, he was a rough rope of hemp, but now he is become a smooth silken cord." One man, an evident but

hesitating believer in Christ, said, "I have come to the cross, and I stand to consider whether I can carry it or not."

Another conversion of no little interest is that of one of the princes of the house of Delhi, Prince Mirza Feroze Shah. He is a nephew of the late king, and the only remaining member in Delhi of the great house of Timour, who can lay claim to pure royal blood. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He used to sit for hours together at the feet of our late missionary, the Rev. J. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation at the Court of Delhi. After Mr. Thompson's death he frequently sought conversation with our martyred native brother, Walayat Ali, and at the outbreak of the mutiny Walayat's wife and children found a temporary refuge in his house. Since then he has written a tract on the divinity of Christ, and endured much persecution from the Mohammedans. When asked by Mr. Evans if at the time of his acquaintance with Mr. Thompson he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him, nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month allowed me by the king." Led, we trust, by a Divine guide, Prince Mirza has at length declared himself on the Lord's side. One rich Moslem, connected by marriage with the late king, offered a bribe of one hundred rupees and ten rupees monthly to a native Christian, who is the husband of a granddaughter of the late king, if he would persuade Prince Mirza against becoming a Christian.

Not less interesting is the conversion of a man in the district of Backergunge from among the lowest ranks of the social scale. Long had Joy Kishto exercised his gift as a singer in the temples and at the festivals of the idol-gods of his native land. Wherever the praises of the wicked Krishna were to be sung, there assuredly would Joy Kishto appear. By and by he was attracted to the little chapel at Koligaon by the singing there. He listened. He came again and again. The tunes pleased him, but the sentiments of the hymns he could not understand. He entered the chapel. The narratives of the Old Testament interested him, and the preacher's explanations brought light into his mind. Then the sorrows and sufferings of Christ engrossed his attention. There was no narrative like this, he thought. At times he could think of nothing else. One day he went to a young native preacher who could write verses, and begged for a hymn on the death of Christ. "I have a tune for the hymn," he said. He obtained his wish, and was heard to sing scarcely anything else. He then sought another hymn, and on the same subject. Now Joy Kishto seemed happy, and never happier than when he was singing how Christ lived and died for us. His home became a place of prayer, and he sought to lead his wife to the Saviour. Brahmin and Mussulman found in him an ardent opponent, and on Mr. Page's arrival Joy Kishto joyfully presented himself openly to assume the profession of the Christian name.

Of a different character, but similarly illustrative of the power of the Gospel to subdue the heart of every variety of Hindu caste, are the conversions recorded by the Rev. R. Bion. A man called a Baul came in his wanderings to Jangalia. The Mahant (the head of a kind of college) there, who had hitherto been an adversary of the Gospel, was delighted to see this man with his long hair, small tinkling bells on his feet, and long necklace, with his poita, or Brahminical thread. He thought by the

means of this devotee of idols to drive the Christians of the village away. The Mahant then made over several houses to the Baul, called him his Guru (or religious teacher), and worshipped him. Curiosity brought the Baul into contact with the native converts. At first he argued with them. Then his visits became frequent and open, and it was apparent that some word of Divine truth had fastened on his heart. He shared his gifts of milk and sweetmeats with the Christians, and at length announced himself as ready to follow Christ. He cut off the long matted hair which hung down to his knees, divested himself of his silver ornaments, gave his necklace and poita to the missionary, and in the presence of numerous spectators, some of whom wept, was baptised. Soon after this the Mahant too became a changed and humbled man, and after a probation of some months was admitted, with his wife, into the Church of God. Both these men in their heathen state had a large body of disciples and followers, and their conversion cannot but have a salutary effect on their minds.

NEW STATIONS.

The committee have to report the establishment of two new stations in Jessore, and also the re-construction at Allahabad of the church formerly existing in the civil lines in Agra. Allahabad was an early station of the Serampore mission, and was for many years occupied by the late worthy missionary, the Rev. J. Macintosh. An attempt made a few years ago to recommence the mission, failed through the removal of the missionary to England from ill health. The committee now hope, in connection with the church, to resume their operations in a spot so well situated for missionary labour in Oude and the country to the west of the Jumna. Allahabad is a station of the more importance from having lately been made the seat of the Administration for the North-west Provinces. The nomination of the missionary to occupy the station is still under consideration.

NATIVE CHURCHES.

With regard to the spiritual condition of the native churches the reports of the missionaries vary in their accounts. In Jessore, Dacca, and Backergunge, and other stations, they appear to be in an improving condition. In the villages to the south of Calcutta the missionary complains of the absence of all spontaneity of movement, and of a painful want of interest on the part of the members in the extension of the Gospel. In Delhi very numerous defections have taken place, and the additions by baptism have not altogether replaced the loss. It would seem, however, that beneficial results have followed the exercise of discipline, painful as it has been. On one point the committee feel very solicitous. It is that the native churches should assume as soon as possible the character of self-supporting communities. Excepting the small church at Kudumdi, in Jessore, which supports its pastor, the church meeting in South Colingah, consisting of 46 members, is the only purely native church which exhibits an independent and active spiritual life, maintaining at its own charge the ordinances of the Gospel, and striving, under the guidance of its excellent pastor, Goolzar Shah, to spread the truth among their countrymen. During the last year the liberality of the members has considerably increased. With some assistance from Switzerland, the church maintains a native evangelist for the preaching of the Word in the streets of Calcutta. The committee would fain hope that the example thus set may speedily be followed by the numerous churches of Bengal. It is in their midst must be found the future evangelists and pastors of the Indian Church, and

habits of self-support and self-extension cannot be too soon acquired. It is the earnest desire and constant effort of the Committee to awaken these principles of action in the communities which the missionaries have, through the blessing of God, been permitted to gather.

SERAMPORE COLLEGE.

Although affliction has much tried the esteemed President, the Rev. J. Trafford, and, for a month or two, rendered him incapable of fulfilling his usual duties, the work of the Institution has not been intermitted, and its efficiency has been fully maintained. The number of scholars on the books is now 560, with an average daily attendance of 411, a considerable increase on the number reported last year. The college classes, in which the education is of a higher kind, average thirty students. Being affiliated with the Calcutta University, the studies naturally follow the course it has prescribed for examinations; and every year certain classes are prepared either for the Entrance or "First Arts" examination. Nine scholars went up last year for matriculation, of whom four were successful, the rest failing chiefly from deficiency of marks on one subject only. For the "Arts" examination there were five candidates, of whom three passed; one failed only by four marks in his Bengali paper. All the classes, both in the school and College department, spend the first hour of the day in scriptural instruction. On no subject of study is the attendance more punctual, or the interest more manifest. The contrast afforded by three students admitted from the government school is, in this respect, very striking. These latter literally knew nothing of the most common facts of Scripture history, so that but for missionary schools and colleges the educated classes would be almost beyond the reach of any direct Christian teaching. The following incident will establish its value. On one occasion the subject led to the statement that Christ was the only Saviour. More than usual interest was manifested, and the teacher addressing the lad whose turn had come, tried to make him feel the painful consequences of not being a Christian. Before all the class, the lad spoke out, "Sir, how do you know that I am not a Christian?" The teacher replied, "You have never said anything about it, and therefore we must conclude you are not." The lad answered, "Sir, I am a Christian; I don't believe any one can save me but Christ, and in Him only do I trust." Scores of similar cases are known to the teachers, where the only reason avowed for not declaring their faith in Christ, is the oft-repeated one—want of courage not to oppose the wishes of their friends, or not to bring what is supposed to be a disgrace upon their relatives, by their becoming Christians. But by these means doubtless, the way of the Lord is prepared, for prejudices are destroyed, respect for idols is overthrown, and favourable feelings are produced towards the Gospel of Christ.

The native Christian boarding-school contains seventeen scholars. Many of them are members of the church, and others give pleasing indications of a work of grace in their hearts. It is a gratifying circumstance that three youths from the mission of our American brethren in Burmah have joined the class during the year. Three young men are studying for the missionary work, one of them a grandson of our late venerable missionary, C. C. Aratoon, with every prospect of becoming useful servants in the Lord's vineyard.

The question of demanding tuition fees of all the scholars has been much considered during the year. The desire of avoiding the reproach

of teaching the rich to the exclusion of the poor has hitherto prevented its adoption. But every occasion has been taken to obtain from the scholars contributions for incidental expenses, and in this way some four or five hundred rupees have been raised during the past year by a voluntary subscription in the school. Besides which, four Bengali gentlemen have contributed 220 rupees for the support of an extra teacher.

The town and neighbourhood of Serampore have been assiduously visited by the brethren, and the Gospel daily preached. Mr. Sampson has also itinerated in the Hooghly district, accompanied by three native preachers. Another helper was a student sustained for three years by the Rev. Dr. Elton. His fitness and capacity for evangelistic work were thus thoroughly tested, with a result most satisfactory to his tutors.

CEYLON.

Just fifty years have elapsed since Mr. Chater, driven from India by the intolerance of the East India Company, proceeded to Ceylon to preach the everlasting Gospel. He was the first of the missionaries of European societies to enter the field; and, although this beautiful island cannot yet be said to be evangelized, the foundations of Christ's Church have been laid, and many souls gathered into the heavenly garner. The Society has sent to the island thirteen missionaries in all, two of them last year; four yet live, to labour in Ceylon; one has removed to India; the remainder have entered into rest, having patiently fulfilled their course. The first convert from among the Singhalese was a Buddhist priest, five years after the commencement of the mission. His Christian life was short; a few months after his baptism he died with unshaken confidence, relying on the power and grace of Christ. By slow degrees converts were gathered into the fold, and the churches multiplied; but it was under the ministry of the apostolic Daniel that the present wide extension of the mission had its origin. The work he so admirably begun has been carried on, in succeeding years, by the able ministry of Dawson, Davies, Allen, and Carter; and the solitary convert of the year 1817 has multiplied, like good seed, into fifteen churches, and a membership of more than four hundred persons, under the pastoral care of thirteen native ministers. It was a fitting commemoration of the Jubilee year of the mission in the Island, that two churches, in Kandy and Matelle, should elect pastors for themselves, and enter on a church life independent of the support of the parent Society, an example which the Committee trust will soon find imitators among the other churches. "These pastors," says Mr. Carter, "are most energetic men, and have gained the affection and entire confidence of their respective congregations." A most cheering spirit of liberality has been evoked by this important measure, the church in Kandy especially marking the commencement of its independent church life by its liberal contributions to the cause of God.

Not less worthy of note, as deserving of commendation in this Jubilee year, is the completion at press, and the issue of a new translation of the New Testament prepared by the Rev. Charles Carter. He has worthily crowned a work commenced by our first missionary, Mr. Chater, who united with others, shortly after his arrival, in giving the Word of God to the Singhalese. At a later period, the version of the entire Scriptures prepared by the Church missionaries underwent a further revision by a small Committee, in which our missionary, the Rev. James Allen, took part. A more important advance towards excellence has been accomplished in the Jubilee version, of which a Singhalese Christian thus

speaks:—"The translation is a clear one: it can be understood by all. It gives great pleasure to the reader, and the profit of which is unexpressible." At the same time, it is in accordance with the original Greek and the present usage of the Singhalese language.

Mr. Carter has also trodden in the steps of his predecessor, whose work is now obsolete with time, in preparing a grammar of the language; besides contributing to the more easy acquisition of English by the people of Ceylon. The New Testament is sold at less than cost price, but the profit on the school-books is devoted to the extension of the Kingdom of God. The missionaries of the Society have also largely contributed to the sacred literature of Ceylon. The first tract on Buddhism and Christianity was written by Mr. Chater, and until the Society's press was transferred to the Tract Society, very large numbers of tracts, of a monthly religious periodical, and of translated works, were published by Messrs. Dawson and Harris. In ten years, more than 365,000 copies of various publications were thrown into circulation by their indefatigable labours.

Of late a remarkable spirit of opposition to the Gospel has manifested itself among the Buddhist priesthood, one of their number having stood forth, launching the grossest blasphemies, and throwing contempt on the Saviour of men. The missionaries are disposed to regard this as a hopeful sign of conscious weakness, and that the word of God is shaking the Singhalese people out of that deadly apathy to eternal things, which it seems to be the special aptitude of the religion of Buddha to produce.

CHINA.

Before leaving the East, the Committee must call attention to the state of the mission in China. As stated in the last report, the Committee, seeing the impracticability of missionary labour among the rebels of Nankin, finally resolved to direct the efforts of their brethren to the evangelization of the district of Shantung; and, according to instructions, Mr. Kloekers proceeded thither, in July last, to join Mr. Hall. He arrived just in time to witness the departure of that esteemed missionary brother to his final rest, in peace and Christian joy. After saving the lives of many, through Divine mercy, from the dire assault of cholera, he himself and his child fell a prey to the destroyer. Mr. Kloekers lost no time, after the departure of the widow, in resuming the labours so sadly interrupted. It has pleased God to follow with his blessing the efforts put forth, and three Chinese have been baptized in Yentai, besides the four persons, in the early part of the year, at Shanghai. A native Christian church, consisting of six members, has accordingly been formed, and, under the guidance of Mr. Kloekers, three native Chinese Christians, with a schoolmaster, are employed in disseminating the seed of the Kingdom. Four very encouraging journeys have been undertaken by the missionary, consequent on which two towns have been selected as habitations, from which the native brethren may spread the knowledge of the word of God. Thus, besides daily services in Yentai and the school, fourteen places are regularly visited during the week; and the door of the missionary's house is always open for visitors of every degree. The Committee hope shortly to hear of the safe arrival of Mr. and Mrs. Laughton, to unite with Mr. Kloekers in this "work of faith and labour of love."

WEST INDIES.

A few words will suffice to indicate the quiet, yet sure progress of the word of God in Trinidad. Twenty-three additions have been made by

baptism to the churches under the superintendence of the Revs. J. Law and W. H. Gamble. A Chinese teacher continues to labour among his fellow-countrymen in Port of Spain, where also Mr. Law distributes numerous copies of the Scriptures among a population drawn from all parts of the world. At San Fernando the erection of a chapel has been begun; but the missionary finds that ignorance and prejudice prevail among the Roman Catholic population of the town. He reports, however, many interesting conversations in the course of his visits for the distribution of tracts.

In the Bahamas islands large additions continue to be made to the churches, and the missionaries report very favourably of their growth in knowledge and piety. About three thousand persons are in fellowship, while certainly not less than one-third of the entire population of this coral group, thirty thousand in number, are dependent on the ministrations of our brethren labouring among them. In the Turks' Islands great distress has been experienced, from the decline in the export of salt, owing to the American war; while in New Providence, the resort of numerous cruisers to the harbour of Nassau, and of ships preparing to run the blockade, has a very mischievous effect on the morality and order of the common people.

Of Hayti, the Committee have to report that, amid much family affliction, the missionaries continue to labour diligently, and, on the whole, with an encouraging amount of success. On a recent visit to Jacmel, President Geffrard showed the kindest regard for the brethren, strengthening their hands by his encouraging interest in their work, and reinstating in the Government School Madame Ramsay, who, owing to the opposition of the Roman Catholic priest and certain bigoted parties in the town, had been led to resign her charge. The Committee have thought it due to the President, to convey by letter their appreciation of his liberal and enlightened conduct. It is their hope, as soon as arrangements can be made, to commence a missionary station in the capital, or in its vicinity, with an especial regard to the spiritual wants of numerous persons who, through the missionary, have urgently sought instruction in the truths of the Gospel from the Society. They desire, also, at an early period, to revive the school which was productive of so much spiritual good in years gone by. Many secretly worship the Saviour whose grace they learnt while scholars, but their lack of courage alone hinders them from openly confessing Him.

JAMAICA.

It is only as this Report is preparing that the results of the recent meeting of the Baptist Union of Jamaica have reached the hands of the Committee. They learn with gratitude to God that, notwithstanding the hardness of the times which have been passing over the island, and the certain reaction which would follow the excitement of the great spiritual revival of two years ago, the liberality of the people does not appear to have declined, nor has there failed to be large accessions to the churches. In the churches reporting, some 1500 persons have been added by baptism, while the clear increase is upwards of 500. The sum contributed for missionary purposes, both home and foreign, exceeds last year by £200.

The institution at Calabar continues to enjoy the confidence and hearty support of the churches. Three more students have entered on pastoral work, and are working in most happy concord with their people and their European brethren. To render the preparation of the student for the ministry still more efficient, it has been resolved by the Calabar Committee

that a year, the last of their course, shall be spent with some pastor, that assisting him in his work, the future minister may learn under a practised eye the duties which, when a pastor, will devolve upon him, and the best methods of ruling in a Scriptural manner the church of God over which he may be chosen to act as an overseer. The highly esteemed President, the Rev. D. J. East, has continued to visit during the vacation the native brethren settled over the churches, with the best results. The fraternal intercourse thus enjoyed has been found to contribute to the happiness of the pastoral relation subsisting between the former students of Calabar and the flocks they serve, to aid them in their work by timely counsel and encouragement, and to direct the attention of the people of their charge to duties which otherwise might escape their attention. In the decease of Mr. Alexander Gunning, the normal school department of the Institution has lost a very efficient teacher. The Committee deeply regret his loss. They are now engaged in the inquiry for a suitable gentleman to fill his place, so early and so sadly rendered vacant.

With their Report, the Secretary of the Jamaica Baptist Union has forwarded a series of resolutions embodying the plan of the Union for the observance of the Jubilee of the Mission in the island of Jamaica, which will occur in the year 1864. They propose a series of special thanksgiving services in February, 1864, the date of the arrival in Jamaica of the Society's first missionary, the Rev. J. Rowe. They also propose the formation of a Jubilee Fund to be devoted to the repair and improvement of the mission premises; to the promotion of education; the consolidation and extension of the kingdom of God in the island itself; and to the enlargement of the Society's African Mission. It will be for the consideration of the Committee how far and in what manner, the churches in this country should be invited to unite with our brethren and their flocks in Jamaica in the observance of an event which so emphatically recalls the primary application of the term Jubilee. For with a great salvation has God wrought deliverance for the bondsmen of the Isles of the West; to them literally has been preached the acceptable year of the Lord.

FRANCE.

The mission in Brittany continues to be one of much interest. The vacancy occasioned by the acceptance, by the Rev. A. W. Monod, of a missionary invitation from the south of France, has been most efficiently filled by the Rev. V. Bouhon, who entered on his work in the month of July last, with his health and that of Mrs. Bouhon, so seriously imperilled during their residence in Hayti, entirely restored. While Mr. Jenkins has devoted his entire time to evangelistic labours in the Breton tongue, Mr. Bouhon has introduced in Morlaix, and some other places, very acceptable services in French. The colportage of Scriptures and religious tracts has been as usual carried on, and though many evil reports and superstitious prejudices have to be overcome, the leaven of the Gospel is gradually affecting the mass of the population. A curious illustration of this was seen in Morlaix during last year, when the redeemerist monks were literally chased from the town by a popular explosion of dislike and anger. The large friar's school of the town is also in great disgrace from the discovery of gross immorality among the friars. An excellent lay college has therefore been opened by the authorities for the education of the young. The new chapel at Tremel has been ready for opening for some weeks, and only awaits the necessary authorization of the Minister of Worship. This, it is probable, will be withheld until the elections, now agitating all France, are over. "We must act prudently and patiently," says the missionary.

“ Many of my friends in my nation would be not a little surprised at the difficulties we have to deal with here. Religious liberty is a very different thing here, to what it is in England. To establish worship at Tremel will be quite an event.” The Breton New Testament, under the editorial care of Mr. Jenkins, is in the Press for the third time. By the liberality of the British and Foreign Bible Society, two editions will be printed in two sizes of 3000 copies each. It is also probable that the Book of Psalms will be put to press before the close of the year. The entire Scripture distribution during the year amounts to about 480 copies: with the exception of six Bibles, all of the New Testament.

The Committee are happy to learn that the assistance rendered to our French brethren in Paris and elsewhere, deprived of support by the lamentable war in America, has been of the most essential service. The work in their hands is both encouraging and prosperous. The five churches embrace a membership of 328 persons, to whom forty-four have been added by baptism during the year; all, with one or two exceptions, rescued from the deadly errors and superstitions of Popery. The brethren, however, complain that insufficient and incommodious places of worship limit their usefulness and impede their progress.

AFRICA.

The unsettled state of the people on the river Cameroons, frequent interruptions from quarrels among the chiefs, with much sickness among the missionaries, have combined to hinder the progress of the evangelistic work in which they are engaged. Still, it has been steadily prosecuted, and nine persons have been rescued from barbarism and paganism, and brought within the fold of Christ. On several occasions the lives of the missionaries have been endangered, and in their endeavour to save a woman from slavery, and from a life worse than bondage, they were beset by raging adversaries, and placed in circumstances of the greatest peril. However, the Lord was their help and their shield, and the fierce passions of the people were allayed. Undeterred, the missionaries have visited many towns lying beyond the missionary station. Mr. Diboll has taken up his permanent abode at Acqua Town, and Mr. Peacock at Bimbia. The brief visit of Mr. Robert Smith to this country has so completely restored his health, that he returns immediately. Mr. Pinnock, at Victoria, and Mr. Fuller, at Cameroons, continue their devoted labours, visiting, as occasion serves, the tribes in their vicinity. The year has been marked by the completion, in the Dualla language, of the New Testament Scriptures, and the issue from the press of some portions of the Old Testament. The committee cannot but rejoice in the accomplishment by the Rev. A. Saker, of this long-desired work.

Thus have the Committee briefly sketched the present condition of the various mission-fields which their brethren, the missionaries of the Society, occupy. In all of them there are indications of Divine blessing; that their work is not in vain in the Lord. Everywhere the fig-tree displays its tender branches, puts forth its leaves, and seems to promise, to the eye of faith, that the “summer is nigh.” True, everywhere there is distress of nations, and great perplexity among the rulers of the earth; but the walls of Jerusalem have ever been built in troublous times. We do the bidding of One who rules the raging elements, “the stormy wind fulfilling His word.” The successes of the past, and the promise of the future, combine to assure us, “That in due season we shall reap abundantly, if we faint not.”