

THE MISSIONARY HERALD.

SKETCH OF THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

FROM 1792 TO 1867.

OCTOBER 2nd, 1792, was the memorable day on which the Baptist Missionary Society was formed. It took place at Kettering, Northamptonshire, after the services of the Association were concluded, in the house of Mrs. Beeby Wallis, the widow of a deacon whose ancestor had been the instrument, in the hands of God, of establishing the Baptist Church in that town a century before. The ministers were twelve in number, who on that occasion withdrew together to discuss the plan which, in obedience to a resolution of the Association at the Nottingham meeting in the spring, had been prepared. With perfect unanimity, after prolonged and prayerful deliberation, the ministers embodied their scheme in seven resolutions, and supplemented it with an immediate contribution of £13 2s. 6d. Among the names of the twelve founders of the Mission stand conspicuous those of William Carey, John Ryland, John Sutcliffe, Samuel Pearce, Reynold Hogg as Treasurer and Andrew Fuller as Secretary. A Committee of five (to which Mr. Pearce was subsequently added) was named, and William Carey immediately offered to embark for any country that the Committee might select.

The subject of a Mission to the heathen was not then broached among the ministers of the Northamptonshire Association for the first time. Although the Society was formally founded at this gathering, its origin was of earlier date. "The origin of this Society," says Mr. Fuller, "will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen, before he came to reside at Moulton, an. 1786." As early as 1784, the Association had urged upon the churches a monthly meeting specially devoted to prayer for the revival and spread of religion. Mr. Fountain, writing from Bengal in 1796, refers to its blessed effects:—"I, for several years, beheld a pleasing revival in England, granted in answer to prayer; and I bless God that before

I left it, I beheld all denominations stirred up to promote the common cause of Christ." The Missionary spirit thus evoked was quickened by the publication of Carey's "Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen," by the admirable sermons which had been preached by Fuller, Sutcliffe, and Carey, at the meetings of the Association, and by the manifest inconsistency of prayer without corresponding action. It was at Nottingham, in the spring of the year 1792, that Carey preached that "very animating discourse from Isaiah liv. 2, in which he pressed two things in particular—viz. (1) That we should *expect* great things; (2) That we should *attempt* great things." Memorable words, which henceforward became the stirring and appropriate motto of the Society. An immediate resolution to proceed was taken, and Carey saw his ardent desire bursting into flower.

The state of the world loudly summoned the Church of Christ to Missionary work. According to the most authentic statements within his reach, Mr. Carey showed that of the seven hundred and thirty-one millions of inhabitants the world contained, forty-four millions only were Protestants. Four hundred and twenty millions, he said, were in pagan darkness, and a hundred and thirty millions were the followers of the false prophet, Mohammed. These millions had no means of knowing the true God, "except what are afforded them by the works of nature." They were utterly destitute of the knowledge of Christ, or of any means of obtaining it. In many countries there was no written language, and consequently no Bible. Childish, not to say barbarous and sanguinary, customs and traditions prevailed in many lands. Even where a literature existed, the Word of God formed no part of the store. Christendom itself required a new Reformation. "The face of most Christian countries," said Carey, "presents a dreadful scene of ignorance, hypocrisy, and profligacy."

It may be interesting here to note the objections to the Missionary enterprise which presented themselves to these men of God, and which called forth from Mr. Carey an elaborate reply. "The impediments in the way of carrying the Gospel among the heathen," said Carey, "must arise, I think, from one or other of the following things:—either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibility of their language." All these difficulties, he was assured, could be—as, indeed, they have been—surmounted. It was not anticipated that the greatest trials of the Missionary life would come from nominal Christians, from men whose lives, in the presence of the heathen, are unworthy of the Gospel. It was not supposed that governments, conducted professedly by Christian men, would be anxious to protect the people they governed from the purifying and elevating influences of the Word of God. But "none of

these things" moved the resolution of the heroic man, who was not only the first to recognize the perils of the task, but was himself ready to encounter them. Mr. Carey found in Mr. John Thomas a colleague who had already pioneered the way; and on the 13th of June, 1793, the first two Missionaries of the Society sailed in a Danish Indiaman for Bengal.

"After their departure," says Mr. Fuller, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of other denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced on our own minds, and the minds of Christians in our own country, it were more than equal to the expense."

Such was the origin of the Society, and such were the feelings which stirred the hearts of the eminent men who began the work. Let us now briefly review, in three successive periods of a quarter of a century each, what, through the blessing of God, has been accomplished.

THE FIRST TWENTY-FIVE YEARS.

At the end of the first twenty-five years of the Society's labours, the parent station at Serampore, in Bengal, had branched out into numerous off-shoots. Carey and his companion landed in Calcutta in 1794, and immediately, by preaching and translations, began to unfold their message of peace. But their first years were passed amidst many trials, and it was not till the year 1799 that they found a settled home at Serampore, under the protection of the Danish crown. Mr. Fountain joined these primary labourers in 1796, and in 1799 Mr. Ward, Mr. Brunson, Mr. Grant, and Dr. Marshman, were added to their number. Fountain and Brunson were soon called away to their reward on high. Mr. Thomas only just lived to see the firstlings of the flock gathered into the fold of Christ, and the New Tes-

tament completed in translation, and then, as in an excess of joy, his spirit fled to the Saviour he so ardently loved. But year after year others consecrated themselves to the service of Christ, until, in 1817, not less than twenty-six brethren had gone from England; and thirteen others, raised up in India, had given themselves to the service of Christ. Death laid several low; a few were soon withdrawn from the field; but in 1817 there remained nineteen actively pursuing their evangelistic task. Twenty-eight natives and East Indians had been raised up to assist them, filling important spheres of usefulness in various parts of the vast continent. The stations in Hindustan were twenty in number, extending from Orissa to Sirdhana in the North West. Bombay and Surat, in Southern India, were also occupied; and the cities of Rangoon and Ava, in Burmah; with Java and Amboyna, in the Archipelago, and the Island of Ceylon, received the messengers of Christ.

Shortly after the commencement of the Society's existence, an attempt was made to commence a Mission in Sierra Leone. It soon failed, through the retirement of the two missionaries employed, but not without leaving behind traces of God's blessing, which remain to this day. A few years later the sympathies of the churches in this country were actively drawn to the Island of Jamaica. For some years correspondence had disclosed the existence, in the island, of a work of grace among the slaves, which owed its origin to the feeble instrumentality of some pious freedmen from America. At length Mr. John Rowe was selected, in answer to the urgent entreaties of the aged disciple, Moses Baker, for help. He entered on the work in the year 1813. Mr. Rowe died, however, in 1816, and on Mr. Coultart's arrival in the following year, he found himself almost alone.

No records exist sufficiently accurate to inform us of the number of persons baptized during this quarter of a century. The Serampore brethren roughly estimate the number of baptized converts in India at upwards of five hundred; while in the West Indies and Africa there had been admitted to the ordinances of the Gospel, some two hundred more. Over a few of the churches which had been formed, native pastors were ordained; but events were adverse to the establishment of self-supporting and self-governing communities.

The translation of God's Word into the languages of the East, began by Dr. Carey on board ship, on his way to Bengal, had been carried on with great success. On the 16th May, 1800, the first sheet of the New Testament, in the language of Bengal, was put to press. It was the work of nine months to bring it to completion. The Old Testament was then taken in hand. On the last Monday of June, 1809, Dr. Carey finished the translation of the entire Bible, and in the last week of September the final sheet came from the printers' hands. The devout wish of our first missionary, Mr. Thomas, uttered thirteen years before, was accomplished, and the

precious volume of Divine revelation was, for the first time, opened to the idol-worshippers of Bengal.

With assiduous, all-conquering toil, Dr. Carey laboured to supply the myriads of Hindustan with the Word of God. His colleague, Dr. Marshman, devoted his energies to the Chinese; both were assisted by an able staff of pundits, and others acquainted with Eastern tongues. By the year 1816 the whole of the Scriptures had been published in two of the Indian tongues; the New Testament, the Pentateuch, and the historical books, in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve. The Missionaries add, that for twelve other languages the types were prepared, and the gospel of Matthew in the press. Of these versions, not fewer than forty-seven thousand copies had left the press by the end of the year 1817. This great result does not, however, fully show the extent of the labours of these devoted servants of Christ, in this department of Christian toil. Several translations were printed for other Christian bodies, as, for example—the Malay New Testament for the Bible Society of Calcutta; the Hindustani for the Rev. H. Martyn; also the Singhalese, Tamul, and Javanese New Testament Scriptures for the Bible Societies of Ceylon and Southern India.

Nor must we omit to mention other works which issued from the Serampore press, such as grammars and dictionaries, in one or the other of the Bengali, Mahratta, Punjabi, Sikh, Cashmire, and Sanscrit languages; also translations of the great epic poem of India, the "Ramayun," by Dr. Carey; the works of Confucius, and a key to the Chinese language, by Dr. Marshman; and the very valuable account, by Mr. Ward, of the writings, religion, and manners of the Hindus.

This review of the first quarter of a century of labour cannot be closed without a brief reference to the numerous schools which had been established. They existed at almost every station, and contained upwards of one thousand children. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East." This anticipation is in process of rapid fulfilment, and to the Serampore Missionaries is largely due the inauguration of that era of enlightenment and change, which schools are producing in Hindustan.

It was during this period that the great battle with the power of the East India Company was fought. Through the blessing of God on the sagacious counsels of Fuller, the parliamentary eloquence of Wilberforce, and the support of their coadjutors in every section of the Christian Church, an entrance for the Gospel into India was nobly won. It was the last of the great services which Andrew Fuller rendered to his generation. In May,

1815, he entered on his rest, worn out with toil, to rejoin his beloved friends, Pearce and Sutcliffe, with whom he had been so closely united in the formation of the Society, and the conduct of its affairs.

THE SECOND TWENTY-FIVE YEARS.

The Jubilee of the Mission was celebrated at Kettering, in the month of October, 1842, by services of the deepest interest. Looking back over the fifty years of the Society's existence, the Committee could affirm that if the Society's labours had been abundant, so also had been the perils through which it had passed from adversaries abroad, and from financial embarrassments at home. Nevertheless the obstructions of its early years had been surmounted, and the extrication of the Society from its embarrassments had evidently proved that the Lord of Hosts was with His servants, and that the God of Jacob had been their refuge.

During the second period of twenty-five years new stations were opened in India and Ceylon, the Mission in Jamaica was largely extended, the Bahamas were drawn within the circle of the Society's operations, Central America had received the Missionaries of the Cross, and valuable assistance was rendered to the struggling cause of Christ in South Africa. To occupy the numerous spheres of labour one hundred and three missionaries had gone forth, the larger part of them during the last ten years of the period. But Death had stricken down many, among them the learned and venerable Carey, the acute and able Marshman, and the skilful and devoted Ward. A few had left the Mission from impaired health and other causes, so that of the hundred and fifty brethren who had been sent out since the formation of the Society, seventy-three only remained in the field.

It was during this period that the Society's labours in Jamaica acquired such breadth and importance, and that the horrible system of Slavery was destroyed throughout the Empire of Great Britain. Many amongst us remember, with deep emotion, the terrors and sanguinary executions of the insurrection of 1832; the din and noise of the conflict by which the fetters of the slave were broken; the noble and eloquent advocacy of the negroes' freedom by Knibb, Burchell, and their coadjutors; the hot hatred of the planters, in which many chapels were consumed, and the perils which beset the honoured men who defended the cause of the slave. It needs only the briefest reference to bring vividly before our minds the scenes of anxiety through which the Society, its agents and friends, then passed.

The period was also remarkable for the resolution of the Jamaica churches to sustain their pastors, and to aid, by contributions and personal devotion, to carry the Gospel to the land of their fathers. It was the fitting outcome

of the gratitude they felt for the freedom they had acquired, and for the possession of the Gospel by which it had been secured.

If less striking to the eye, certainly not less important in its far-reaching effects was the progress of Missionary labour in India. In 1818 Serampore College was founded, the first of those great scholastic institutions which have attained to such powerful development and utility through the able advocacy and exertions of Dr. Duff. Popular literature received a great impulse by the publication at Serampore of the first newspaper in the Bengali tongue; grammars and dictionaries of the Bengali, Sanscrit, and other languages, proceeded from the prolific pen of Dr. Carey. Chiefly through the agitation of the question by the Missionaries, sutteeism was abolished, and the evils flowing from the connection of the government with Jugger-naut and other idol temples of the land were exposed, and set on the path of removal. The system of caste had received a deadly wound; the first native schools for heathen children in Northern India were organized; female education began to evince its beneficent influence on the domestic life of the people, through the exertions of the noble band of brethren in Calcutta; and the Mission press, founded by the amiable Pearce, added its streams of sacred and secular knowledge to those proceeding from Serampore. Then came the first books printed in the language of Bengal, and by these ardent men was laid the foundation of a vernacular library for the people.

The translations which so prominently characterized the first period of the Society's history, were continued. Dr. Yates was raised up to tread in the steps of his eminent predecessor, Dr. Carey. In forty-four languages or dialects of the East, spoken by at least five hundred millions of people, including the Chinese version of Dr. Marshman, had the whole or a part of the Bible been translated by these eminent servants of Christ, and nearly half a million of copies had been printed. No record has been preserved of the myriads of religious tracts which had been prepared and put in circulation, but which largely aided the diffusion of a knowledge of the Gospel.

It is not possible to recover the number of converts baptized during this period; but at its close we find that the native churches throughout the entire sphere of the Society's labours had largely increased. In the East Indies they contained 978 members, with about 300 Europeans in separate fellowship. The number of members in Jamaica was placed at 3,200, and in the Bahamas at 1,176. Central America had in fellowship 132. From among these converts sprang an increasing number of native helpers, who, as pastors or evangelists, laboured to maintain and extend the Kingdom of God. The East furnished fifty-three, and other parts seventeen more. In the West the foundation of an indigenous ministry had yet to be laid. Nor was the instruction of the young neglected. In the East there were 90

schools, with 2,700 children receiving instruction ; in the West there were 60 schools, with 6,700 children in daily attendance.

Glancing over these facts, and remembering that many countries, but a few years before closed, had been opened to the messengers of peace, the Committee could hopefully say, "Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendour. Many abominations have been removed, and though the removal of them may not necessarily draw in the chariot of the Gospel, it is impossible not to regard it as the preparation of the way of the Lord."

Only one of the founders of the Society lived to see its Jubilee. The first treasurer, bending beneath the weight of ninety years, joined in the celebration. It was a season of hallowed joy, of precious memories, of holy expectation, and of fervent prayer, when the thousands of the Society's friends met in the birth-place of the Mission and the place of residence of Andrew Fuller, to pour out their thank-offerings before the Lord, and to glorify God for "the men who originated a scheme that holds so eminent a place in the annals of Christianity, and has given so powerful an impulse to the energies of the Church."

THIRD PERIOD OF TWENTY-FIVE YEARS.

The noble contributions at the Jubilee enabled the Society, not only to remove the heavy debt which burdened it, and provide a suitable house for the conduct of its business, but more especially to enlarge its operations in Western Africa, and to commence new Missions in Trinidad and Hayti. The very valuable Institution at Calabar, Jamaica, for the training of a native ministry, was opened, to which has since been added a normal school department for the education of teachers in the numerous day-schools connected with the Churches of the Island. The College at Serampore, brought into a state of great efficiency by the Rev. W. H. Denham, aided by the generous liberality of Mr. John Marshman, also came under the direct management of the Society.

During this interval, the charge of the Mission in Brittany was assumed at the request of the Welsh Churches, by which it had been established. In 1859 the China Mission, so often in previous years the subject of discussion and resolution, was entered upon ; and the services of an earnest Christian brother in Norway were accepted. In addition, the Indian Mission was strengthened, important assistance was rendered, in men and money, to the Baptist Churches of Canada, both English and French, and the Indians

received a small portion of the Society's regard. To the German Mission occasional grants were also voted from the Society's funds. Under the auspices of the Society, a successful effort was made to establish a Church of Christ in Madras, among the East Indian population; and a similar movement, in combination with native work, was begun by the lamented Cassidy, at Poonah, on the Western side of the Peninsula. Nor should we omit to mention that the Committee has been the medium through which the number of brethren has been increased, who, both in Australia and at the Cape of Good Hope, have advanced in new regions the kingdom of our Lord.

Although not under the immediate direction of the Society, the affairs of the Jamaica Mission necessarily received from the Committee unceasing attention. In the troublous periods of its history, the Churches of Great Britain have given large and essential aid; and if, to a great extent, the Jamaica Mission is now independent of its control, the Society cannot be unmindful of the claims this child of their faith and prayers has upon their sympathy. It could not refuse to render prompt support, in those times of conflict and suffering through which the emancipated people, and their pastors, have had to pass. The period under review, indeed, closes with a dark and terrible crisis, scarcely yet at an end, but one which we believe will issue in brighter times and assured prosperity.

To occupy these various fields of labour, in addition to those who were previously in the field, one hundred brethren were sent out. But of the entire number sent forth from the beginning, two hundred and twenty-nine in all, fifty-eight only remain in the Missions directly under the charge of the Society. To these must be added the eleven brethren still at their posts in Jamaica, several of them worn and weary with the toil of many years; and the five or six in different parts of the world, who still cling to their work though the Society has withdrawn its support. Such are two brethren in Canada, and others in Honduras and Sumatra. But in Jamaica the Society has raised up, through the blessing of God on the Calabar Institution, upwards of twenty native brethren, nearly all of whom continue to be usefully employed as full pastors of churches. The Society further sustains in the various fields it occupies the largely increased band of native helpers, above 300 in number, as evangelists and teachers. The Missions directly under the charge of the Society, at the present moment, are found in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany, and Norway.

We are unable to give the number of persons baptized during this period. The increase in the Churches has been very considerable; thus in India the period began with a membership of 1278 persons, it closes with a membership of 2,300, after a deduction of the losses which death and other causes have

brought about. Excluding Jamaica, in the West Indies the period began with 1,580 members, it closes with 3,200. The entire roll of the Mission Churches gives about 6,500 persons in fellowship, who are surrounded by a mass of nominal Christians calculated at 18,000, all of whom are under the direct supervision and instruction of the Missionaries of the Society.

In Jamaica, the number of Church members is somewhat less than at the beginning of the period under review, when the Churches were reckoned to contain from 25,000 to 30,000 communicants. Past events sufficiently account for the diminution; years must elapse before this once slave population can be entirely leavened with the pure and elevating influence of the Gospel of peace. Nevertheless, the Churches still embrace from 20,000 to 25,000 members.

On the whole there is progress everywhere, not indeed of so rapid a kind as to satisfy Christian desire and hope; but sufficient to assure us of the final fulfilment of the Divine promise, "In due season we shall reap if we faint not."

The labours of the brethren engaged in the work of translating and printing the Holy Scriptures, have gone on with unflagging assiduity and zeal. To the Indian translations have been added others in Fernandian, Dualla and Isubu, West African tongues; also the New Testament, and parts of the Old, in Singhalese. Grammars and aids to the acquisition of these languages have been completed, besides many other works of a religious, educational, and instructive character. Especial attention has of late years been paid to the distribution of the Scriptures in the villages of Bengal, in addition to the usual circulation at melas and other crowded assemblies of the people. Schools have been multiplied, and have contributed their full share to the general enlightenment, and to the acquaintance of the people with the truths of the Bible. The scholars in the day-schools, both in the East and West, not including Jamaica, number about 3,000 children of both sexes. The excellent Government schools of the Bahamas, render Mission day schools unnecessary there; but the Sunday-schools contain upwards of 2,200 children, which number, added to those connected with the Mission schools throughout the entire field of the Society's operations make a total of about 2,700 Sunday scholars. In Jamaica the day scholars are 2,451, and the Sunday scholars over 10,000.

Our space will allow us only the briefest mention of the important visits paid to the Indian Mission in 1850-51, by the Revs. J. Russell and Dr. Leechman; and again in 1854-57, by Dr. Underhill, one of the Society's secretaries. Dr. Underhill also visited the West Indies in 1859-60. On this occasion he was accompanied to Jamaica by the Rev. J. T. Brown, of Northampton. These visits of fraternal sympathy and devout conference have proved of essential service in the subsequent conduct of the Society's affairs.

PECUNIARY RESOURCES.

A few words relative to the pecuniary resources which this great work has called forth, may fitly close this necessarily brief and imperfect review of three quarters of a century of earnest and prayerful endeavour to propagate the Gospel of Christ.

The first collection for the Society's object, made by the founders themselves, amounted to the sum of £13 2s. 6d. The first addition to the store was the sum of £70, sent by the first Auxiliary formed at Birmingham, by the Rev. Samuel Pearce, and collected in the interval of four weeks which elapsed before the second meeting of the Committee. At this meeting a few personal subscriptions were also announced, and the entire sum was committed to a banker's care.

The resolution of thanks to the Birmingham Churches, expressed the hope that the Auxiliary plan would meet with the general and increasing approbation of the Baptist Churches, and that a number of corresponding societies would be formed in different parts of the kingdom. The Mission, however, met with very scanty support among the churches. The response made to the earnest appeals of the first secretary, Mr. Fuller, came chiefly from other sources—from individual gifts, and from sympathizing friends of other communions. In 1817, we find collections for the Mission were made in many Independent and Presbyterian chapels, as well as in a few instances in churches of the Establishment. At the close of the first quarter of a century, contributions were acknowledged from only 95 Baptist Churches, and 45 Auxiliaries. As these Auxiliaries were sometimes formed of several Churches, it is probable that the entire roll of contributing Churches may have numbered, but did not exceed, one hundred and eighty.

During the second period, the spread of the Missionary spirit among the Churches was very satisfactory. There was a large increase in the number of Baptist Churches in the land, through the expansion of the denomination—particularly in Wales. The report of 1842 states that contributions had come from 848 places; but only 450, systematically, year by year, collected for the object. There is reason to think that the number of contributing Churches was about 750.

In the present year, the report gives 1,217 Churches in Great Britain, as having collected for the Society, besides 77 places in which either a Baptist Church does not exist, or the gifts come from friends not in communion with one.

Till the year 1820, the annual services were held in the country. The last was held at Cambridge in 1819, when it was resolved to carry on the operations of the Society from the metropolis. In 1837 it became the

practice for the Metropolitan Churches to collect simultaneously on the Lord's day preceding the annual meeting. Forty-five Churches, in the first year, joined in this act of liberality; but in 1842, forty-one only consented to do so. The number has since very considerably increased; in 1866, eighty-four churches had sermons and collections; in 1867, owing to the change of day, the number was somewhat less, being seventy-four.

From all sources that have contributed to the income of the Society, among which the Mission Press of Calcutta and the Bible Translation Society hold a very honourable place, the entire sum received and expended is as follows, divided into periods of 25 years each:—

		Per Annum.
1792 to 1817	£98,549 : 6 : 2	Average £3,941 : 19 : 6
1818 to 1842	372,585 : 14 : 10	„ 14,903 : 8 : 7
1843 to 1867	632,410 : 11 : 3	„ 25,296 : 8 : 5
Jubilee Fund (1842)	33,704 : 0 : 7	
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Total...	£1,137,249 : 12 : 10	

It may give a still clearer idea of the growth of the Society's income, if we present a table containing a statement of the gross income of every tenth year:—

1792	£13 : 2 : 6	1842	£22,517 : 12 : 5
1802	2,479 : 16 : 10	1852	19,116 : 11 : 9
1812	4,856 : 14 : 9	1862	33,151 : 4 : 10
1822	12,291 : 11 : 4	1867	30,105 : 8 : 1
1832	12,740 : 7 : 8		

This instructive table exhibits a very fluctuating series of figures. Between 1832 and 1842 the annual income rapidly increased, partly owing to the accession of the entire staff of the Serampore Mission, on its reunion with the Society in 1838. The abolition of Slavery, and the share taken in its accomplishment by the Society's missionaries, also greatly increased the interest of the Churches.

The income of the year 1862 was the largest ever received, the Jubilee year excepted. But it contained the exceptional payment of £1,500 by the Spanish Government, for the premises at Fernando Po, from which island the Spaniards had driven the missionaries away; and two donations, one of £1,000, and the other of £2,000 from a friend now deceased. The legacies of that year were also unusually productive. Still, in the face of these fluctuations, neither to be avoided nor foreseen, the course of years has seen the Society's income enlarged, its means of usefulness increased, and its agencies multiplied in many parts of the globe.

It is our hope that the 75th anniversary of the Society's existence will be

another starting point, from which may be dated, in the years to come, a greatly increased appreciation of the work to be accomplished, a large addition to the means of usefulness it now enjoys, and, above all, in answer to fervent prayer, a mighty outpouring of the Spirit of God, quickening the seed so plentifully sown, and hastening the day of man's redemption from idolatry, superstition, and sin.

We cannot better close our brief review than with the striking, yet ever true words of Dr. Carey, written in 1791:—"The Scriptures teach us that the enjoyments of the life to come bear a near relation to that which now is, a relation similar to that of the harvest and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others [Carey, Marshman, Ward, Knibb, Burchell, Pearce, and others!] who have given themselves to the work of the Lord. What a heaven it will be to see the many myriads of the poor heathens, of Britons among the rest, who by their labours have been brought to God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

DECLINE OF JUGGERNATH.

(From *The Friend of India*.)

Second in sanctity and popularity only to the Juggernath festival at Pooree, in Orissa, is the same idol's worship at Serampore. The *Poojah* was likely to close last Thursday without the moving of one of the two great cars—an omen of evil import in the eyes of the people, and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the magistrate:—"On account of the heavy rain and the small gathering of the people on the first day of the Ruth Festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honour looks with favour, it will be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved." This is a striking illustration of the extent to which the popular superstitions are losing their hold on the people. The crowds at the festival, often rendering some two miles of the broad trunk road impassable, are much less than they used to be. The number of men is especially small. The idol competes with the booths, merry-go-rounds, and peep-shows which give the fair an almost English aspect.

HOME INTELLIGENCE.

The Missionary meetings during the past month have been very numerous, and from the letters before us seem generally to have been well attended, and very interesting. The following is as correct a list as we are able to give; but some meetings have been held of which no account has yet reached us. In all cases, besides the deputations, the local brethren have given most efficient aid, and, in some instances, they have themselves been the sole representatives of the Society. We are greatly indebted to them for their ready help and zealous labours.

Places.	Deputation.
North Riding, Yorkshire - - -	Rev. D. J. East.
East Riding - - -	Revs. D. J. East and W. Allen.
Isle of Wight and Portsmouth - - -	Revs. R. Smith and J. Teall.
Somerset and Wilts - - -	Rev. J. Trestrail.
Bedford - - -	Rev. G. Kerry.
Northern Auxiliary (Newcastle) - - -	Revs. J. T. Brown and G. M'Cree.
Leicestershire - - -	Revs. D. J. East and R. Williams.
Hampshire - - -	Rev. G. Kerry.
Bedfordshire - - -	Rev. R. Smith.
Huntingdonshire - - -	Rev. W. Sampson.
Nottinghamshire - - -	Dr. Underhill and Rev. R. Williams.
Ipswich - - -	Revs. C. Bailhache and J. Bigwood.
Yorkshire, Bradford District - - -	Various local brethren.
Carmarthenshire - - -	Revs. Dr. Price and W. Roberts.

The series of services in the following districts are, we believe, to commence on the 29th of September. We go to press too early to hear of their actual commencement:—

Places.	Deputation.
Plymouth - - -	Rev. D. J. East.
North Devon - - -	Rev. W. Sampson.
South Devon - - -	Rev. T. Hands.
Carmarthen - - -	Revs. R. D. Roberts and E. Thomas.
Norfolk - - -	Dr. Underhill.

The quarterly meeting of the Committee will, D.V., be held at Cardiff, on Tuesday, the 8th of October, at half-past ten a.m. Such local brethren as are entitled to attend the sittings of the Committee will be heartily welcomed.

We are happy to record the formation of a County Auxiliary in Cornwall, by the County Association. Its rules express "the cordial approbation of the Auxiliary" with the fundamental principles and objects of the Society, and all the Churches of the county are requested to co-operate in the promotion of the Society's objects. J. D. Freeman, Esq., is appointed Treasurer, and the Rev. Joseph Wilshere, Hon. Secretary.

ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the safe arrival of the Rev. John Trafford, M.A., of Serampore, with his two sons, and the Rev. E. F. and Mrs. Kingdon, from China. The voyage, in the case of Mr. Trafford a very prolonged one, has, we are happy to say, considerably improved the health of our brethren.

THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

We continue to receive intimations that the 13th October will be devoted by many of the Churches to celebrate the formation of the Society, and by collections to

NORTHAMPTONSHIRE.		WORCESTERSHIRE.		MIDDLESBRO', WELSH CHURCH—	
£	s. d.	£	s. d.	£	s. d.
Kingshorpe—		Astwood Bank—		Contributions	
Contributions	4 8 0	Contributions	22 4 10	2 0 0	
SOMERSETSHIRE.		Stourbridge—		York—	
Bath Auxiliaries—		Collection		Contributions	
Contribs. on account...	25 0 0	Worcester—		8 0 0	
SUFFOLK.		Contributions		NORTH WALES.	
Horham—		Burlington—		MONTGOMERYSHIRE.	
Contributions	5 0 0	Contributions		Newtown—	
WARWICKSHIRE.		Do. for China		Contribution	
Kenilworth, Albion Church—		Dishforth—		2 0 0	
Contributions	1 0 3	Collections		SOUTH WALES.	
		Driffield—		GLAMORGANSHIRE.	
		Collections		Cardiff, Bethel Church—	
		6 12 0		Contribution	
				10 0 0	

CALABAR COLLEGE REMOVAL FUND.

Contributions by Rev. D. J. East£134 19 8

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Fuller, J. J., June 10, July 10; Saker, A., June 28; Thomson, Q. W., June 26.</p> <p>AMERICA—CHATAMOGGA, Merrick, Mrs., July 9.</p> <p>NEW YORK, Littlewood, W., July 17.</p> <p>ASIA—INDIA, BENARES, Heinig, H., July 3.</p> <p>BOMBAY, Edwards, May 31.</p> <p>CALCUTTA, Wenger, J., June 1, 3, 19, 23, July 3, 8.</p> <p>DACCA, Allen, Isaac, June 29.</p> <p>DELHI, Smith, J., June 16.</p> <p>GTA, Greiff, J. E., June 20.</p> <p>KHOLNEAH, Dutt, G. C., June 16.</p> <p>MUTTRA, Williams, J., May 21, June 14.</p> <p>POONA, Gillett, A. C., June 22.</p> <p>SERAMPORE, Dakin, E., June 13.</p> <p>SEWRY, Johnson, E. C., June 6.</p> <p>AT SEA, Lewis, C. B., Aug. 13.</p> <p>COLOMBO—Pigott, H. R., June 28.</p> <p>KANDY, Waldock, F. D., June 28.</p> <p>EUROPE—MORLAIX, Jenkins, J., July 25.</p> <p>KRAGENOE, Hübert, G., July 28.</p> | <p>HAMBURGH, Oncken, J. G., July 9.</p> <p>WEST INDIES—BAHAMAS, NASSAU, Davey, J., June 29, July 17, 20, 22.</p> <p>GRAND TURK, Kerr, D. L., June 17, 18, July 17.</p> <p>HATTI, Wobley, W. H., July 25.</p> <p>TRINIDAD, PORT OF SPAIN, Law, J., June 4.</p> <p>SAN FERNANDO, Gamble, W. H., July 8.</p> <p>JAMAICA—ANNOTTA BAY, Jones, S.</p> <p>BROWN'S TOWN, Clark, J., July 8, 23.</p> <p>BLACK RIVER, Holt, S. W., July 23.</p> <p>KETTERING, Fray, Ellis, June 14, July 2.</p> <p>LUCEA, Lea, J., July 22.</p> <p>MONTGO BAY, Dendy, W., May 21, July 8, 23; Henderson, J. E., July 19.</p> <p>MOUNT CHARLES, The Church at, June 25.</p> <p>MOUNT HARNON, Clarke, J., July 8.</p> <p>MORANT BAY, Teal, W., July 4, 23.</p> <p>PORT MARIA, Sibley, C., July 23.</p> <p>RIO BUENO, Roberts, J. S., July 23.</p> <p>SPANISH TOWN, Phillippo, J. M., July 22.</p> <p>STEWART TOWN, O'Meally, P., June 9.</p> <p>ST. ANN'S BAY, Millard, B., June 26, July 6.</p> |
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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

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| <p>Ladies of Camden Road Chapel working party, per Mrs. Bidgood, for a Box of Work for Mrs. Robinson's School, Calcutta.</p> <p>Rev. J. P. Lewis, Diss, for a Box for Rev. J. M. Phillippo, Spanish Town, Jamaica.</p> | <p>Mrs. Risdon, Pershore, for a Parcel for Rev. J. Kingdon, Jamaica.</p> <p>Hastings and St. Leonard's Ladies' Missionary Working Auxiliary, per Miss S. S. Boyes, for a Box of Clothing for Rev. B. Millard, St. Ann's Bay, Jamaica.</p> |
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.