

THE MISSIONARY HERALD.

SEVENTY-SEVENTH REPORT.

IN presenting their Report for 1868, the Committee stated that the year then closed, had been "one of unusual anxiety." With equal truth that statement may be repeated in regard to the year now ended. The debt of the previous year had been greatly diminished by the liberality of the Society's friends, yet what remained was so large as to extinguish all hope of its being paid from current contributions. Meanwhile, several offers for Mission service were presented, but to incur fresh liabilities with these financial difficulties would have been rash and imprudent, and consequently the consideration of these offers of service had to be postponed. The increased cost of maintaining present operations, the causes of which have been fully set forth in previous reports, rendered it most difficult to equalize income and expenditure. Estimates of both were, from time to time, carefully prepared and carefully considered, and the Committee felt it to be absolutely necessary to enforce the most rigid economy in all departments over which they could exercise due control. Very considerable reductions have been made with a view to this object, and they believe without, in any way, impairing the efficiency of the Society's operations.

THE FINANCES.

Very nearly throughout the year the receipts fell short of those of the corresponding periods of the previous year; and for some time an increase in the debt was apprehended. But early in March the receipts rose rapidly, and as the month wore on, all fears of an augmentation of debt subsided; and it will be seen from the financial statement that it has been diminished

by very nearly £1,000. The Committee therefore feel that they are relieved from the painful necessity of appealing for special contributions to remove the remainder of the debt : they will leave that to be done from the receipts of the current year, only however expressing their confident hope that the encouraging fact now stated, will supply a fresh and powerful stimulus to their friends to augment their regular contributions, so as to lift the ordinary income to a much higher level. If this be done, the Committee can with propriety proceed to strengthen and enlarge the agencies now in the field.

The contributions for General Purposes, inclusive of Legacies, Donations and Advances from the Calcutta Mission Press, amount to £24,198 12s. 2d., those for Special Objects, £6,367 7s. 10d., making a total of £30,556 0s. 0d. But the receipts from Legacies are unusually low, being only £313 19s. 0d., or less than last year by £372 16s. 11d. The Press Advances, too, are also less by £318 7s. 5d. But the deductions from these items go to swell the amount for General Contributions, making in reality, inclusive of two donations of £500 given at the beginning of the year, an increase of £1,680 13s. 1d. The Bible Translation Society's grants exceed by £400 those of last year, and the Widows' and Orphans' Fund shows an increase of £12 2s. 2d.

The Committee note with pleasure the sustained and growing contributions of the young, first towards the Native Preachers' Fund, and next collections by boxes and cards ; in the former there is an increase of nearly £100. The Young Men's Missionary Association continues its labours, and with increasing success. They have paid in direct to the Mission House, £303 12s. 0d., which is chargeable with no deduction, as they pay their expenses from their own resources. But it is not possible to measure the results of their efforts by a money total, for their highest and most valuable work lies in fostering, among the young, a habit of giving, which will produce far greater results in time to come. The Juvenile Auxiliaries, in London alone, have raised £710 ; while those from the country have sent up nearly £2,000. And as these sums do not include the contributions from Wales, which cannot easily be distinguished from general collections, though the children, in very many cases, raise more than the churches with which they are connected it may be fairly calculated that an amount approaching to £5,000, or nearly one-sixth of the Society's entire income is raised by the Juvenile Auxiliaries throughout the country. The entire expenditure for the year has been £29,594 19s. 10d., leaving a balance due to the Treasurer, of £2,381 15s. 6d.

The Committee intimated last year, that as soon as it became practicable, they would take steps to prevent those violent fluctuations in the income arising from the variable amounts received from year to year from Legacies. They have a good prospect of accomplishing this object during the present year; for in addition to the large bequest of Mr. Crowley, of Birmingham, recently deceased, they are expecting two others of greater amount, as the estates to which, in connexion with other Societies, they are left residuary legatees, are in process of realization. To put them into a common fund, and to draw from the fund only such an amount as an average of some years would indicate, will enable them to ascertain at the beginning of each year the exact sum to be applied to the General Purposes from this source, instead of going on to the end of the year, uncertain whether the amount be thousands, or a few hundreds.

THE NEW MISSION HOUSE.

The Committee have been much occupied with measures necessary to procure a suitable site for a New Mission House. The most diligent inquiries were made, and they were often disappointed. It would be most wearisome to enter into all the details. From the first they deemed it essential that its position should be central; one easy of access, quiet, and having sufficient space. Eventually they purchased a property, possessing these requisites in Castle Street, Holborn, for £4,500, on a lease for sixty-eight years, with a ground rent of £100 per annum. After removing four houses to make room for the new building, two will remain, the rents of which will meet the ground rent, and some other outgoings. After the most careful and prolonged consideration, they finally agreed on a plan which, when carried out, will afford ample accommodation for the Mission, and all our Denominational Societies whose offices are in London, together with a Library Hall, on the ground floor, capable of holding between three and four hundred persons. A tender for the erection of the building has been accepted for £8,437. The fittings, and other incidental expenses, together with Architect's and Surveyor's fees, will not, it is hoped, exceed £1,500. Every effort has been made to keep the cost as low as possible, and no outlay will be incurred for mere ornamentation. Though not finally determined, it has been suggested to invest a sum, sufficient, with its accumulations, to recoup the Society at the expiration of the lease. It is confidently expected that the house will be ready for occupation at the beginning of the new year.

THE MISSIONARIES.

IT is with great regret that the Committee have again to announce a diminution in the numbers of the Society's missionaries, without any corresponding additions. One missionary, the Rev. Josiah Parsons, has been constrained by the effect of the Indian climate on his health, to leave the work, and at a time when his exertions were most valuable and his help most required. Other two, the Rev. W. H. Webley and the Rev. W. Baumann, the Society's only missionaries in Hayti, have been called to their reward, leaving the mission under circumstances of the greatest peril. Mr. Baumann's end was doubtless hastened by the extreme dangers which surrounded him, while the already-shattered constitution of Mr. Webley could not withstand the anxieties and want of proper nutriment which befel him and his family, owing to the state of anarchy and war, in which Jacmel and the surrounding district have been involved. He died at Kingston, rejoicing in Christ, after an arduous and successful missionary life of twenty-two years, beloved by all who knew him, and enjoying the confidence and respect of the Haytien people. He has left a widow and an only child to mourn his loss, for whom it will be the pleasure of the Committee to make the necessary provision. Of the welfare of Mr. Baumann's widow, no certain information has yet reached the Committee; but there is reason to hope that her life has been spared, though for a time placed in the greatest jeopardy. Only one missionary, the Rev. F. Supper, has returned home during the year on account of health, while two who were at home last year, the Rev. J. Trafford and the Rev. W. Q. Thomson, have arrived on the scene of their former labour. To both these brethren the Committee are indebted for efficient and most useful services in this country. It has also been the pleasure of the Committee to send out a trained schoolmaster, Mr. Rodway, for the mastership of the Benevolent Institution in Calcutta, a school founded by Drs. Carey and Marshman in the earliest days of the Mission, for the education of indigent Christians of European origin in India.

The obituary of the year would not be complete without a brief reference to the decease of the excellent and devoted pastor of the church at Kottigahawatte, in Ceylon. Whytoo Nadan, though a Tamil by birth, acquired a perfect use of the Singhalese language, and a thorough knowledge of Native customs. For a period of thirty-six years, as an evangelist and minister of the Word, he honourably and devotedly served the Master he loved. It should

also be mentioned, that another of the Singhalese pastors, Don Hendrick, of Hanwelle, after twenty-five years of earnest labour, has entered into rest.

TRANSLATIONS.

In no case can the translation of the Word of God into the languages of the nations be regarded as a secondary object with the Society. Whether as the statute-book of the Church, or as the record of the great facts which concern human redemption, the Bible is a necessary part of the missionary's equipment. From its pages he addresses the multitudes who gather to hear from his lips the message of peace; and when placed in their hands on his departure, it guides them to a complete acquaintance with the will of God. From the first establishment of the Mission, the Society has enjoyed the services of men eminently endowed with knowledge, natural gifts, and divine grace, by which they have been fitted for the accomplishment of this great task. It is with pleasure, therefore, that the Committee have to report that very considerable progress has been made during the last year in perfecting former translations, or in completing versions into new languages.

THE DUALLA VERSION.

Of the latter especial mention has to be made of the Bible in the tongue of the West African tribes called the Duallas. For many years Mr. Saker has been engaged on this laborious task. He found the language without a written character, without a grammar, without the simplest vocabulary. He had to gather its words, its phrases, its idioms, from the lips of the people; to analyze the structure of the language, and to discover its grammatical forms. It was necessary to build up the language from its foundations, as intercourse with the people and constant watchfulness enabled him to seize new words, until his acquisitions were copious enough to furnish sufficient materials for the execution of the work. With his own hands he set up the first pages in type. His assistants, some of them once barbarians, had to be taught to read, to compose, and to print the version from his written copy. And now the task is done. He will shortly bring with him, on his anticipated return to this country, a complete Dualla Bible—a noble monument of missionary assiduity and toil. As the language improves under cultivation, no doubt changes will have to be made, and imperfections to be removed, to

bring the text into closer harmony with the originals, as well as with the progress of the people ; but it is cause for gratitude to God that Mr. Saker's life has been spared to accomplish so great a work, and to lay the foundation of the future literature and evangelization of the Dualla people, in this version, the first in their tongue, of the Word of God.

EASTERN VERSIONS.

In the East the versions which have received special attention during the year are the Sanscrit, the Bengali, the Hindi, and the Singhalese. Of the Sanscrit and Singhalese it will be sufficient to say that the New Testament in each language has been finished, and for some years in use, and that Mr. Wenger and Mr. Carter, respectively, have advanced nearly to the close of their labours on the Old Testament. In Hindi, the Committee have the pleasure to announce the issue from the press of the New Testament complete. This version has occupied the attention of Mr. Parsons, of Monghyr, for nearly ten years. Himself highly qualified for the task, he has nevertheless received the assistance of Mr. Christian, of Tirhoot, whose acquaintance with the ideas and habits of the people has been of the highest value in adapting the version to their use. The New Testament in Hindi was first published at Serampore, and was one of the three translations of the Scriptures that were written by Dr. Carey's own hand. After him, Chamberlain, Thompson, and Yates, also our devoted brother Leslie, still living amid the infirmities of old age, carried on the revision of the numerous subsequent editions. But the progress of education and the changing aspects of the language, have at length required an entirely new translation. This Mr. Parsons has now accomplished, with a degree of accuracy, skill, and excellence, that for some time to come will meet the wants of the sixty millions of people who speak the Hindi tongue. Who will not sympathize with his gratitude and hopes, expressed with the modesty and simplicity which characterize him ? He says, "I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom."

THE BENGALI BIBLE.

With regard to the Bengali Bible it will be necessary to make a few

explanatory statements. In 1867 the Calcutta Auxiliary Bible Society called upon the missionaries of all denominations in Bengal to express their opinion on the merits of the version prepared by the late eminent oriental scholar, Dr. Yates, and revised by Mr. Wenger, and which, for some years past, has been in general use among Christians of every section of the Church. In the result it was found, that while the missionaries of the Church of England, with few exceptions, acknowledged that the translation was intelligible and idiomatic, they complained that it was not sufficiently faithful to the originals. Most of them seemed to require a degree of literality which, in the judgment of others, would be destructive of idiomatic propriety. On the other hand, the Nonconformist Missionaries expressed themselves as satisfied with the translation, and with the principles on which it was made, though acknowledging that there was room for further improvement. Under these circumstances the Committee of the Auxiliary Bible Society have resolved to adopt and to proceed with the revised edition in preparation by Mr. Wenger, and to continue its use until they have before them a full specimen of the translation on the principles of the parties opposed to the present version.

An examination of the objections laid before the Auxiliary Bible Society, showed that many of the alterations desired were alternative renderings. It was therefore suggested to Mr. Wenger, that an edition with marginal references, embracing such alternative renderings as are found in many English editions of the Authorized Version, published by the British and Foreign Bible Society, might meet the views of many persons, as well as add to the usefulness of the version. A scheme of joint action was agreed upon with the Calcutta Auxiliary Committee, two members of which were to submit to Mr. Wenger, for his decision such readings as they might think that it would be desirable to include in the margin of the revised edition which Mr. Wenger had already begun. This scheme the British and Foreign Bible Society has disallowed, on the ground, as stated by Mr. Wenger, that they could not sanction the insertion of marginal readings at all, nor of any references not printed by it in its English Bibles. The Committee have no wish to revive the controversies of the past; but considering that editions of the Bible published by the British and Foreign Bible Society in this country do contain such marginal readings, they may be permitted to express their profound regret that this, as well as every former attempt to unite in common action the missionaries of all denominations in Bengal, has met with discouragement and repression in the Committee of

the Bible Society at home. This decision will not, however, deprive the Christians of Bengal of so useful a work. It will be proceeded with by our brethren in the fullness of that liberty they enjoy, and concurrently Mr. Wenger will issue a brief commentary or body of notes on the New Testament, on which he has for some time been engaged.

On the work before him Mr. Wenger admirably remarks, "The task is great and difficult, but it must be attempted. And I confess that I cannot conceive of a nobler task being assigned to a sinful man than this, to prepare a version at once faithful and acceptable to as high a degree as these two qualities so difficult to be brought into harmony, will admit of. I would wish you to remember that Bengali is a language spoken probably by forty millions of people."

THE MISSIONS.

In examining in detail the returns from the various Stations, which will be found in later pages of this Report, the Committee observe that while there has been, throughout the whole Mission field occupied by their brethren, the same diligence and assiduity which have marked their exertions in years past, there is nothing to show a more than usual display of Divine grace. In the West Indies the missionaries have steadily pursued their important task of consolidating and confirming the Churches already gathered. In Western Africa there has been the same conflict as of old with darkness, barbarism, and pagan superstition, with some individual cases of conversion. The stations in Europe, especially in Norway, exhibit many tokens of spiritual growth. While the Eastern Missions display the same general features as of late years, the same vicissitudes—here barrenness, there moderate fertility—a remarkable uprising of mind, without any direct or obvious tendency to the Gospel, a general readiness to hear the Word, and, in the case of youths of good position, often the bitterest persecution. In Hayti the work has been brought to a stand by the death of the two brethren engaged, and by the frightful state of anarchy and bloodshed into which the island has been thrown since the abdication of President Geffrard. Meanwhile, there has been going on a gradual diminution in the number of the European brethren employed, with a constantly increasing costliness in the maintenance of the work, a costliness which has not merely forbidden the increase of the

Missionary staff, but every attempt to extend the Gospel beyond the fields already occupied. This has naturally led the Committee to a consideration of the working of the Mission, and the efficiency of the methods adopted by their brethren to propagiate the truth. The whole subject was brought before them in a paper prepared by the officers of the Society, and which was laid before the Quarterly Meeting of the Committee at Bristol, in the autumn of last year. After pointing out the present cost of the Indian Mission, and its probable increase in the future on the system now pursued, two questions were raised for discussion, both of them involving the gravest results in the future course of the Society. On both these points it is due to the subscribers and friends of the Society that the Committee should offer some explanatory remarks.

THE PREACHING OF THE GOSPEL.

The first question relates to the methods adopted by their brethren in the spread of the Gospel. From the reports of the missionaries it will be seen that a very large portion of their time is given to itineracy, every opportunity being taken to preach, in the regions traversed, to the persons who assemble to hear them. Thus Mr. Reed reports, that himself and his companions have visited 390 villages. Mr. Ellis reports, that in his district some 28,000 persons have heard the Word, while in other parts of Jessore, Gogon Chunder Dutt and his fellow-labourers have not less diligently laboured. In Backergunge, more than 112,000 persons have listened to the message of peace, the native brethren having preached not less than 3822 times. In Patna, the city has been divided into three districts, and each visited for preaching twice a-day. The Monghyr, Benares, and other brethren, speak of numerous tours, and of visits made to crowded melas, or fairs, at which many thousands have heard the Word of God proclaimed. Mr. Bion, of Dacca, tells us that the Gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal, and his list of each month's work, shows how diligently and earnestly both his native brethren and himself have set themselves to their great task. All this has been accomplished with little or no opposition; the testimony of the missionaries uniformly being that, with rare exceptions, their audiences were attentive, often deeply interested, and sometimes apparently most anxious to retain the missionaries in their villages for further instruction.

With regard to the immediate effect of these labours, it may be stated in the words of the missionaries themselves. Mr. Reed writes:—"Of the visible results of their itineracies there is little to be said. In some places the message of the Gospel has been gladly received; in some few instances we have hoped to see permanent results, but have generally been disappointed." Mr. Ellis, of Jessore, sums up the results of the daily visits of himself and preachers to the bazaars thus:—"Whilst we lament the absence of manifested conversions to Christ, we cannot doubt the leaven is at work; and our hope is, that by patient labour and prayerful waiting the result will, perhaps ere long, be developed in a rapid increase of the Church in this district." "As I look around," says Mr. Hobbs of the same district, "on the thousands of Hindus and Mohammedans, not one in a hundred of whom appears to have the least dread of sin, or the slightest concern to preserve a conscience void of offence towards man or God, I am burdened with distress, and I find Paul's words gliding through my mind, 'Who is sufficient for these things?'" Yet it is seventy years since the Gospel was first introduced in Jessore by the Serampore brethren, and that with many encouraging tokens of success. Mr. Lawrence of Monghyr, simply expresses the hope with which these itinerant labours are carried on:—"We have been engaged," he says, "in scattering the seed of the Kingdom, near and afar off, praying and hoping that the Lord of the Harvest will make His seed to take root in good soil, and bring forth fruit to His glory." From the Benares missionaries we hear, that "though for the time their hearers seem to be impressed, but do not then and there embrace the truth to the saving of their souls, as we sincerely do wish that they should do; yet that the Word of truth, as heard and understood by them, will be as a nail in a sure place—and we may entertain the hope that many will be in Paradise of whom we have no account here on earth." "When you ask me," says Mr. Etherington, "What is the result of all this preaching? I should have to reply, apparently nothing! No one, so far as I am able to judge, has been impressed with the truth as to justify me in regarding him as a sincere believer in Christ. Then have I laboured in vain, and spent my strength for nought and in vain? I cannot think so." And Mr. Etherington proceeds to remark that the glory of God is secured by the declaration of His love, while, on the other hand, the message of mercy is rejected, because the offence of the Cross has not ceased. Of Patna, Mr. Broadway writes:—"There are, we think encouraging signs

of growing interest in Christianity. We may not be permitted to reap what we have sown, but we know that the time will come when the seed of the Gospel, sown broadcast through the great city, will fructify and bear fruit to the salvation of souls, to the honour and glory of the Redeemer." In Backergunge and Delhi alone do the results of the preaching seem to bear any fair proportion to the devoted labours of the brethren engaged. It were wrong to conclude that these widely-extended itinerant preaching journeys are wholly without good result. A few hearers are certainly led to farther inquiry, and are eventually brought to the confession of Christ. But the greatest effect is seen in the general diffusion of some knowledge of the Gospel, and thereby preparation is made for some subsequent powerful work of the Spirit of God. This is traceable in a remark of Mr. Bion, with reference to a district not often visited by missionaries:—"We could not," he says, "but be struck with the contrast the people of the Sylhet district presented to those of Dacca, Comillah, and Mymensing districts. The former seem to be at least twenty-five years behind the latter. Their bigotry and prejudices were so great, and their arguments so absurd, that apparently we made hardly any impression on their minds. Why this difference? Is it not owing to the constant preaching kept up in the three latter districts, whereas in the Sylhet district the Gospel has but seldom been made known?"

From these testimonies of the missionaries, the Committee cannot but feel that the preaching, as carried on, is not so efficient as it might be made. After much prayerful consideration, they think that the element most wanting, next to the blessing of God, is a closer identification of the missionary with the interests, the feelings, and life of the people. And this, in the circumstances of India, it has hitherto scarcely been possible to secure. The power of caste, the relations of Englishmen to a conquered race, the habits of European life, have each, in their measure, prevented the intercourse of private life, and greatly limited that personal influence which is so powerful in its effect on the hearts and minds of a people open to such action. It is the wish of the Committee that the missionaries of the Society should earnestly endeavour to overcome these obstacles. Not only should they address the people in the market-place and on the road, but also mingle with them in daily life, visit their homes, take part in their trials and difficulties, and, so far as is practicable, "become all things to all men." Where to any extent this has been done, the greatest good has followed. With this object in view, the Committee have embodied in the following Resolu-

tions the conclusions to which they have arrived, and in accordance with which it is proposed in the future to carry on the work of the Society.

Resolved, I.—That it is obvious that certain departments of missionary labour in their very nature have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges and training institutions for the ministry of the Word.

These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as is the case with our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

Resolved, II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct.

Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved, III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should as soon as possible be made independent of the Society, and assume all the duties of the office they are called to fill.

The Native evangelists should be regarded as itinerant missionaries.

NATIVE CONVERTS AND CHURCHES.

The second great question which has occupied the attention of the Committee relates to Native agency, and the dependence of the Native churches

on the funds of the Society. This is no new subject with the Committee ; but the progress of events in India has given it increasing importance. During the visit of the Rev. C. B. Lewis to this country in 1866, it was brought prominently forward in a communication characterized by his usual sagacity and knowledge. In the Report of last year, the Committee gave in some detail an account of the various steps which they had taken to secure an independent Native Church in India, and stated the obstacles which had to be overcome. The measures then announced as in progress have in most cases been proceeding with a moderate degree of success ; but in others, poverty and distress, from overwhelming causes, have delayed altogether any attempt at independence. The most decisive step has been taken by our esteemed missionary, the Rev. Jas. Smith, of Delhi, who describes the course he has taken in the following words :—

“ During the past year I have had repeated conferences with my Native brethren on the subject. Sometimes nearly all of them have gathered together and spent most of the day in discussion and prayer. The helpless state of the Native Christian community generally,—their entire dependence on the various Missions for support,—their want of manliness and enterprise,—the contempt in which they are held by their countrymen,—their state of isolation and want of influence,—all these things have been thoroughly canvassed over, time after time, and at some of the meetings the speeches of Native brethren have been exceedingly cheering, and have proved not only their longing for liberty, but their fitness for it. The New Testament was appealed to, and the examples of the primitive Church cited to show what a small band of Christ's faithful followers may do when trusting in Him alone, and labouring disinterestedly for Him in His own way. Persecution was shown to have always increased the Church, and promoted both its internal piety and external power. Prayer was offered that these conferences might not prove barren. The difficulties involved in any plan they might adopt for the realization of their independence, were freely talked over. When it is remembered that *thirteen* families, including a number of small children, were dependent on the Mission for support, it will be seen how difficult the surrender of such support must be. I appealed to them as to whether they were not as good, mentally and physically, as the Hindus and Mahomedans. I offered further to assist them in getting up a loan fund, from which help in various ways might be drawn, and also to recommend them for such employment as might be available and which they were able to perform. At length they appeared ripe for action. A good punchait, as a managing committee, was elected, and the people were brought into a closer relationship towards each other, and formed a more compact body.

The whole of the Native Preachers agreed to take no more Mission pay after the 1st January, 1869, but to depend on their own labour, under God's blessing, for the support of themselves and families. Arrangements are made for keeping up all our preaching operations, and inquirers' prayer-meetings; and the punchait will, with the aid of Government, keep up a sufficient number of schools for the education of their own children.

"The movement above described has been carried into effect thus far with the happiest results. It has already developed new life and energy among the Native Christians. Men who have been away from all secular labour for years have recommenced work in earnest. Some are shoe-making. Several have taken contracts on the new canal works, where they regularly keep up Christian worship; and two or three have obtained situations. The punchait meets weekly for the transaction of business. The Church also meets weekly in the school-room at Kala Masjid, to ask God to direct them in the choice of a Pastor, and there is every prospect of the realization of a long-cherished hope in the establishment of an independent Native Church, apart from European interference; the members of which shall carry on the Lord's work among the Hindus and Mussulmans around."

In the course so vigorously taken by Mr. Smith, the Committee unfeignedly rejoice, and in the resolutions below* have given expression to their approval. They are not without hope that the example thus set will ere long be followed by the more numerous churches of Bengal.

Many circumstances concur to render such a course possible, which at an earlier stage of Indian Missions was impracticable. Not to insist on the weakened power of caste, there have sprung up in all parts of India, as the fruit of English civilization and law, a vast number of employments, which are open to every class of the population possessing the requisite knowledge

* "Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the Native Christians at Delhi, to relinquish all pecuniary connection with the Baptist Missionary Society, and to prosecute the work of evangelization, as God enables them, from their own independent resources; that they congratulate their brethren on this healthful and manly resolve, which they regard as a proof of their love to the Lord Jesus Christ, and as likely to be of great use to them in promoting the Lord's work, besides being an example of Christian devotedness to all the Native Christians in India.

"2. That this Committee offer their beloved brother Mr. Smith their cordial thanks, for his earnest endeavours to infuse into the minds of the Native Christians of Delhi, a spirit of independence and self-sacrifice in the work of Christian evangelization, and their congratulations at the success which has attended his efforts."

and ability. Over these employments caste has no influence. Christians, as well as Hindus and Mohammedans, can compete for their possession. It is enough for a man to have opportunity and capability, and whether of high or low caste, or none at all, he has an equal chance with others of securing remunerative employ, the honours of a university education, or the coveted privilege of a Government office. It is needless to point out how such a condition of things, every year becoming more widely influential, must facilitate the future independence of Christian churches, and provide resources among the people themselves for the maintenance and spread of Gospel truth.

THE SONTHAL MISSION.

Another gratifying event in India, in the direction of the above movement has also given to the Committee much satisfaction. About four years ago, Mr. Ellis commenced the study of the Sonthal language, for the purpose of founding a Mission among the aboriginal tribes, occupying the hills in the neighbourhood of Sewry. It was not, however, actually undertaken till the removal of Mr. Johnson to Sewry, in the year 1865. Mr. Johnson was subsequently joined by Mr. Skrefsraad, a Norwegian, and Mr. Boerresen, a Dane, to whom, during the past year, a devout young man from Sweden has been added. Thus four labourers are now at work among this interesting people. A piece of ground was obtained from the Rajah of Nilhatee, on which bungalows have been erected for the missionaries, and a school-room, with dwelling-houses for the teachers and children, from funds collected in India. In addition to the usual work of the Mission, the missionaries propose to teach the Sonthals useful trades and handicrafts, of which they are utterly ignorant. This task will be undertaken by Mr. Boerresen, who is a practical engineer from Berlin. It is also intended to establish a medical dispensary, under the superintendence of a competent Native doctor. One of the missionaries seems especially qualified for the difficult work of translation, and he has already prepared a vocabulary of 12,000 words, with a view of entering as soon as possible on the onerous task of translating the Word of God into the peculiar language of the people. Mr. Johnson alone has drawn his full support from the funds of the Society, the Committee adding a grant of £120 a year for the maintenance of Mr. Skrefsraad, and the direct missionary work of the station. For the supply of means to carry on the remainder of the work, a fund has been formed in India, of which our missionary, the Rev. Thos. Evans, of Allahabad, is the Corresponding Secretary.

It is proposed to establish a "Home Indian Mission," independent of pecuniary support from this country. The funds raised are intended in the first instance to support at least two of the brethren employed, with the school and other departments of labour, and ultimately, as God shall put it into the hearts of residents in India to increase the fund, to relieve the Society at home from all charges whatever. The plan has received the approval of the Lieutenant-Governor of the North-West Provinces, and pecuniary contributions have been generously bestowed by the late Viceroy, Lord Lawrence, the Lieutenant-Governor of Bengal, and by a numerous body of friends in various parts of Northern India. As an attempt by the missionaries "to find mainly or altogether," to use the words of the Committee's resolution of last year, "their support in the resources of the country they seek to evangelize," this promising movement cannot but have the warm approval of the Committee. In the Resolution annexed,* the Committee have conveyed to Mr. Evans the expression of their satisfaction, and they fervently bid the brethren engaged God-speed in their arduous enterprise.

JAMAICA.

It is with much satisfaction that the Committee are able to report an improved state of things in Jamaica. For the first time since the reaction set in, consequent on the so-called revival of 1860, the churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.

This increase has not been gained by any relaxation of discipline. For the most part throughout the island the congregations have improved, school attendance is larger, and the chief additions to the churches have come from among the young. With the improvement that has taken place in the general condition of the people, there has also been some addition to their contributions for the support of the means of grace; so that the Committee

* Resolved—That the Committee approve of the steps taken by Mr. Evans and his coadjutors; and they view with satisfaction the course that they have taken in forming an independent fund for the support of the labourers in the Sonthal district, and their attempt to carry on in India, amidst any section of its vast population, the work of evangelization, from resources supplied by India itself.

do not think it needful to continue beyond the stipulated time of three years, which is now concluded, the aid they were enabled to render from the special und formed in 1865. It is gratifying to state that under the present government there is every prospect of order being established, of justice being fairly administered, and of a wise legislation, directed to further the interests of all classes. The present Governor, Sir J. P. Grant, has more than once confirmed the truth of the statements as to the maladministration of public affairs, and the absence of practical justice for the mass of the people, the statement of which, by missionaries and others, brought down upon them the gross calumnies and serious perils which assailed them at the period of the disturbances in 1865. In the following sentences of a speech, delivered in reply to an address of confidence in his administration from the ministers of St. James' Parish, and presented by our venerable missionary, the Rev. W. Dendy, the Governor expresses his sense of the value of their labours:—

"It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make, on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me." Again, in reply to another address from the Baptist ministers of Trelawney, presented by the Rev. D. J. East, with reference to the hearty reception given to the measures of his administration by the people His Excellency used these pregnant words:—"Many good men throughout the island, of various religious denominations, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, Gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about." In this cordial recognition of the eminent services of the missionary brethren of Jamaica, the Committee heartily rejoice. Their "patient continuance in well-doing," under circumstances the most trying and perilous, has received at length its due acknowledgment.

MORANT BAY MISSION.

It will be remembered that shortly after the Disturbances, the Society, prompted by the Jamaica missionaries, by the urgent request of the late

Governor, Sir Hy. Storks, and by the proffered liberality of friends in this country, undertook to furnish means for the support of an Evangelist for three years in the district surrounding Morant Bay. The Rev. W. Teall was selected by the Committee of the Jamaica Missionary Society for this work, and the issue has been one of so much success, that the Mission bids fair to become a great blessing to that part of the island. Mr. Teall has succeeded in organizing two churches—one at Morant Bay, with 185 members, and one at Monklands, with 276 members, giving a total in Church fellowship of 461 persons. Preaching-stations have been formed at other places; two day-schools have been opened, and two others will be in operation during the present year; besides which, five Sunday-schools gather the children of the congregations together for instruction on the Lord's-day. During the past year Mr. Teall has been assisted by Mr. Brown, a student from Calabar, and by the day-school teacher of Morant Bay, also a student from that Institution. The churches have raised during the year £250 for various purposes—sufficient to cover the cost of the Native evangelist, the salaries of the schoolmasters, and other necessary expenditure. Building charges have necessarily been heavy; but these have been lightened by the purchase, at a sum much less than the value, of a chapel in Morant Bay, belonging to the London Missionary Society, and which the Directors of that Society have most kindly made over to the churches of Jamaica. Thus, through the blessing of God, every expectation has been answered, and the neglected people of the parish of St. Thomas in the East, the scene of so much injustice and mourning, have joyfully received the message of reconciliation and peace. They now ask the assistance of the Society for two years more, hoping by that time to have so thoroughly established the Gospel in their midst, as to need no further aid. To this request the Committee have, with great pleasure, resolved to accede.

THE CALABAR INSTITUTION.

One other important event has taken place in Jamaica during the year; the removal of the Theological Institution and Normal Training School from Calabar, on the north side of the Island, to Kingston, its chief city. For reasons of great weight, the missionaries unanimously requested the sanction of the Committee to this step. This was cordially given, and aided by the liberal contributions of many friends in this country, it has now been accom-

plished. The esteemed President, the Rev. D. J. East, has been elected to the pastorate of the Church meeting in East Queen Street Chapel. On the commodious premises of the chapel the requisite buildings for the Institution have been erected. It was found practicable to remove many of the buildings from Calabar to the site chosen for their re-erection, in doing which the students, in the most praiseworthy manner, have given a large amount of manual labour. The Committee rejoice to hear that there is every prospect of a pastorate crowned with success, and of the restoration of the Church to its former prosperity. The location of the Institution in this centre of the island's commerce and activity, will beyond doubt add largely to its usefulness.

CONCLUSION.

Thus have the Committee endeavoured to fulfil the duties entrusted to them by the constituents of the Society. The year has had its full share of anxieties; but also it has been filled with many marks of the Divine blessing and care. No lesson is perhaps more deeply impressed upon their minds than the need of fervent prayer—prayer that the seed so abundantly sown by the missionaries may be watered by the spirit of truth; prayer that strength and knowledge may be given in larger measure to the brethren to fulfil their arduous task; prayer that in their deliberations the Committee may be endowed with wisdom from on high, to direct and to advise the labourers in the field, and to select suitable agents for the work. If there is one request they would address to the members of the Society with greater urgency than any other, it is “Pray without ceasing”—for all who have part in this great work for all who hear the word of life from their lips.

—“May prayerful hearts and holy hands,
 At home uplifted, aid from time to time,
 To banish error, ignorance, and crime;
 Till every tongue confess and bend each knee;
 And, in the words of prophecy sublime,
 Even as the waters cover the wide sea,
 Earth may itself be filled with knowledge, Lord, of Thee!

DANGEROUS ATTACK OF A TIGER ON THE REV. E. JOHNSON.

WE have been favoured by the friends of Mr. Johnson with the following account, written by himself, of the frightful attack made by a tiger upon him. It is matter of gratitude to God for his wondrous escape with life, while we deeply sympathize with him in the severe injury inflicted. It has befallen him through his devotedness to the best interests of the people he has consecrated his life to serve.

"I have now to be the bearer of bad news, I have lost my left hand. The particulars are as follows:—On the 10th of last month the people near our bungalow, which is situated with Mrs. Boerssen's, in the midst of the Sonthal jungles (as you see by the above direction), came to tell me that a great male tiger was doing much mischief, and asked me to come and help them to shoot it. Taking with me my trusty rifle, with which, on a previous occasion, I had shot a bear, I immediately repaired, accompanied by my brave little Danish missionary, who, though he could not shoot, said he would accompany me, to the spot, and stand by and help me with his prayers. Unfortunately, I was out of caps and ammunition, and had but one effectual barrel left. I trusted though that He who had delivered me out of the paw of the bear, would also deliver me out of that of the tiger; and most truly He *did*, but not in the way I hoped. When we arrived at the place, which was a little mountain stream, lined on both sides with bushes, suddenly one of the Sonthals exclaimed in terror, 'There! there!' I peered and peered into the bush, but seeing nothing, I descended a few steps into the bed of the river, to get a nearer view, when suddenly I found myself confronted by the terrible beast, who was under the bush a few yards above me, glaring upon me with all his royal dignity and fury. I remained a few seconds with my eyes steadfastly fixed on his. No way of retreat was opened, so I thought, I will level and fire between his two eyes. I had scarcely moved my rifle from the hip, when, with a jerk and three bounds, growling fearfully, he was upon me. I pulled the trigger as he advanced, but the ball must have missed him, or if it hit him, wounded him but slightly, for in a second he was upon me. Knocking me down, he placed his paw upon my shoulder, and taking my left hand, just about the wrist, in his teeth, with angry growls, he crushed it, snapping the bone quite short, then suddenly looking upwards, he bounded over my body and left me. I must now go back to the place where I left my gallant brother missionary standing on the bank. As soon as he saw the beast, giving up all for lost, he lifted up his hands to heaven, and cried to the Saviour to deliver me. Immediately a voice came into his heart, 'Clap your hands and shout out,' this he did most lustily, when the beast, with a sidelong scowl at him, left me at once, and plunged again into the jungle. Truly the Lord wrought a great deliverance. As soon as the beast left me, I lifted up my mangled hand and rejoined my brother missionary, Mr. Boerssen, on the bank; but now getting faint from loss of blood, I sank down, and called out to the Sonthals to take me away. Mr. Boerssen then, with the assistance of a few of them, bore me away. When I was brought in, the surgeon examined my hand, and finding the main bone and several other bones all crushed, said, 'This hand is gone.' Mr. Hampton then told me that the hand must be amputated. I said, 'Very well, if it must be so, off with it. I do not fear death, but the pain is very great. Will you give me chloroform?' They examined my heart, and found no hindrance to the administration of chloroform, so the hand was amputated a little above the wrist. Afterwards I suffered much agony from fever, &c. But I am now, thank God, so far restored, that I am again with my family at the station.

"Please remember, if you have time, Mr. Charles Hampton, of Rampore Haut. He kept me in his house the whole time I was prostrated; all his servants waited on me, and he himself attended me like a brother, assisting the surgeon administering medicines, and feeding me with nourishing food. My paper is cut, so I must draw to a close."