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THE PRINCIPLES AND METHODS OF
MISSIONARY LABOUR

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THE
PRINCIPLES AND METHODS
OF
MISSIONARY LABOUR

BY

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HONORARY SECRETARY OF THE BAPTIST MISSIONARY SOCIETY

LONDON

ALEXANDER AND SHEPHEARD

MDCCCXCVI

THIS VOLUME OF PAPERS,
PREPARED IN THEIR SERVICE, AND NOW, BY PERMISSION,
REPRINTED,
IS DEDICATED TO
THE TREASURER, OFFICERS, AND COMMITTEE OF
THE BAPTIST MISSIONARY SOCIETY,
AS A MEMORIAL
OF HIS GRATEFUL APPRECIATION OF THEIR CONFIDENCE
AND FELLOWSHIP IN CHRISTIAN LABOUR
ENJOYED FOR MANY YEARS BY
THE AUTHOR.

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certainly during the long service of the Secretaries then directing the Society's affairs, they constituted the substratum of its measures, and were in the main adhered to throughout by the Committee. So far as they go, they constitute a most important part of the history of the Society from 1852 to 1890.

Although for some years before I came to be connected with the work of the Mission, I had given some attention to its history, and to the labours of the eminent men engaged in the service of Christ in foreign countries, it was not until I was elected a member of the Committee in the spring of the year 1849, and afterwards one of the Secretaries, on the resignation of the Rev. Dr. Angus in the following autumn, that I was able, and possessed of opportunity, to understand in all their details the objects, plans, and working of the missionary life. Not that I was uninterested. My father had been an intimate friend of the excellent and devout William Hopkins Pearce. Under the instruction of the late Mr. Samuel Collingwood, my father-in-law, he had been initiated at the Press of the University of Oxford into the mysteries of the printing art. On his visit to England in 1838, in much personal intercourse with him, I had become deeply interested in the progress of the Kingdom of God in Hindustan. I have, too, a very distinct remembrance, in my early youth, of the saintly and almost Brahminical appearance of Eustace Carey, then lately returned from Bengal, and I was deeply impressed by his mellifluous and instructive oratory. Nor was I altogether unacquainted with several of the eminent servants of Christ who, from various fields, visited the congregations of my native city. I had even ventured to compose, on more than one occasion, a few articles in periodicals of the day, touching on mis-

sionary questions, founded on the published documents of the time.*

My election as a member of the Committee of the Baptist Missionary Society was quickly followed, in the autumn of the same year, by the election of the Rev. Frederic Trestrail and myself as joint Secretaries of the Institution. To Mr. Trestrail was specially committed the direction of home operations. My charge was to conduct the correspondence with the missionaries, and to superintend the general movements in the foreign field.

The difficulties of our task were by no means inconsiderable. The chiefest of them concerned the financial condition of the Mission. From the date of the successful Jubilee in 1842, in spite of urgent appeals to the churches, the income of the Society, contrary to all expectation, had exhibited constant deficits.† At the annual meetings of 1849, the deficit was stated to be £4,946 17s. 10d., although £4,094 had been specially contributed in discharge of the deficit of the previous year. To this should be added a balance of £1,554 14s. 1d., the undischarged remnant of the grant of £6,000 made to the Jamaican churches in 1845. The special object of the grant was to assist in freeing the churches from their chapel debts, on which enormous interest had to be paid. It was further intended, as “a full and final discharge of all claims on the Society,” emanating from the missionaries who had so recently declared themselves independent of the Society’s aid.

* See Baptist Record, 1848, pp. 364, &c.

† Deficit in 1844-5	...	...	...	...	£2,398	9	3
„ 1845-6	...	...	...	...	5,003	7	6
„ 1846-7	...	...	...	...	3,711	9	11
„ 1847-8	...	...	...	...	5,234	5	5
„ 1848-9	...	...	...	...	4,946	17	10

The new Secretaries were thus at once brought face to face with an indebtedness, on the part of the Society, of £6,501 11s. 11d., with an available actual income to cover every department of the work, of £19,752 10s. ; while the expenditure for the year amounted to £23,559 9s. 2d.

Other causes of anxiety also pressed upon their attention. Special personal claims on the part of the missionary brethren in Jamaica, arising out of their former relation as agents of the Society, claimed serious and sympathetic consideration. The complaints of these brethren were not without foundation. Their position, under novel circumstances, was one deserving of commiseration. After emancipation they had to suffer from failure of income, owing to the decay of trade ; the poverty of the people, caused by the decline of sugar cultivation ; and the occurrence of severe calamities from drought and cholera. Then other fields put in their claims. The requirements of the Indian Mission were daily increasing in urgency, from the natural growth and prosperity of the work, while new missionaries were everywhere called for, to replace the ravages of disease and death.

There was, moreover, a general distrust throughout the churches, which even extended to the missionaries in the field, showing itself in conflicting views as to the changes thought needful in the " Plan and Regulations " of the Society. Every anniversary brought its crop of proposals more or less subversive of the Society's constitution, or discrediting the efficiency of its administration.

There were also, in some places, remnants of the controversy now so happily healed, which attended the settlement of the relations of the Serampore brethren with the Society.

Such in brief was the general condition of affairs which the new

Secretaries had to meet. As the services of travelling agents, hitherto employed by the Committee, were dispensed with, chiefly on the ground of economy, the Secretaries became largely dependent on their personal exertions, both for the gathering in of the funds necessary to meet the daily needs of the Mission, and for spreading among the churches the information essential to the revival and re-establishment of confidence in their administration. For the first five years of their service, it may be truly said that each of them spent fully one half the year in preaching on behalf of the Society, attending public meetings, holding conferences in the chief centres with ministers, and others, throughout the three kingdoms, and in promoting, by economical measures, in every practicable way open to them, the well-being of their great work.

The experience thus gained of the working of the Society both at home and abroad, together with the information brought home by the Revs. J. Russell and Dr. Leechman, the deputation sent to India in 1850-1, led to the preparation of the first two papers in this volume.* Perhaps no result was of greater immediate benefit, than the diversion of attention from mere matters of constitutional regulation, to the greater and graver questions connected with the missions themselves, and with the progress of the Kingdom of God in the heathen lands occupied by the missionaries. Questions of minor interest speedily fell into the background, and a growing improvement in the Society's financial condition gave birth to encouragement and hope. At the close of the financial year of 1852-3, partly by the reduction of expenditure, but more by a

* These papers were in fact written by me, with the full and hearty concurrence of my esteemed colleague.

steady growth in the annual income, the increase of deficits was arrested, and in the year just mentioned the debt was reduced to £1,813 0s. 5d.* At the annual meeting in Exeter Hall it was announced that “an old friend”—in fact, our late esteemed treasurer, Sir Morton Peto—had generously cancelled this remaining fraction of debt, and that the Society was at length free from all pecuniary indebtedness.

Thus was closed an era of deficits that for nine years had weighed heavily and disastrously on the resources of the Mission. The way was open for an onward movement and for an enlargement of the operations of the Society. A great encouragement was given by the Head of the Church, to “attempt great things,” and it is of the increase and consolidation of the Mission in India, that I have now to speak. The income had risen in 1853-4 to £24,759 12s. 9d., and a balance remained, after all demands had been met, of £1,208 7s. 6d. There was, in fact, in the current year, a substantial increase over the previous one of £1,400 6s. 8d. in the annual collections and contributions.

Encouraged by the marked improvement in the finances, as well as by the growth of interest in the missionary work throughout the churches, the Secretaries laid before the Committee the first two papers in this volume; and three months afterwards, the “Plan for the Consolidation and Extension of the Bengal Mission,” adding thereto, at the request of the Committee, a further scheme for the

* Deficit in 1849-50	...	...	...	...	£6,501	11	11
„ 1850-51	...	...	...	...	5,751	11	4
„ 1851-52	...	...	...	...	4,723	5	8
„ 1852-53	...	...	...	...	1,813	0	5

North-West Provinces. These papers were read to the Committee at three successive quarterly meetings, in the year 1852.

The first resolutions of the Committee were passed at their second meeting, and will be found in the appendix at the end of the papers.* At the October meeting, the "Extension Plan" was fully and carefully discussed, and after much prayer for Divine Guidance,† it was unanimously resolved to lay the "Plan" before the churches, and to urge the addition of TWENTY brethren to the missionary staff in India.

Two chief objects were contemplated by this scheme: First, to strengthen the hands employed in India, and secondly, by a system of consolidation, to give increased efficiency to every station. For sixteen years, the Society had not added to the number of its missionaries in the East, where practically boundless fields lay open on every side.

The inducement was great. Hundreds of persons had been gathered into the fold of Christ. The Scriptures had been translated into several of the languages of India, and other translations were in an advanced stage of preparation. The circulation of Scriptures and tracts was increased, and schools could be multiplied to any extent; while the political and social attitude of the people was on the whole daily proved to be favourable to missionary exertion. To use the language of the Report:—

"It were to dishonour the names of the revered founders of the

* See Appendix A., p. 82.

† It may be interesting to mention, that "owing to the importance of the business, the brethren sat from 10 o'clock in the morning, with a brief interval, until half-past 8 at night."—*Herald* for 1853, p. 28.

Mission, to distrust the providence of the Master whom we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of triumph in view, your Committee had failed to confront the necessity, and to summon the Churches of Christ to the help of the Lord."

A Special Committee was accordingly formed to take this matter in charge, and to search out the best means of accomplishing the end in view. It was estimated that the annual cost would not exceed £5,000. In the first year of the working of the scheme, the sum of £2,557 12s. 9d. was in quick response specially contributed.

The chief difficulty to be surmounted was to find men suitable for the work ; but by the end of the year 1855, some ten or twelve brethren had been sent out. This supply was indeed inadequate to the need ; but the addition was a welcome relief to the overwrought brethren, and was a striking proof of a re-awakened interest among the churches.

The warm reception which attended the publication of the "Plan for the Extension and Consolidation of the India Mission," led the Committee, early in the year 1854, to reconsider the question of sending me as their representative to the mission-field. Twice before the request had been made, but circumstances at the time precluded my undertaking a duty of so much importance. Besides the settlement of new brethren in their respective spheres of labour, and other matters urgently requiring arrangement, was added the wish long felt by the Committee, that one of their officers should possess a full knowledge of the Society's affairs abroad. Assured of the confidence of the Committee, I ventured therefore to undertake the task.

Among the many important subjects requiring attention were the following :—The establishment of normal schools for both sexes, in order to provide pious and efficient teachers for the schools at the various stations. The position and training of missionary students at Serampore required readjustment. It was also necessary to make provision for the education of native converts to labour as evangelists among their countrymen, and to become the pastors of native churches. The translation and issue of the Scriptures in the languages of India was also a matter of first-rate importance. But especially the Press at Calcutta, a property created by the missionaries in the early years of the Society's existence, from the profits of which the greater part of the sum invested and now forming the Widows' and Orphans' Fund had arisen, and which had rendered large pecuniary aid towards the support of the missionaries themselves, required the gravest attention. Should it continue to exist as an ordinary printing office as hitherto? or should its operations be restricted to purely missionary purposes, such as printing the Scriptures and school-books and religious treatises for circulation? or be abandoned altogether?

The spiritual condition of the converts, and other improvements, also invited consideration.

A visit to the stations from headquarters would further facilitate communications with the home authorities, and would aid in the selection of suitable localities for new efforts. It was also the desire of the Committee that the views expressed in the papers on a native pastorate, and the nature of the missionary work, should be pressed on the attention of the brethren.

A brief and cursory visit, it was thought, would be of little value ; time should be given for a calm and thorough review of the missionary's work in its various aspects. Provision was therefore made for my absence from England for at least two, if not three years : that ample time might be secured for the fullest inquiry.

In concluding their instructions, the Committee emphasized the gravity of the duties they laid upon the deputation. " It must be carried into effect," they said, " in a spirit of fraternal confidence and co-operation with our brethren in India : in cases, however, should any such arise, in which there may be a difference of judgment, the Committee invest you with the ultimate decision (except in such cases as you may deem it necessary to refer to the Committee), assured that you will exercise this power both with discretion and courtesy, and that they will see the necessity of concurring in it."

With this expression of the Committee's confidence I went out to India in the autumn of 1854, and arrived in Calcutta on the 2nd November.

As the first step, several months were devoted to a visitation of the stations. Familiarity was thereby obtained, through the kind and willing assistance of the missionaries, with the localities in which their labours were carried on, and with every department of their work. Not less valuable were the opportunities abundantly afforded for the study and acquisition of knowledge respecting the religious customs and ideas of the people, especially as these affected the progress of the Gospel of salvation.

These journeys were followed by four conferences, at which the missionaries freely deliberated on all the matters which required attention or discussion. The first of these meetings was held in

Colombo, in the month of June, 1855, with the brethren labouring in Ceylon. The Bengal Conference, the largest in attendance of brethren, was held in Calcutta, in August and September, when the discussions and reports ranged over no less than fifteen topics.

A North-West Conference was held in Agra, in the month of December, and reports on six topics were considered.

The last conference, with the few missionaries labouring in Behar, was held at Monghyr, in February, 1856, when the same subjects were dealt with.

Full reports, together with copies of the papers written by the brethren on the various questions brought under consideration, were forwarded to the Committee at home, together with the letters I addressed to the brethren of each conference, after their dispersion to their stations, on the results to which we had arrived. To these were added special reports on the Calcutta Mission Press, and on the Translations.

Of these various documents I venture to reprint (1) the Letter addressed to the missionaries of the Bengal Conference, as covering the whole ground of our deliberations, and (2) my closing Report to the Committee, on my return to England in 1857. These touch on every subject of importance, and present an extended review of the condition of the mission, of the manifold labours of the brethren, and of the wants of its various departments. If the work was laborious, it yet gave me intense delight; it called forth devout gratitude to our Divine Master, whose ever-present guardianship I enjoyed; and fitted me, I trust, the better to carry on the duties that in after years devolved upon me in my native land.

To these documents I have also ventured to add two papers, the one on the subject of preaching the Gospel in India, and the other on idol worship—the fruit of observation on the spot, and written after my return home, but, through circumstances, not before printed or published.

The years 1866 to 1868 were years of unusual anxiety to the Committee of the Society. To quote the words of the Report for 1867, “it was a year not likely to be forgotten.” The year 1868 began with a debt of more than £5,000, which the most energetic exertions did not entirely remove. The country was passing through a commercial panic of great severity, and the resources of the Society seemed to diminish in every direction, while the demands of the work were largely on the increase. There were also signs of diminution in the profits of the Mission Press, which for the previous eleven years had contributed to the Mission Fund an average of £3,780 per annum. So that it became painfully evident, that unless the financial position could be materially improved, all progress must be arrested, or the Society’s work curtailed.

For three years not a single missionary had been added to the staff, and the stations of several honoured brethren that had been depleted by death or rendered vacant by illness, remained unfilled.* Famine had decimated the population of Bengal and Orissa, and a destructive cyclone razed many chapels and villages to the ground. The claims on our sympathy and benevolence were cheerfully met, but with danger, difficult to avert, to the general income. Nor had the Mission

* During the three years, six missionaries had died, five retired from the field, and thirteen came home on account of health.

churches entirely recovered from the effects of the great Sepoy mutiny of 1857, which produced lasting though many beneficial changes in the conditions under which missionary work must for the future be carried on in India. By the substitution of the Queen's Government for that of the East India Company, full liberty of conscience was secured by law, and the ancient antagonism to the progress of Christianity, which the Company maintained to the last, was removed.

Under these circumstances, the Secretaries felt it to be their duty again to call the attention of the Committee to the position of the Society, especially in India, and to suggest plans for its amelioration and improvement. The paper, the fifth in the present series, was read at a large quarterly meeting of the Committee, other brethren being present, at Broadmead Chapel, Bristol, on the 13th October, 1868.

It naturally led to an animated discussion, and to earnest prayer for the Divine guidance. At a subsequent meeting of the Committee, on the 20th of October, it was ordered to be printed for "the private and confidential use" of the Committee.

Special meetings for its consideration were held on the 23rd December and on the 13th January, when the first series of resolutions was unanimously agreed upon. Their deliberations were concluded on the 14th July.*

In the interim, the subjects dealt with became a topic of controversy and of widespread interest, created chiefly by a speech of the Rev. Dr. Landels, founded on the paper, at the annual meeting in

* See resolutions in the Appendix B.

Exeter Hall in 1869. Had the paper been published, doubtless much of the feeling which arose would have been seen to be wide of the mark, and the misapprehensions which prevailed might have been averted.

This agitation was finally set at rest at the quarterly meeting of the Committee held at Leicester, in the following October, when the Secretaries were able to lay before the assembled brethren the result of the Committee's deliberations, with the necessary explanations.

It was an open meeting, at which all pastors of contributing churches, and officers of auxiliaries, were entitled to attend and vote. Not less than 250 brethren were present on the occasion. The question was raised on a memorial, numerously signed, presented by the Rev. J. T. Collier, of Downton, requesting the Committee to reconsider the resolution regarding the marriage of missionaries. The discussion was earnest, frank and outspoken, and pervaded by a spirit of brotherly love and mutual forbearance. It was marked by "the unity of the Spirit in the bond of peace." The proposals of the Committee were unanimously approved, and the proceedings terminated with hearty thanksgiving to the Giver of all good, by whose grace a difficult crisis, and one of no small importance, was happily brought to a close.*

Another result of the discussion was the formation of a Special Committee in the month of December, to inquire into the entire working of the Indian Mission; and on my return from Africa, in the following February, no time was lost in the preparation of a series of searching questions covering the entire operations of the Mission.

* See Appendix C for extracts from the Minutes of the Committee.

The questions were sixty-seven in number, and embraced the following topics :

1. The district and name of station.
2. The work of the missionary.
3. Native preachers.
4. Other missionary agencies, as
 - (a) Zenanas,
 - (b) Schools,
 - (c) Colporteurs.
5. The property of the Society at the stations.
6. General questions.

The circular containing the schedule of questions was sent out on the 6th June, 1870, and by the end of the year, most of the replies were in hand. They were printed and circulated among the members of the Special Committee, and at their meetings in the following December and January were fully discussed. The Special Committee was also favoured in its deliberations with the presence of several missionary brethren, then at home, and of a few gentlemen interested in the work of the Society in India. Replies were received from all the missionaries in the field, twenty-eight in number, at twenty-two stations. The answers were full, and in all respects such as to enable the Special Committee to prepare an exhaustive report.

In reporting the result of their investigations to the General Committee, they expressed the great satisfaction with which they learnt that the larger part of the time of the missionaries was devoted to itineracy. They held this to be an indispensable preliminary to the diffusion of the Gospel, to which their exertions should be constantly and systematically devoted.

The Committee were also gratified to learn that measures were in progress to secure the independence of the churches, and the self-support of the native pastorate. In no case did it appear that any members of the churches were supported by the funds of the Society, except so far as they were doing the work of the Society, or as age and sickness rendered them dependent on the Christian love of their brethren.

The next step was, to forward the conclusions thus arrived at, to all the missionaries from whom replies had been received, with the further request that they would favour the Special Committee with any additional observations that they might wish to make.

After a full consideration of the replies, a final report was presented to the General Committee, in February, 1872. The Special Committee conclude their report as follows :—"The review of the Indian Mission has given your Special Committee a large measure of gratification. The results obtained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the churches, and though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modification, and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure."

The Report was presented to the Committee on the 21st February, 1872. It was approved and adopted, and ordered to be communicated to the missionaries as a guide for their future action.* Generally it

* See the Report in the Appendix D.

may be stated that, on the lines thus laid down, the operations of the Society in India have ever since been conducted.

I close this series of manuals on our Indian Mission with a monograph on Serampore College.

On the return of Mr. Baynes from India in 1890, proposals were laid before the Committee for the transfer of the work proceeding at Serampore, to Barisal, or some other station in the Mofussil. The new institution, or college, was to embrace an elementary school for the training of schoolmasters, as well as a class for the training of converts as evangelists and pastors. The Christian Boarding School was also to be removed at the same time, and its pupils confined to a selected class of Christian boys of proved ability and special fitness for future usefulness.

The reasons for this abandonment of Serampore, for the sale of the fine structure erected by the founders of the college, and for the dispersal of the valuable library collected within its walls, are to be found in this paper, together with the objections thereto, which I deemed it imperative on me to lay before the Committee. I had promised to my lately deceased and dear friend, the Rev. J. Trafford, the Master of the college, to do my best to perpetuate the Institution. It was also due to the memory of the great men by whose forecast and generosity it had been established and endowed. I also intimated my intention to propose that the mission and college should be resuscitated on the lines laid down by its founders in 1818. The Charter, which gives the College the right to confer degrees in Arts and Theology, was granted by the King of Denmark, and con-

firmed by the British Government on taking over the Colony from the Danish Crown.

The question thus raised was discussed in the meetings of the Committee on the 21st January and February 17th, 1891, when my amendment on a division was lost ; but the further consideration of the original proposals was postponed to the November meeting of the Committee.

No conclusion was however reached then, or subsequently ; but on the 4th October, 1892, when a paper was presented by the Master of the College, the Rev. E. S. Summers, B.A., the subject was again brought forward. Mr. Summers entered fully on the utility and value of the institution, and at considerable length examined the reasons given both for the abandonment of Serampore, and the plan proposed for the formation of a new college elsewhere. The consideration of this able document was postponed until "the future of the college should be dealt with," after the close of the Centenary year.

Here the matter rests ; nor has any further attention been given to the subject up to the present time (August, 1896). I still cherish the hope that better days may be in store for an institution so intimately allied with the work of Indian evangelisation ; and that the College may yet become the University it was intended to be by its founders, for the blessing and advancement of the Christian churches of Bengal now so rapidly increasing in numbers and importance—"a memorial throughout all generations" of the heroic and beloved men by whom the Gospel was introduced among the vast populations of our Eastern Empire.

"I heard a voice from heaven saying, 'Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that

they may rest from their labours; for their works follow with them.' ”

During the years 1857-8, the state of affairs in Jamaica engaged the anxious concern of the Committee. To such a degree was this the case, that a resolution was at length taken at the annual meeting in 1858, to authorise the Committee to incur the expense of sending a deputation to investigate on the spot, and to confer in person with the brethren on the question on which the interference of the Society was so urgently sought.

Many years had elapsed since the mission churches had undertaken, with every prospect of success, the entire charge of supporting their pastors, and of maintaining the ordinances of divine worship. But important changes had meanwhile passed over the island. The material prosperity of the early days of emancipation had declined. Large portions of the island had ceased to be cultivated with their staple industry. Taxation had fallen heavily on the labouring classes, and their necessary wants absorbed to a painful extent the fruits of their daily toil. They had become slowly but surely less able than in former years to support the cause of Christ.

In addition to these sources of anxiety, many of the English pastors, the missionaries of earlier days, had either died or, from failure of support, had been constrained to leave the island. To fill their places the Calabar College could not furnish an adequate supply of native ministers, while from the diminution of contributions, many congregations found it necessary to unite their resources to secure the regular ministrations of the Gospel. Hence, frequent and urgent appeals were made to the churches at home, for assistance to meet the scarcity both of

men and means. Again and again it was stated that not only the well-being, but the very existence of the churches was imperilled. To adhere to the arrangements of 1842, it was affirmed, would be fatal to the interests of Christ's Kingdom; and the results of so many years of toil and conflict would be lost.

Under these circumstances, and at the urgent request of the Jamaica pastors, the Committee resolved to comply with their wish for a deputation to visit them; and with the generous assistance of Sir Morton Peto, a deputation consisting of the Rev. J. T. Brown, of Northampton and myself, was resolved upon, to examine into the case, and to "eliminate, if possible, that course of action for the future, which on the one hand may bring complaints to a close, and on the other render that kind of assistance which may best advance the interests of the churches and the general prosperity of Christ's Kingdom in the island."*

As it was deemed desirable that I should visit, as well as Jamaica, the other missions of the Society in the West Indies, I left England in August, 1859, to go direct to Trinidad and Hayti, while Mr. Brown would join me in Jamaica later on. By the care of Divine Providence, on the 23rd November, we met in Kingston, and at once commenced the inquiries we had undertaken, which in a little less than five months were completed. After parting with my companion in Havana, on his way to the United States, I visited the numerous churches in the Bahama Islands, and returned to England in September, 1860, also taking the United States on my way.

An extract from the Annual Report of 1861 will in a few words

* Annual Report for 1859, p. 5.

convey the result of these inquiries, and the action of the Committee :

“The Committee have given their assent to the recommendations of their deputation, which, while on the one hand comparatively inexpensive in character, will not in the least degree trench on the independence or Scriptural rights of the churches. They will encourage in every way the improvement and formation of an indigenous ministry, will assist the enlargement of the usefulness of the institution at Calabar, and encourage the settlement of a few European brethren as pastors of the larger churches, capable of supporting the ministers of the Word from their own resources. The time has not yet come for the withdrawal of the intelligence and energy of the white man from the instruction and oversight of these young communities. . . . More has been accomplished than we had any right to expect. Generally speaking, the Creoles of Jamaica constitute a peasantry daily increasing in intelligence, deeply interested in religious truth, possessing a very considerable amount of property, the gain of their own free labour, and moved by a spirit of emulation to acquire more of the arts and advantages of civilised life.”

The result has justified the wisdom of the Committee in taking the course here briefly sketched.

The second paper, the last in the volume, is a *précis* of the proceedings of the Committee in its relations with the Jamaica Mission from 1838 to 1879.

I.
ON THE PASTORATE OF THE
MISSION CHURCHES

PRESENTED AT THE
QUARTERLY MEETING OF THE COMMITTEE

OF THE
BAPTIST MISSIONARY SOCIETY

JANUARY 14 1852

BY THE SECRETARIES

ON THE PASTORATE OF THE MISSION CHURCHES.

THE Secretaries lay before the Committee the following paper with great diffidence ; but with a profound feeling of its importance and necessity. The knowledge they have acquired during the two years of their official connection with the Society, has produced the conviction that the experiences of the past sixty years of labour point out the necessity of some very material modifications in the procedure of our beloved missionary brethren, both as it respects evangelisation and the due treatment of the converts. It is to the latter subject the Secretaries now desire to call the prayerful attention of the Committee, purposing shortly to present another paper on the special work of our missionary brethren.

The various mission churches in the East and West, under the care of the Society's missionaries, comprise about 4,500 converts from among the native population, and about 500 other persons who are of more or less direct European extraction. The numerous churches into which they are divided are at present under the entire pastorate and control of Europeans, assisted in a few cases by native brethren ; but in no instance under the sole and independent pastoral care of a native brother. Not one of the native churches is self-sustaining ; the support, both of the English and native pastors and teachers, being derived from the Society's funds, or from the local contributions of persons, *not natives*, interested in missionary work. A slight exception to this occurs in the instance of the mission churches in the Bahamas, in a few of which the native teacher is to a partial extent supported by the contributions of the people, though hitherto very inadequately. The expenses of divine worship are in the same manner

provided for. The care of the churches, the inspection of schools, and other local objects, necessarily occupy much of the attention of the missionary, and leave him but a small portion of time for direct evangelisation; and it is further obvious that if, as we confidently anticipate from the promises of God, there should be a large accession of converts, the time the brethren are now able to devote to itineracy and other evangelic labours would be still further abridged, while the demand for more European pastors would exceed the supply both of men and means.

It appears therefore to the Secretaries, that the very first step in an improved method of missionary operations must be the placing of the mission churches under the pastoral care of suitable native brethren; at the same time encouraging and ensuring their independence of foreign aid and of extraneous control, except so far as they may seek it at the hands of the servants of Christ, by whom the churches were planted, and which can be exercised through wise counsel, kind co-operation, and Christian love.

It must be admitted that in the early stage of their Christian profession, the immaturity of the converts, the presence of evil habits acquired in a state of heathenism, idolatry, and perhaps savageism, their ignorance and imperfect apprehension of the Gospel, may and do require judicious treatment from the missionary, and demand from him great watchfulness, sagacity, and incessant instruction. But with this fully in mind we cannot but think that the pastorate of Europeans, that is, of the missionaries, is on the whole productive of many drawbacks; and more especially of that feebleness which, in the view of many brethren, renders the independence and self-sustentation of the native churches hopeless—at least, for many years to come.

1. The position of the European, of the Englishman especially, in the countries where our missions are located, is obstructive of that fraternal intercourse and equality of sympathy which are so essential to the pastoral relation. In India the English are conquerors, lords of the soil, an aristocracy by position. Among the negro races their

superior intelligence and civilisation place them at an almost immeasurable distance from the rude habits, the confined thought, and the limited knowledge of the people. Such men in ancient days were heroes and demi-gods among the tribes they governed or taught; and in the lands where our missions are situate they still stand remote from the intellectual position of the people they evangelise, civilise, and instruct. Hence arise subserviency of manners, a concealment of genuine native sentiment, repression of a self-reliant spirit, which do not characterise the intercourse of native society. Greater equality of position would prevent the growth of that fawning humility, or feigned deference, which by all testimony is a marked feature, particularly in the East, of the manners and habits of the natives, both in the church and the world, when brought into contact with Europeans.

2. The habits and modes of life of Europeans and natives differ: so much so that the native convert can seldom hope to entertain his pastor at his own board, or expect on his part to enjoy the pleasures of an hospitable reception in the social circle of his minister. Both the one and the other would feel himself out of place. Hence mutual visits must be restricted. There would be wanting that interchange of opinion and emotion which is the charm of social life, and which constitutes pre-eminently the bond of brotherhood and fellowship in the Church of Christ. Much less will race mingle with race in the marriage relation. The European would lose his status in society; and the native his caste, which at present is jealously maintained.

3. If a European continue pastor of a native church, and maintain, by diligence and activity, his superiority of attainment over the native converts, the native churches will become accustomed to a style of ministry which can in vain be looked for from a native pastorate, when circumstances shall compel its employment. No one can for a moment suppose that native churches are always to enjoy the advantage of a European ministry. An indigenous ministry will be as much a result as a necessity of the wide extension of Christian

profession among the people. Without in this place touching the question of the kind of instruction the native pastors should receive, it can scarcely be hoped for, that their average acquirements will equal, even if it were desirable, those of the missionary pastors. Communities accustomed to the instruction of the latter could hardly be expected to subside into a state of contentment with inferior ministrations. They would probably despise their more humbly-endowed brother. Numberless comparisons would be made, which even Christian charity could scarcely repress, however active it might be in the minds of the people. The contrast could not but force comparison, and with it would come discontent, then apathy, and finally separation. It does not seem fair to the future native pastors to expose them to this difficulty, which the continuance of missionary pastorates can only render inveterate and insuperable.

4. But it may further be doubted whether the learning of the European is in many respects suited to the sphere where he labours. Certain it is that the intellectual habitudes of his mind, the very forms of his learning, his modes of thought, are not in harmony with the modes and forms of Eastern civilisations. Some of his acquirements must be useless, while others, from their necessary connection with the learning of the West, must be imperfectly apprehended by the natives of India. Thought inevitably bears the impress of the medium by which it works and is expressed. The men are very few, rare in power as well as in manifestation, who can be re-cast in the intellectual matrix of another people, more especially of such a people as the Hindus, whose intellectual conceptions are the coinage of thousands of years, and have been moulded by systems of philosophy and religion that saturate every element of the life they live. It may be regarded as an axiom that that instruction which is not clothed in forms suited to the genius of a people, which has not the life and elasticity that mark the native organisation of thought, will be comparatively useless, however impressed with all the qualities that characterise the acquisitions of a well-educated European ministry.

5. May there not also be an unfavourable influence exercised by

the presence of the European pastor, on the legitimate development of the Christian life? Piety, like learning, will have its characteristics in accord with the genius of the people. Its growth and expression will be marked by the leading peculiarities of the race among whom it finds a home. It may confidently be affirmed, that the piety of an Oriental will differ in some important particulars from that of a European; as for example, courage, zeal, indefatigable toil, may be said to mark the European type; while that of a Hindoo would be marked by patience, endurance, resignation, and, from local causes, a lassitude almost amounting to indolence.

Now with the European pastor there would be a constant endeavour to mould the converts after his own ideal. He would be dissatisfied with a devoutness wanting his own activity, with a love to Christ not burning with his own fervid temperament, with a power of endurance in which there was no mixture of courage, and with a patience that no wrong could irritate.

The influence of such views would be injurious, first on the pastor himself, and then on his people. Disappointed at not seeing in their Christian demeanour those features he has been wont to regard as essential, or at least as peculiarly characteristic of the true spiritual life, he would doubt the sincerity of his converts, he would soon despair of their progress, he would lose all confidence in their ability to maintain the cause of the Redeemer, and finally he would conclude them to be incapable of advancing beyond the veriest rudiments of the fear of God. The people, forced by their pastor into modes of action and life at variance with their temperament, conscious of an incompatibility between their tastes and his, worn with the urgency of a zeal they are unable either to estimate or follow, would become petrified with a greater lassitude and indifference than is even natural to them, hang as a lifeless weight on the missionary, whose energy they despair of emulating, and whose support is indispensable to their welfare, seeing it is bound up in a close imitation of him, and adherence to his side. Imitation is, to a certain extent, unfavourable to the healthy formation of character, or, at all events, character

so formed is often wanting in that self-reliant strength which develops itself in the same proportion that we follow the laws of our own being. It may well be anticipated that the forms in which Christianity shall clothe itself among the uncivilized tribes of Africa, or in the tranquil life of the polished Hindoo, will differ from any that we have yet seen, and may display virtues which have been very imperfectly developed among the cultured races of Christendom. To cramp its development by the commanding influence of the European Missionary pastor, cannot but be mischievous.

6. The heavy cost of a European ministry for native churches operates most disadvantageously. On the one hand, it is obvious that no native church—except in rare instances—can be expected to support an English missionary pastor. The general poverty of the people precludes almost all hope of this taking place; and if it may ever be anticipated, it must be under circumstances greatly different from those now existing; or when the converts shall be numbered by thousands and tens of thousands, and not as now by tens and hundreds. On the other hand, the rate of expenditure requisite to support a European pastor tends to raise the rate on which a native pastor should subsist, and to place his maintenance equally beyond the reach of the people.

7. But perhaps the most injury results from the constant state of dependence in which the native converts are kept under a European pastor who absorbs, in spite of himself, all the action of the church. It cannot move without his permission. It can have no officers but such as he may appoint or approve. Many mission churches have not as yet been fully organised. In some a certain proportion of the members is dependent on the missionary for bread, for the means of labour, for protection from injury, and indeed for their all. It must be granted that in an early stage of the work much of this may be unavoidable. Persecution drives the convert to the shelter of the missionary's home. The loss of caste, of employment, of friends, deprives him of every other human support and comforter. But this allowed for, the state of dependence ought not to be long continued. It may even be

questioned whether this taking up of the converts, and removing them from their natural position, with all its adjuncts of trial and suffering, is not injurious to their spiritual character. That would be strengthened by trial. Convictions would be more firmly held when the cost of following them is exile or want. To afford a ready asylum, to adopt the immature and perhaps but poorly gifted disciple as a leader and teacher among the heathen, in order to keep him from want; to place him at once in a position of continued dependence, cannot but enfeeble his moral powers and stunt their growth. The spiritual nature, to grow healthily and strong, must be exposed to the rain and the sunshine, to the heat and the dew, to the scorching sun and devastating storm. Protected treatment may produce rapid growth, but it entails feebleness and premature decay; and missionary history presents instances of numerous churches which have been thus formed and fostered, but which have vanished away with the departure or decease of the missionary, and have left no trace of their existence.

We may be permitted to quote the words of the Rev. J. H. Hinton in his address to Mr. Knibb in support of these views. He says, "It has been one of the defects of the missionary system that it tends to produce a sense of helplessness, an attitude of weakness in the missionary churches, by the insulated and dependent character it gives them."

Our estimable missionary brother, Dr. Wenger, thus presents the results of his observation and reflection:—"Native Christians are at first not unlike infants who must be held in leading-strings. But if they are treated as infants beyond a certain period, they will never learn to think and act for themselves. If everything is left for the missionary to do, he will often be misled by one-sided information, and overwhelmed with annoying cares. It is also very important to keep in view the desirableness of leading native assistants to feel that they are not independent of the good-will of their native brethren. If they think that their situations are secure so long as they stand well with the missionary, irrespective of the feelings of their own brethren, they are apt to look upon themselves as the agents of the

Missionary Society, responsible only to the missionary, and to think that the esteem in which they are held by their brethren is a matter of indifference, since it cannot affect them materially. Such a state of things leads the members of the churches to look upon their native assistants as hirelings, who do that which they are told to do because they are paid for it, and not from any particular interest in their welfare. Thus, there arises something like mutual distrust, indifference, dislike, and contempt, which are most injurious in their effects."

8. Finally, it may be remarked that under present arrangements there must be an ever-increasing absorption of the funds of the Society, in the mere support of the ministry of the native churches and their European pastors. Funds contributed for the extension of the Gospel will continue to be, as they now often are, directed to the chief object of sustaining in feeble existence the communities that result from its promulgation, and all the evils which attend religious endowments will be entailed upon them. For, the maintenance of the pastor, the erection and repairs of chapels, the support rendered and received towards the sustentation of the Christian and philanthropic labours of a church, chiefly or altogether from extraneous sources, towards which the people themselves contribute but a very small part, if any, of the funds required, is practically to endow those churches. It must end in a paralysis of native effort, and produce effects too well known to need specification. Missionary societies have not for their object the creation of endowments in any form, with their attendant mischiefs; but the continual expansion of the kingdom of the Lord our Saviour, till His glory shall fill the whole earth. Native mission churches, ever dependent on the parent bosom, become unnatural absorbents of the nutriment which should flow forth to the health and salvation of other lands.

Such are the several objections which appear to your Secretaries of overwhelming weight, more than sufficient to constrain the cessation of European pastorates over mission churches. It is readily seen, that if the reasons adduced are valid against such an employment of the energies of missionaries, against the confinement and limitation

of their exertions to a small body of converts, while myriads are perishing around them, they are at the same time valid as arguments for the employment of native pastors alone, to superintend the converts gathered into the Christian fold. For this is the only substitute; in no other way can the wants of the native converts be supplied. To men of their own class must we look for efficient pastoral ministrations, and for the perpetuation, by Divine assistance, of the Gospel they have received. It may, however, be asked, and fairly asked, "Are native converts fitted for this responsible office? Can the native churches be entrusted with the duties as well as the rights of independence and self-control?" It must not be concealed, that many missionaries seriously doubt their fitness, and would hesitate to confer these privileges upon them. A few moments must be devoted to a brief examination of their objections.

1. It is said that it is with extreme difficulty that converts break through the habits formed in their heathen state. The process of emancipation is slow. They bring many of these habits into the Christian Church, and sometimes they are never wholly eradicated, after all the pains bestowed upon them.

That such should be the case is naturally to be expected. The history of the church, in every age, bears the tokens on its front of the imperfect regeneration (so to speak) of its members. It remains, however, to be proved, that such evil habits would prevail more under a native pastorate than they now do under that of a European. Examples can be cited where the native officers of a mission church have been every whit as attentive to discipline, and as solicitous for the church's purity, in the one case as in the other. Under a properly instructed native ministry there may be quite as effective oversight, and the same rigid adherence to the Word of God.

2. To this objection another is added, to the effect that the circumstances in which the people are found are unfavourable to the formation of a holy character. Public opinion around them is on the side of idolatry. The standard of social morality is heathen, and it

is extremely difficult, if not impossible, to resist the silent influences exerted by corrupt example.

And so it was in the early history of the church. Converts in Athens or Rome were not exempted from the same influence then, which now surrounds the evangelised Hottentot or Hindu. Yet the Word of God, and, above all, the sanctifying grace of the Spirit of God, was effectual to purge the moral nature, to open the eye of conscience, and to reprove impurity of life. It was not miraculous energy that effected this. That same power operates in every age. It is present now, as then, in the Church of God. The objection seems like a doubt of the efficacy of divine grace to bid old things to pass away, and all things to become new.

3. But further, the native churches do not possess those means of grace which are more or less essential to their spiritual advancement.

We do not understand this objection as meaning that native converts have not the Bible, and the ordinances of the house of God, and meetings for prayer and spiritual improvement ; for these they enjoy, and would enjoy with more regularity under a native ministry than they are wont to do under the pastoral oversight of the missionary. His avocations are too numerous to allow a very ample supply of evangelic ministrations. As it is, a large part of the instruction of the people is necessarily committed to the native assistants : so that, in these respects, there would be no loss by the change. But it is said there is a lack of other things, such as biographies, histories, didactic works on Christian doctrine, commentaries, and such like. That such works are desirable no one will doubt ; but that they are essential to the spiritual advancement of the people may indeed be questioned. So far as regards the conduct of life, the Bible is all-sufficient. The One Book is an ample treasury of exhortation, warning, reproof, and encouragement, by which the soul may be fashioned in the image of God. And this book is or may be in the hands of every convert ; can be read and studied by all ; and forms the fount from which flow those streams that gladden and refresh the house of God in the orderly and oft-recurrent ministrations of the

sanctuary. But every year this objection is losing its force, by the multiplication of Christian books from the pens of the missionaries in the vernacular tongues.

4. A main objection is, however, thus stated by the Rev. W. Clarkson : "Indian converts lack energy and independence. They seldom originate measures ; nor, when originated by others, do they carry them out of themselves. They tread the path if others lead them : they carry out measures if there be a directing mind and assisting hand. They have not the glow of seraphs ; nor do they fulfil the ministry of a flame of fire."

It is obvious to remark that there is much in this objection that relates to the physical temperament of the people, and very much of its weight must be diminished on this ground alone. But, it is equally true that, by the present system, the energy of the native converts is not put to its appropriate test. They are not set upon their legs to try their ability to walk alone. And, indeed, the very relations subsisting between the missionary and the people he gathers around him and fastens to his girdle are an obstruction to the display of independence and the growth of self-reliance. There are, however, many cases of people in India in whom is found a manly independence, a boldness of spirit, and a power of action equal to any demand that Christianity can make upon them ; and even in the mild and more timid Bengali these attributes might, to some extent, be looked for under a more free and generous treatment. Already Hindus are found in every department of the civil and judicial services of Bengal, and there seems no reason why the qualities which fit them to occupy these situations under Government with credit and success, should not be discoverable and useable in the Church of Christ.

5. It seems, too, that the Hindus, as a whole, lack deep spiritual views and impressions. Inward experience of personal sinfulness and consequent self-humiliation ; impressions of the divine perfections and of Christ's exalted character and offices, have not that depth and power which are held to be requisite to the maturity of the Christian character.

It is extremely difficult to apprehend the value of this objection, since it does not seem possible to define how deep views and impressions should be, to form a mature Christian character. Much must depend on the intellectual strength of an individual; much upon his moral condition. But it may fairly be anticipated that, as their knowledge of the Divine Word increases, so will their views expand and their impressions become more profound. To distrust their piety on this ground, or to refuse to give them that position to which they are entitled, is to keep them in a state of pupilage and of consequent immaturity.

6. The very immature and untrustworthy character of the piety of the native converts, it is said, is fully exhibited by the numerous exclusions which every year take place from the mission churches. Painful discipline is often called into exercise, and the missionary's hopes are blighted and destroyed by the backsliding of no inconsiderable proportion of his flock.

But what is the actual state of the case, when a comparison is instituted between the mission churches and the churches of our own highly-favoured land? If we take, for example, the Baptist Manual for 1851, and the Missionary Society's Report for the same year, we discover the following facts:—That with a total of 100,391 members in 930 churches in England and Wales, the exclusions and withdrawals were 2,741, or $2\frac{3}{4}$ per cent. The total number of members in the mission churches was found to be 5,013, and the exclusions 164, or $3\frac{1}{4}$ per cent., a difference of only $\frac{1}{2}$ per cent. If, however, we confine our attention to India, the average rises. The number of members in the mission churches in India alone was 1,581, and the exclusions 80, or $5\frac{1}{3}$ per cent.; so that with all the disadvantages attending the Indian Christian converts, the many snares that beset the path of the churches, the immaturity of their piety, and the imperfection of their knowledge, and under the exercise of a more vigilant discipline than characterises the churches of this country, it appears that the mission churches lose annually but a trifle more than $2\frac{1}{2}$ per cent. of those who are received by baptism into the church, a

difference that does not seem sufficient to justify the broad assertion made in the objection.

7. An important objection is the want of sufficient knowledge in any of the native converts for the pastoral office.

In meeting this difficulty it must not be forgotten that native teachers are even now largely employed in communicating religious instruction to their brethren, both in and out of the church. And, indeed, a community is seldom met with, however limited in numbers, in which there may not be found one or more somewhat in advance of the rest, both spiritually and intellectually, sufficiently so to take, with a little additional instruction, the oversight. Education is, after all, comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and his companionship, and with the present means at command in all our mission-fields, there can be but little difficulty in giving a sufficient education to the gifted men whom God may raise up, and has raised up, to fill the office of minister and pastor. Books are constantly being published in the vernacular tongues for their use. The stores of European science are every year becoming more accessible, and any amount of learning that is necessary for the discharge of pastoral functions can easily be obtained. We must confess ourselves to be more anxious for the piety than for the knowledge of the native pastors, and think that sincerity and thorough devotedness will go far to make up some deficiency in the latter.

It must be remembered that this objection would have more weight if the experiment had been made and proved a failure ; as, however, it has not been tried, at least to an extent to afford sufficient grounds for a fair judgment, the objection is founded on supposition only, without facts to confirm it.

8. One other important difficulty remains to be referred to, and that is the ability of the mission churches to support native pastors.

In some cases, especially in the early period of a church's existence, this may be impossible ; perhaps not always desirable. For a time, when only a few are gathered in a town or village, a pastor might be

found in one who, like the apostle, would be chargeable to no man, and who would not scorn to work with his own hands for his bread. As the church increased in numbers, so would the ability of the people; even now a few churches are not so feeble as some suppose, and it would not be difficult for them to raise, say, some £25 or £30 per annum, a sum sufficient to meet a native's wants. Dr. Wenger estimates that in India it would require a congregation of not more than 250 adults to secure the minister a regular income of this amount. In the Letter of the Bengal Association of Baptist Churches for 1846, we find the following remarks corroborative of its practicability:—"It cannot be denied that the churches are few and weak, and that they possess comparatively but a small share of this world's wealth; but still they are not so feeble as a desponding mind would conclude, or as those may suppose who have not considered well what the feeblest can do when animated by the principles and energy of the Gospel; nor is it to be admitted that the churches are now working up to the ordinary or actual power which they possess for doing good."

If this were sought, if the mission churches were carefully instructed in their duty, and at the earliest possible period of their existence cast on their own resources, we cannot doubt that qualities of character would be developed, and a self-reliant spirit brought into play, by which this most important object would be secured. If, however, it be desired to place the native pastor on the same level of attainment and maintenance as the European missionary, there can be but little hope entertained of its success. A perpetual state of dependence on foreign aid would be the result, and an entire cessation of the proper work that a missionary society is called to perform would eventually be brought to pass. It were far better to leave the mission churches to their own course in this matter, and to arrange for their ministry as circumstances will allow. If the entire support of the pastor could be raised from the members, well; if not, if the native pastor be compelled to resort to secular occupation to eke out a scanty income, or to support himself altogether, we see in this

nothing more than the recurrence of a state of things in which the early pastors of our English churches were content to dwell, and one not unfrequently to be met with even now. While it is perfectly scriptural for every church to provide for its own ministry and spiritual welfare, it is by no means unscriptural for the pastor to labour with his own hands to supply his personal necessities. Such a course commends itself to our minds as in every way preferable to the continuance of a system which we know and are fully convinced must be productive of greater evils and assured weakness.

One general remark may close this portion of our paper. The objections alluded to, however important they may be, cannot be removed by keeping the churches in a state of dependence on the missionary. That very dependence creates a barrier which by process of time becomes more difficult to overcome. Obstacles will be met with in every course; but the fewest in the right one; and in our judgment, the reasons which urge a change in the present system for the more simple and scriptural one (for, although no stress has been laid on the latter consideration in the above remarks, we would not have the fact overlooked that the plan proposed *is the* scriptural one), we say that the reasons for the change, when compared with the difficulties and objections alleged, so largely and manifestly preponderate, that we can have no hesitation in urging on the Committee its speedy adoption.

It may be permitted, in conclusion, to remark, that some of the difficulties now pressing so heavily on the Jamaica churches would never have been felt, had an indigenious ministry been ready to take the places of the European brethren, as death or other causes removed them. Churches could support, with comparative ease, men of their own colour, where now our brethren find no small difficulty in obtaining a bare subsistence. We would anticipate this difficulty in our other missions. We would at once make such provisions for the perpetuation of the Truth in lands where it is planted, as shall not be subject to the fluctuations attendant on the eleemosynary aid of missionary societies. We desire to see our native churches walking

in the fear of God, edified by their own brethren, under the teaching of the Spirit of God, so as to allow us to carry yet further the banner of salvation and to lift it up in regions beyond them. We desire to see these sheepfolds so ordered and appointed, that were every European withdrawn, they would possess within themselves both the men and the ability to continue as the witnesses of Christ, and freed from all other uncertainties and causes of distress, but those which are inherent in every society, and from which the Church of Christ is not exempt.

The Secretaries lay this very important matter before the Committee for their prayerful deliberation. They are sure it deserves all the wisdom that can be brought to bear upon it. They commit it to you with the confident anticipation that it will be permitted to exercise your best thoughts, and that the Great Head of the Church will guide us to a safe conclusion, since it is for His glory we strive, and the enlargement of His kingdom that we seek. "Not unto us, O Lord, not unto us; but unto Thy name give glory, for Thy mercy and Thy truth's sake."

II.

ON THE MISSIONARY AND HIS WORK

PRESENTED AT THE

MEETING OF THE COMMITTEE

OF THE

BAPTIST MISSIONARY SOCIETY

APRIL 13 1852

BY THE SECRETARIES

THE MISSIONARY AND HIS WORK.

IN pursuance of the plan proposed in the paper on the Pastorate of the Mission Churches, the Secretaries proceed to lay before the Committee the views that, in their opinion, should generally govern the operations of the missionaries. If the course suggested in that paper be adopted, it is obvious that the brethren will be at liberty to enter on a more extended field of operations than any single station can present. If the immediate oversight of the native converts be left in the hands of suitable native brethren, there will be no necessity for the direct or frequent intervention of the missionary in the local affairs of the native churches. His time and abilities will be more at command for evangelisation, and he will be able to cover a much larger surface with his exertions and toils.

The question then arises, what, under such circumstances, should be the missionary's duty? In answer to this question the Secretaries submit the following remarks:—

One great object, under three distinct, yet closely allied forms of operation, constitutes the end for which the Society is formed: The diffusion of the knowledge of the Christian faith throughout the world—(1) By preaching the Gospel. (2) By the translation and publication of the Scriptures. (3) By the establishment of schools. As thus stated, missionary operations stand in the order of their importance, and in that order we proceed to treat them.

1. The diffusion of the Gospel by preaching is the primary duty of the Society and the missionaries employed; and its measure, the command of the Redeemer, "Go ye into all the world, and preach the Gospel to every creature." Whatever obstacles arise in the way of the effective execution of this command should, as far as it may

depend on us, be sedulously and promptly removed out of the way. Our duty to the Lord, and to the churches of Christ, on whose behalf the Society acts, requires this ; and so much the more ought we to be solicitous that our modes of procedure facilitate, and do not hinder or delay, the attainment of the end in view. It has, we think, been conclusively shown that the settlement of missionaries as pastors over native churches, diminishes materially their opportunities of diffusing the Gospel. Their local duties bind them to one spot. Wide and continuous journeys, for the purpose of evangelisation, can seldom, or only at intervals, be undertaken, and but by few ; while that thorough visit to every town and hamlet, which the terms of the command, "preach . . . to every creature," distinctly imply, cannot be achieved. In our opinion, the missionary ought not to be so fixed (with the exceptions to be presently noted) that he cannot at any time, and for any length of time, be engaged in the preaching of the Word of Life. In this respect his position is like that of the first messengers of the cross. The object is the same, and, so far as it is practicable, the mode of action should be the same. Two chief features are noticeable in their procedure.

First, they went everywhere ; and secondly, these widely extended labours were not irregular or desultory. Weeks, months, and even years were passed in many places, while day and night they sought to announce to every man the glad tidings they bore, returning on their steps as was necessary to strengthen the feeble and to confirm the strong. In all this there was nothing miraculous, or that may not be imitated by the messengers of Christ in every age. For the only point in which post-apostolic Christians appear to be limited in their range of action, the absence of the gift of tongues, may be met by the employment of many men, and by the employment of men specially trained and educated for the purpose. The fewness in number of the first preachers of the cross required the exercise of this miraculous gift. But as the church extended, and men of divers tongues received the Gospel, the reason for its continuance would obviously cease.

Many obstacles, such as climate, difficulty and expense of locomotion, and some peculiarities of national character, are now removed from the missionary's path ; in every one of the fields occupied by the Society's missionaries, in India, Ceylon, Africa, Haiti, and the West Indies, they enjoy the widest latitude of action that benevolence and Christian zeal can desire. Exceptions are few. They may enter every hamlet, and nearly every house, without fear and almost without offence. Their voice may be lifted up in the streets, and no one dare bid them to silence, where myriads of idolaters congregate : or in the quiet village beneath the shade of the banian tree, or the waving palm, where the tribal chief and his people gather at eventide. Even the sacred precincts of temples, dagobahs, joss houses, or charmed stones, can be approached or entered, and the false gods bearded in their caves. Moreover, every facility exists for the rapid acquisition of the native tongues, in the grammars, lexicons, and translations that have proceeded from missionary pens. If ever there was a time when the invitation of mercy could be carried to the perishing masses of mankind with every possible advantage, short of miraculous interferences, and with peril at its minimum, it is now. Preachers only are wanted, and the Gospel of the Kingdom may be proclaimed in every heathen home.

It is proposed, then, that, to the utmost practicable limit, our missionaries be free to traverse the countries whither God has called them ; and in order to give as great efficiency as can be done by human prudence and arrangements, dependent nevertheless for success on the grace of the Holy Spirit, and to prevent desultory, and therefore probably fruitless, action, let every missionary have marked out a sufficiently large yet limited field of action, to be extended only as the work is accomplished, and the command fulfilled, to preach *in it* the Gospel to *every creature*. The course proposed embraces the following chief features :—

1. The location of at least two missionaries in some central point of a given district, selected for its easy access to the neighbourhood around, as well as its proximity, if practicable, to other similar

stations, from whence, at the least cost of time and money, they may reach the entire population.

2. These missionaries should be preachers, or evangelists, whose special work it should be to penetrate every corner of the district, not considering their work complete until they have, in some form or other, communicated the knowledge of salvation to every person in it.

3. The missionaries should be prepared and free to remain for a sufficient length of time, in any town, or hamlet, where a spirit of hearing is manifested, or until the fruits of their ministry become so apparent as to justify delay.

4. Should satisfactory evidence appear of the sincerity of any proposing to confess the name of Christ, and forsake their lying vanities, they should at once be baptized and brought into fellowship with each other ; while arrangements should be made as speedily as possible to set over them some native brother, who may be fitted by his piety and abilities for the oversight.

5. The missionaries should further return, at longer or shorter intervals, as may be found convenient, to those places where hopeful results manifest themselves, to deepen the earlier impressions, to confirm such as believe, and to instruct the converts in all things that relate to the kingdom of God.

In the opinion of some missionaries, it is deemed most desirable to remove the converts from the scenes of their daily life, the contamination of heathen festivals, and the temptations of heathen society, and to shield their feeble faith from the persecution it will often be exposed to. The practice has grown up in many missions of gathering the neophytes into the missionary station, or grouping them in Christian villages. Cottages are built in missionary compounds for their protection. Employment is found for them, and sometimes new occupations are provided, for which the converts are but little fitted by nature or by grace. Passing by the few cases where affliction, or bitter persecution, drives the native convert from his home to the shelter of the missionary's dwelling, the effects

of this system appear most lamentable. Already, in some portions of the mission-field, the sentiment is widely prevalent among the heathen that Christianity owes its converts to its wealth, and not to its saving power. Instances occur in missionary notices where individuals have, for a time, sought the missionary's aid, have given hopeful signs that have encouraged pecuniary or other expenditure upon them, and at last, having obtained all the material advantages they could, have abandoned the station, to the damage of the Truth and the triumph of the foe. But even when sincerity is transparent, and the marks of conversion are satisfactory, the removal of the convert to the mission station, away from his friends and early associates, seems fraught with evil. Let it be granted that the faith of the new convert is feeble, that in his native home persecution will severely test his sincerity, that wife and children, friends and acquaintances, will forsake him, and that temptations will very sorely beset his steps, it is obvious that, to take him out of the range of these antagonistic elements is to remove him from the school of experience, in which the best lessons of Christian faith and duty are learnt, and is an attempt to reverse the Scripture which saith that "we must through much tribulation enter into the kingdom of God." Were the absence of trial a benefit to the formation of Christian character, doubtless the people of God would in every age have been spared its infliction, by the divine wisdom of Him who is Head over all things for the Church.

But, perhaps, the prejudicial effect of this course will be seen in a stronger light, if it be considered how essential it is to the stable foundation, and the future permanence, of any system of truth whatever, that the first confessors of it should be men of tried faith, made bold by experience, and strong by suffering. Such were the early disciples of the cross. Such, in later days, were the first confessors in every land. The Gospel was sown in tears, watered with blood, and nurtured amid the raging of human passion and enmity. The attempt to escape the inevitable burden of the cross, cannot but result in weakening the foundation of the structure we hope, in God's good

time, to raise. It were better that every convert should be left in the sphere where God has called him ; by his presence to testify to the grace that has saved him, and to bear witness against those abominations from which he has escaped. His removal deprives his former associates of every benefit that might be derived from his example, his consistent walk, his fervent faith, and warning voice. Exceptional cases will doubtless arise, but so few as not to affect the truth of the general principle involved.

6. Although it is not contemplated that the missionary should possess any direct authority over the native churches that may be formed in the district where he labours, his presence and counsel will be found materially helpful to their stability, and to the development of their spiritual character. Whatever influence the missionary may exercise, it should be so directed as to call forth the energies of the native churches, and in such a manner as not to interfere with their independence, and their scriptural right to act on their own convictions of divine truth. He may advise, but not control ; counsel, but not execute ; teach, but not constrain ; his relation to the churches is not episcopal, but evangelistic ; his office temporary, not perpetual.

7. Finally : In the frequent itineracies that should engage the missionaries' time, they may well and ably be assisted by a few of the native converts, whose piety and gifts render them suited for the work ; their knowledge of the country, of native habits and customs, of the religious practices and character of the people, would be found of the greatest service, while their piety and devotedness would help the heathen to realize the nature and saving power of the Gospel preached to them.

Such, in brief, are the views we have been led to adopt of the missionary's duty. Observation and Scripture, we think, alike confirm their propriety and their practicability. Faithful men thus labouring would not only more widely than at present make known the faith of Christ, but fewer be required for the work. Both the men and the means of our missionary societies would be economised ; or, what amounts to the same thing, without increased expenditure there would

be increased efficiency, and more rapid progress be made in fulfilling the obligation laid upon us, to—"Go into *all* the world, and preach the Gospel to *every* creature."

II.—Next in importance to the oral communication of the Gospel to the heathen, must ever stand the Translation of the Scriptures. It will be the missionary's care to open up the mines of divine knowledge therein contained, as corroborative of the message he has orally delivered, and as the revealed and true standard of authority and appeal in all that relates to the soul's welfare and its salvation. Their prayerful perusal is essential to the further information of every mind that has been stirred to reflection, to the strengthening of the faith already existing in germ, and to the spiritual growth and comfort of the true believer. The interest awakened by the itinerant evangelist can thus be perpetuated after his departure, while convictions may be deepened, and their development fostered, by the reading of the sacred page. The missionary should carry with him a store of the holy volume to satisfy the wants of inquirers, and to prolong the echoes of his warning voice. Translations of God's word are necessary and indispensable concomitants of missionary enterprise.

They are also essential to the welfare of the youthful communities confessing the Name of Christ that may spring up in the missionary's path. They are the missionary's apostolic letters, by which apostles again speak words of counsel, warning, and encouragement to the immature churches. In one respect, our native converts have an advantage not given to the early church. Then the Scriptures, especially those of the New Testament, were not possessed in their collected form, nor were they so easily and cheaply to be had as now. Besides which, the primitive Christians had not had that large experience in their exposition and elucidation it is the privilege of their modern representatives to enjoy, before whose eye almost all possible forms of error may be supposed in historic succession to have passed. Hence the churches now planted in heathen lands may be expected to present purer forms of faith and worship than at any former period

of the Church's history, and to manifest a more intelligent appreciation of the plan of salvation in Christ Jesus.

This duty must not, therefore, be neglected. Nor has it been. Neither does it occur to us to suggest any material modification of the course that has been pursued. It is obviously best that the work of translation should devolve on one or two well qualified men in each field, whose whole time may be devoted to the formation, completion, perfecting, and publication of versions in the vernacular tongues. It may be, that by and by, natives better skilled in their own and sufficiently so in the dead languages, may rise up and set aside translations so made. Still the necessity of immediate action is evident, while the works executed will be found of the most important service in the revisions to which they may hereafter be subjected. For the pursuit of this important object, quiet and comparative freedom from the more active life of the missionary will be necessary. It forms the chief exception to that itineracy which we regard as the primal duty of the missionary life. Instances occur in our labours where the fewness of the agents employed compels their attention to every department of missionary labour. This is to be regretted, and, however admirably conducted, is undesirable. It would rejoice us to see the means of the Society increase so largely as to justify in every such case a division of labour. Meanwhile, it is of great importance that neither preaching nor translation should be neglected.

III.—Almost all missionaries are engaged, more or less, in the superintendence or conduct of schools. These may be divided into two classes—those that embrace the heathen population generally, and those formed for the education of the children of the native Christians. Of the utility of the latter there can be no question. Every native church should have its Christian school, and so far as it is the duty of the native church to maintain it, so far may it be left in the hands of its own pastors, the missionary giving it only that general and occasional aid which would be grateful to the people whom he has been permitted to gather together in the name of Christ, and who look up to him as his children in the Gospel.

The case is different with heathen schools : by which we mean schools specially opened for heathen children, under the tuition it may, or may not, be of Christian teachers. These necessarily, where established, engage a large portion of the missionary's time : in some instances, to the almost entire absorption of his energies, leaving him but brief periods of action as a preacher of the cross. True it is, that the Christian Scriptures and other Christian books are used in the schools ; it is also true that efforts are continuously made for the conversion of the scholars. Yet it is very questionable whether the results, viewed simply in relation to the conversion of the children—and we have now the experience of thirty or more years before us—are at all commensurate with the energy, time, and money that have been expended upon them. A few brilliant examples of success may be quoted ; but how few are they among the many thousands of youths who have passed through the schools without abandoning their idols or confessing the Lord Jesus as their Saviour ! It is not, however, our purpose at present to speak at length of this department of missionary work. During the ensuing year the Committee will have to consider the question of school operations in order to reduce them to a more orderly and intelligible shape. It is sufficient, for the purpose now in view, to express the opinion that the schools of our missionary stations ought not, and by a proper selection of responsible teachers need not, so occupy the time of the brethren as to hinder them from pursuing the great object pointed out in our previous observations—the oral communication of the Truth in the district selected for their labours. Occasional visitations and examinations might amply suffice to preserve order, to stimulate activity, and to secure the object of educational institutions.

Connected, perhaps, with this department is the training of gifted native converts for the ministry, and for the pastorate of the native churches. It is noticed here, not for the purpose of dwelling upon its importance, or the mode of effecting it, but as naturally forming a distinct work, and one that must have the attention of *brethren specially devoted to it*. It may justly be regarded as forming an

exception, in their case, to the remarks we have made on missionary evangelisation.

If then, from the number of missionary brethren engaged, we deduct the few who should be devoted to the preparation and publication of the translations, and to the training of native brethren for the ministry; and if, further, the remainder be released from the care and oversight of the native churches and schools, by far the larger part of the brethren may most effectively be employed in the work of itineracy as suggested. We believe that a greater extension would thereby be given to the Gospel, that the funds of the Society would most economically and efficiently be expended, and that the main features of our operations would more closely approximate to the example and precept of the New Testament; and, finally, that in pursuing it the missionary brethren and the Committee would have the confidence of the ministry, of the churches, and of the subscribers who constitute the Society.

The Secretaries submit this matter to the Committee, not indeed without anxiety, yet with earnest prayer and assured hope that He in whose words we have believed will teach us "good judgment and knowledge," and accept and bless our feeblest efforts to make known the great salvation He hath given to men.

RESOLUTION OF THE COMMITTEE, April 13th, 1852 :—

"That after an attentive consideration of the paper laid before them by the Secretaries on 'The Pastoral Office in the Mission Churches,' and on 'Missionary Work,' the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society's history—that it is in the highest degree desirable that the churches should be placed under the care of pastors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified

by natural endowments and the grace of God to sustain the office."

"The principle involved in this resolution the Committee have already put in operation in the Bahamas, and confide their application to other portions of the Society's mission-field to those who shall succeed them."

III.

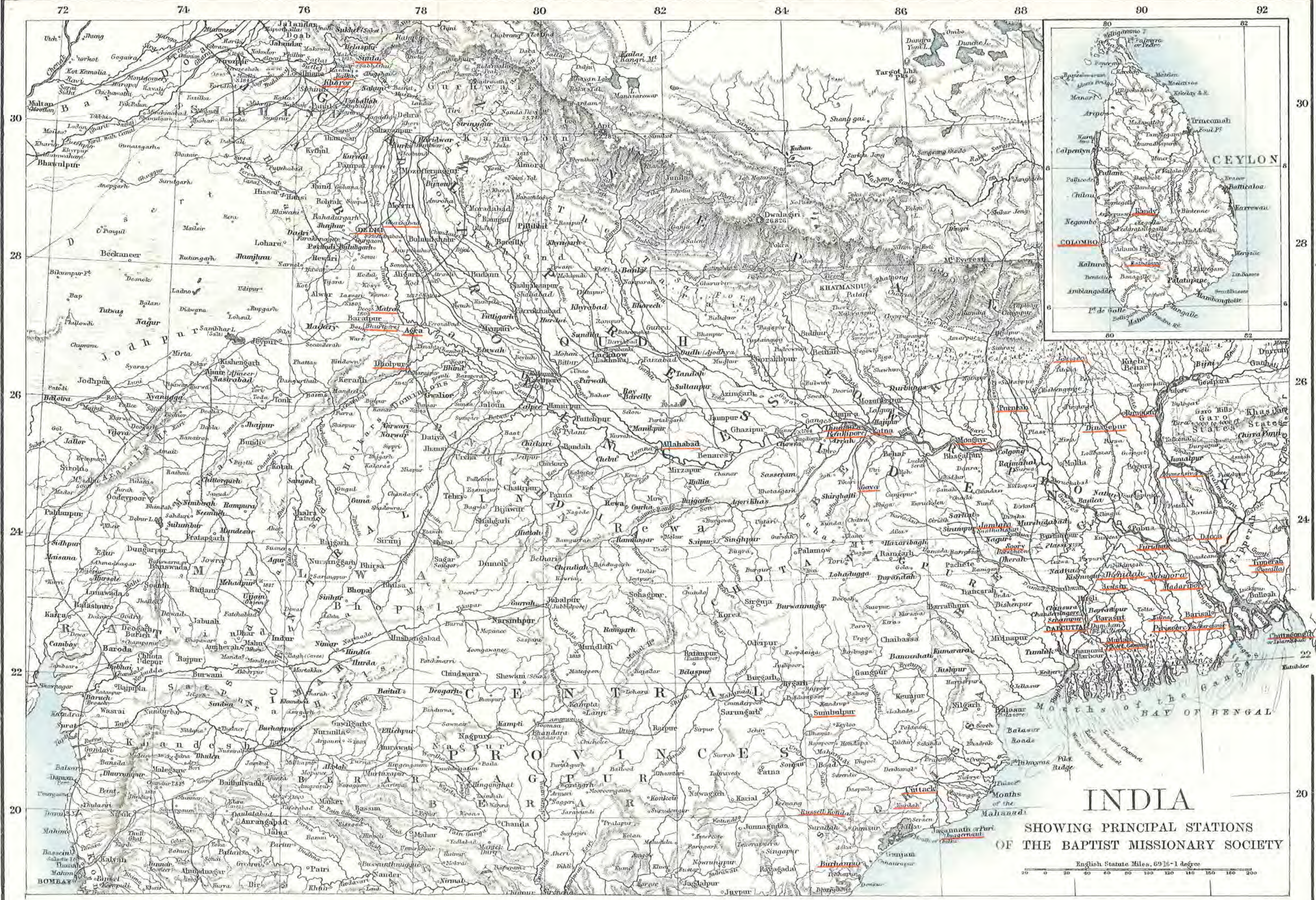
PLAN FOR THE CONSOLIDATION AND
EXTENSION OF THE BENGAL MISSION

OF THE

BAPTIST MISSIONARY SOCIETY

JUNE 16 1852

BY THE SECRETARIES



INDIA
SHOWING PRINCIPAL STATIONS
OF THE BAPTIST MISSIONARY SOCIETY

English Statute Miles, 69 1/2 = 1 degree

ON THE CONSOLIDATION AND EXTENSION OF THE BENGAL MISSION.

THE attention of the Society cannot but at all times be arrested and interested by the condition and prospects of this its earliest mission. Thither were sent by the venerated fathers of the Institution, the first messengers of peace, from whose once despised but now honoured labours have resulted, under the divine blessing, those

DISTRICTS IN WHICH THERE IS NO MISSIONARY.

Zillah.	Population.	Square Miles.	Villages.
Nymensingh	1,454,670	6,988	7,904
Purneah	1,362,165	7,460	5,268
Rajeshaye	4,087,155	3,950	9,170
Rungpore	1,340,350	7,856	4,231
Silhet	1,083,720	3,532	5,717
Tipperah	1,372,260	6,830	7,529
Midnapore	1,914,060	8,260	8,536
Jungle Mahals	1,304,740	6,990	6,492
Total	13,919,120	51,866	54,847

harvest prospects which now gladden the Church of God. The hand of God was in this measure. “Carey *intended* to go to Otaheite; but God *sent* him to India.” He “penetrated the gold mine of India,”

five are stationed in Calcutta, and in the two districts next to it, while of these a majority is engaged in colleges, schools, and translations. In five zillahs, or districts, seven Baptist missionaries labour alone, among a population of nearly five millions of persons, giving the proportion of *one* missionary to 704,836 of the people. If Dinagepore be added

DISTRICTS ON THE WESTERN AND EASTERN SIDES OF THE BAY OF
BENGAL, IN WHICH BAPTIST MISSIONARIES LABOUR.

Zillah.	Population.	Square Miles.	Missionaries.	Native Assistants.	Converts or Members.	Scholars.	Society.
Nellore ...	839,467	...	2	..	7	250	American Baptist.
Berhampore ...	...	...	2	5	47	75	Gen. Bap. (English).
Orissa ...	1,200,000	...	4	9	230	133	„ „
„ Balasore	...	...	2	4	31	141	American Free Bap.
Assam ...	602,500	18,200	8	7	70	112	American Baptist.
Arracan ..	173,928	16,500	6	54	5,050	251	„ „
Burmah ...	8,000,000	194,000	7	9	183	373	„ „
Do., & Tavoy Karen Mis- sion ...	...	...	9	54	2,729	520	„ „
Siam and Ava	2,790,500	190,000	5	7	34	48	„ „
Total ...	13,606,395	418,700	45*	149	8,381	1,903	

* One missionary to 302,364 of the population.

to our calculation, the missionaries will be eight among a population of upwards of seven millions, or one missionary to 909,409 persons. Of the ten districts occupied by missionaries of every denomination, embracing a population of about ten millions and a half, five only enjoy the services of the forty-five brethren of societies other than our own, by whom converts have been gathered to the number

of 898. In three of the five districts just mentioned, our brethren, eleven in number, also labour, and 672 persons have entered into the fellowship of the church ; while in the other five zillahs where our Society stands alone, 528 converts have rewarded their zeal and prayers. Thus even where Christ's ministers are found, the destitution of the Word of God is great, while beyond the immediate circle of their ministrations lie regions but seldom if ever traversed by the

POPULATION OF BENGAL PROPER AND MISSIONARY LABOUR.

Districts.	Population.	Square Miles.	Villages.	No. of Missionaries.	Proportion of Missionaries to Population.
No Missionary ...	13,919,120	51,866	54,847	None	None.
Baptist Missionary Society with other Societies ...	3,651,685	8,982	14,164	45	One to 81,148
Baptist Missionary Society alone ...					
Other Societies alone	1,949,850	4,975	6,990	11	One to 177,259
Total ...	24,454,510	85,088	96,201	63	One to 388,166
Dinagapore Baptist Missionary Society	2,341,420	5,374	12,240	1	One to 2,341,420
Total ...	26,795,930	90,462	108,441	64	One to 418,686

missionary's foot, with fourteen millions of heathen-idolators, worshippers of the sanguinary Kali, or the obscene Krishna. These regions are populous, wealthy, fertile, covered with innumerable towns and villages, and everywhere accessible to the servants of Christ.

But the inadequacy of the present mission staff to evangelise this country, and the pressing need that exists for its immediate increase, will become more apparent by a brief review of the stations at which our brethren labour. And first, of Calcutta. Six hundred and

twenty-five thousand persons were found by the last census inhabiting Calcutta. Five brethren sustain the work of God in this city, and preside over churches numbering about 190 European and 130 native converts. They are assisted by three co-pastors and five native preachers. One only of these brethren is entirely devoted to native work. Another is pastor of the Circular Road Church, the duties of which necessarily absorb much of his time; and the remaining three are chiefly devoted to the work of translations and the operations of the press. These labours leave them but little time for the evangelisation of this great city.

In the Calcutta district, which includes Hourah and Bishtopore, where Messrs. Morgan and Supper labour, are seven other stations occupied by the Calcutta brethren, assisted by a band of thirteen native preachers. Thus eleven stations are thrown upon the care of seven missionaries, on whom also rest the charge of the press, the translation of the Word of God, the publication and issue of many thousands yearly of scriptures, books, and tracts, besides the superintendence of native churches and schools. Numerous other duties also devolve upon them from the locality in which they reside. Two more brethren at the least are required to strengthen their hands and to occupy this important post.

Serampore is our sole station in the district of Hooghley. Two brethren and one supernumerary, Mr. Fink, occupy this famed spot. A church of 122 members forms their charge, besides which the college enjoys the services of Mr. Denham. Arrangements in progress will add another brother to the college and mission family, and so far for the present meet the more pressing wants of the station. Still, the district of Hooghley will even then have but three active missionaries among a population numbering nearly a million and a quarter of souls.

Cutwa.—This is our only station in the district of Burdwan; but our deficiency is supplied by the Church Missionary Society, which possesses there several flourishing stations. Our own operations are of the feeblest kind. For years no progress whatever has been made.

The missionary is old, and in the judgment of the deputation the station should either be discontinued, or be brought into immediate dependence on some other. A large population stretches on every side, and it is a good centre for extensive operations.

Sewry.—In the district of Birbhoom, with a population of a million and a quarter, our brother Williamson is the only missionary. His labours are very efficient, although from the drafts continually made on his converts by removals, the church continues small. The attendance on the means of grace is large. Itineracy is widely practised, and two good schools testify the diligence and activity of the missionary.

Dinagopore.—Some hundreds of miles must now be traversed, filled with towns and villages, with a crowded population, before the Christian pilgrim shall again meet with a messenger of his Lord. The district of Dinagopore in the presidency of Bengal contains nearly two millions and a half of people, and its chief town certainly not less than 25,000. Amidst this dense mass of immortal beings there labours but one servant of Christ. For more than thirty years has he laboured, and without anything approaching to that adequate support so large and so important a field demands. Yet a small church exists; the usual schools and native teachers are in active operation, while numerous indications have of late sprung up that the seed sown in past years is germinating. In the opinion of the deputation this station ought by all means to be retained and strengthened.

Dacca.—Again immense districts of country, teeming with inhabitants, must be crossed before another oasis of salvation can be reached. At Dacca Mr. Robinson has laboured for many years, and is now aided by the vigorous arm of Mr. Bion in his assaults on the kingdom of darkness. Dacca is the Eastern capital of Bengal, and a city of much importance both in itself and for the access it gives to the country beyond it. In all this region our brethren are the only ministers of Christ to the heathen. The increasing years and feebleness of Mr. Robinson will soon deprive the

Society of his services, and the sooner another brother can be placed in the field the better. The recent reports of Mr. Bion are of a very encouraging character.

Chittagong.—Crossing the district of Tipperah, with its one million three hundred and seventy thousand inhabitants, we reach Chittagong, in the capital of which labours the one missionary, Mr. Johannes. Four native teachers assist him, and he has the oversight of about forty-five persons who are united in church fellowship. This and the neighbouring district of Tipperah have lately given some very interesting indications of the power of divine truth, and urgently require and invite the exertions of God's people.

Barisal.—Somewhat returning on our steps the important district of Barisal or Backergunge presents itself. Here labour two brethren with great zeal, ability, and success, amid a population of nearly seven hundred thousand people. One hundred and ninety-one converts have been gathered into the Church of Christ, and the most promising prospects cheer the missionaries in their toil.

Jessore.—Between Barisal and Calcutta is found the district of Jessore, early occupied by the Serampore brethren, with a population of nearly two millions of souls. Here Mr. Parry is the sole missionary; but upwards of two hundred natives, Hindus and Mussulmans, have received the grace of God in truth. The extent of the work in this field, the encouragement it presents for more active effort, with other circumstances, render it most desirable to reinforce our solitary brother with at least one additional missionary.

A single glance at the map will show that most of these stations are widely separated from each other, so that the missionaries can afford little mutual help. Vast districts, in which reside multitudes of human beings, chiefly peasants, to whom the Gospel of Christ is unknown, are unvisited, except by an occasional itinerant. The evils of isolation are increased by the solitary condition of so many of the brethren. It is only of late that Dacca has enjoyed the presence of two brethren, one of whom is rapidly approaching the term of his ministerial life. Passing by Calcutta and Serampore,

Barisal, which has two missionaries, is the only other station at which more than one missionary is found. All testimony confirms the importance of sending at least *two* men to each station. The various duties required of a missionary cannot successfully be fulfilled by one man; and if failure of health occur, as is not infrequent, the whole work is at a standstill, the gain made is as rapidly lost, and perhaps, if death intervene, the station is unoccupied for months or years, until every trace of former labour is effaced.

II.

To remedy this state of things two courses are open. The one, that of giving up some of the more remote stations, and of placing the solitary missionary with another similarly circumstanced. If this plan be adopted, at least three stations must be abandoned—Cutwa, Dinagepore, and Sewry. This would withdraw from nearly five millions of people even the present feeble and utterly inadequate supply of the means of grace, and at the same time leave untouched the fourteen millions among whom no missionary is found. It will be sufficient merely to suggest the disheartening effect retreat would have on the churches at home and on the missionaries abroad.

The second course open to us, and which we would urge most earnestly for adoption on the Committee, is that of consolidating our Mission in Bengal, by strengthening the hands of the brethren labouring alone with additional men, and of filling up the intervals between the present stations with new ones. For this, twelve or thirteen more missionaries are required, and an addition to the annual income of the Society of some £3,500. Large as this proposal may seem, not only do the necessities of the case demand it, but we believe such a plan would meet with a hearty response and cordial support from the constituency of the Society.

We propose to distribute the additional strength in the following way:—Calcutta and its suburbs to have at least two more brethren. Those now engaged are weighed down with work, and work of such a

kind as to deprive them of many opportunities for direct evangelisation among the congregated masses of this great city. They have long besought additional help, while the position the Society has taken in Calcutta, the labours in which it is engaged, and the connection that subsists between the capital and the country districts of Bengal, where but few others than our own missionaries labour, require a strong staff in Calcutta as the basis of operations, and the speedy reinforcement of the diminished band on whom falls so much of the burden of our Indian Mission. Let then two men go to Calcutta.

We further propose that each of the following stations be strengthened by one additional missionary :—Sewry, Jessore, Dacca, Dinapore, Chittagong, uniting with Chittagong the neighbouring district of Tipperah. Cutwa it is proposed to leave in the hands of the present occupant ; but on his removal or decease to connect it with Sewry, to which it may well form an out-station. By these additions to the band of missionaries we should strengthen, and so far add to the efficiency of the Mission. We propose further to enlarge the sphere of the Society's operations, and connect the stations with each other by the formation of three new stations with two missionaries at each, to be formed in the central districts of the country, where missionaries of the Cross have never yet gone, except on an occasional journey. The places proposed are Furreedpore, Pubna, and Bauleah or Nattore,* all of them easy of access by the rivers on which they are

* "Furreedpore is about forty miles from Dacca, in the district of Dacca Jelalpore. It is situated about five miles from the south bank of the Puddah, or great Ganges. It is the headquarters and residence of the judge, magistrates, and civil establishment of the zillah, and the population consists about equally of Hindus and Mohammedans. The huts of the natives are thinly scattered up and down a large and fertile extent of orchard, garden, and paddy ground."—Heber's Narrative, i. 218.

Pubna is a populous town in Rajeshaye on the Ganges, sixty-three miles east from Moorshedabad. It is surrounded by many populous commercial villages.

Nattore is situated on the Attri River, being the capital of the zillah. It is, therefore, the headquarters of all the civil functionaries. The vicinity is thickly strewed with villages, erected on artificial mounds. It is forty-three miles north-east from Moorshedabad. During the annual inundations there is

situated, and forming a line of posts connecting Dinagepore, the most northern of our stations, with the East of Bengal, and the East with the West, and in the midst of dense masses of idolators, heathen, and Mohammedan people. From the various stations thus situated, the remaining districts of Bengal proper can easily be entered by the servants of Christ, and lines of itineracy projected in every direction, so as to meet from various points, and spreading a net-work of evangelistic labour over the whole country.

It is further proposed that the new missionaries be instructed to act, and the new stations to be opened be founded, on the principles affirmed by the Committee in the resolution of April last, on the Pastorate of the mission churches, and explained in the papers there referred to.

Various reasons concur in urging immediate attention to Bengal. Not that regions equally populous and destitute of the Gospel cannot be found elsewhere: nor that the Society's missions in other parts of India do not require a like enlargement and support. For, with regard to the first point, it is certain that great countries in the East and in Africa, having populations in uncounted myriads, are still without the knowledge of Christ; and to the second, that the northern Indian stations of the Society are small, and the missionaries but few, as compared with the work to be done. In the latter case, however, the Committee have during the past year endeavoured to strengthen those stations. Agra, the central spot of our northern mission, will have two brethren, while in the vicinity, at Chitoura, Muttra, and Cawnpore, will be found brethren, who, if alone, will yet enjoy by their proximity to each other the means of mutual aid.

And if the plan now in progress of arrangement, arising from the generous offer of an annual donation equal to the support of one

a straight navigation of 100 miles from Dacca across numerous shallow lakes.

Bauleah is twenty-one miles north-east of Moorshedabad, on the north side of the great Ganges. It is a large and populous place, of considerable commercial importance.

here as a very hopeless class, but such is not the case now, and the large accessions which Brother Parry of Jessore has had from among them confirm my present impressions. The church at Satberiah, under his care, is composed entirely of persons who were Moham-medans, and it is still receiving accessions."

One more testimony may be added, and that not from a missionary, to this waking up of the Hindu mind: "At the first commencement of the Grant Medical College, Bombay, when eight native graduates, after a searching and comprehensive examination, received their diplomas, in the presence of the most distinguished members of the European and native communities, who crowded the college hall, the Chief Justice declared his conviction, that 'the Hindu slumber of two thousand years is terminating, and something like the same mental activity and thirst for truth is displaying itself, as was seen at the revival of letters in Europe, when thirty thousand students might be observed at a single university, and submitting to great personal privations that they might cultivate their faculties.'"

Thus does Bengal at the present time attract the hopes and zeal of the people of God. The fields are already white unto the harvest. The Lord of the Harvest at our prayer will surely send forth labourers to gather it in. Shall the Baptist Missionary Society be His servant in this matter?

2. It is in Bengal that God has most largely blessed the agencies of the Society. Of the fifteen hundred and sixty individuals in church fellowship in India at the Society's stations, upwards of twelve hundred are found in Bengal alone. Here, too, exist the most successful stations. Barisal and Jessore have each about two hundred native converts; Serampore numbers about a hundred; while Calcutta and its vicinity give a total of three hundred and nine Hindus who have cast off idolatry and embraced Christ Jesus in sincerity. All the other stations of the Society in India together, give only ninety-three native brethren. One conclusion may evidently be drawn from these facts: that if success be any indication of the good pleasure of God, and of the course that His people should follow, then does

Bengal pre-eminently ask of the Baptist Missionary Society that it devote itself yet more strenuously to the cultivation of a field which God has so manifestly blessed. The triumphs already achieved, and the pleasing condition in which the mind of the people is found, afford the amplest encouragement, and seem imperatively to demand the affectionate zeal of the Church of God to give that bread of life for which the people faint.

3. All the country east of Calcutta is open to the agents of the Baptist Missionary Society, who may, without interfering with the operations of other societies, embrace the whole of this great region in the sphere of their ministrations. With the exception of Calcutta and its vicinity, and a few places to the north, that is to say, in five only of the eighteen districts of Bengal, there are none other missionaries but those of our own Society, and these already extend to the eastern boundaries of the country. By a judicious selection of new stations, the itineracies of the brethren radiating in every direction from them, the remaining districts may be brought within the bounds of their evangelic exertions. But it would seem as if in the arrangements of Divine Providence this great country, together with all the countries lying round the Bay of Bengal, were placed under the special care of the Baptist churches of England and America. For if on the western side of the bay we start from Madras, there will be found no other missionaries of the Cross in the interval between Madras and Calcutta than those supported by our General Baptist brethren of this country and America—the former occupying with great and blessed results the country of Orissa, and the latter the district between Orissa and Calcutta, while they from the south, and our brethren from Bishtopore on the north, are gradually stretching their hands to meet in Christian love and zeal, over the intermediate districts of Midnapore.

Then crossing the line running to the north on which other societies labour, we reach Jessore and its numerous stations, then Barisal, then Dacca. To the north-east of Dacca is Assam, now successfully occupied by the American Baptists, who meet

our Dacca brethren in the districts of Mymensing, Sylhet, and Tipperah. Rounding the eastern corner of the bay we enter Chittagong, the scene of brother Johannes' labours, to the south of which again our American brethren take up the march, and sound through Burmah, Arracan, and Siam, and among the interesting Karen race, the silver trumpet of heavenly peace. Thus is the Bay of Bengal surrounded by missionary posts, and these fine regions are, as if by a common consent on the part of all other denominations, given into the hands of the Baptist churches. Is there not a cause for this? Does it not point out our duty? If the Apostle could rejoice that he interfered not with another man's line of things, deprecating such interference either on his own part or on that of others, so here may the Baptist denomination devote all its evangelic energies without for a moment trenching on the lines of other Christian men.

4. Nor must we overlook the facilities afforded to us by the present state of cultivation of the Bengali language; by the existence in it of a version of the Scriptures that has been pronounced the best that has yet been made into any of the languages of India; the production of numerous tracts, with other religious and educational works of general adaptation and value for the dissemination of knowledge among the people; and our power, by means of the printing press at Calcutta, of giving the widest possible circulation to them among the myriad readers of Bengal; all traceable to the labours of our own missionaries, by whom at the present time it is also for the most part sustained; for the work of a Carey and a Pearce has found its worthy continuators in a Wenger and a Thomas. Already the stream of purified and sacred literature which has proceeded from the presses of Serampore and Calcutta has driven from circulation much of the pernicious writings of Hinduism, so that while some 400 various publications, baptized in Christian purity, have been and are being issued from the Bengal press, but one of the old works of infamy continues to be printed. Baptist missionaries have been foremost in this work, and the Baptist Mission possesses in its agents and its

presses means equal to the call now made upon them to give to Bengal the Word of God in its own vernacular, and to instruct through it in Christian knowledge the vast population. An increased band of men only is required to wield this vast power, and to penetrate every part of Bengal with the Light of Life.

5. Brief reference must be made to those public events in India which have removed some obstructions from the path of missionaries. There is now free access given to all parts of the country. Government no longer hinders or frowns upon the Gospel. But more especially the influence of Western civilisation is seen in the altered character of the legislation. *Once* it was the boast and aim of Indian Governments to give effect to the intolerant laws of Mohammed and Menu; *now*, sutteeism is abolished; the loss of caste does not entail on the convert a legal deprivation of his property; freedom of conscience may be enjoyed; infanticide is punished as a crime; the Government support of idol temples is being withdrawn, and to a very large extent is already accomplished; the Shaster and the Koran are no longer the codes by which the courts of law decide on causes litigated before them; the science of Europe scorns the puerile fancies, the absurd legends, the crude theories of Indian philosophy, and crowds of the educated youth abandon it. In a word, the whole fabric of Hindu society is undergoing transformation, and every relation of social life is affected and changed by wise and enlightened legislation, more or less imbued with Western ideas and Christian sentiment. For the first time since India became a civilised country, notwithstanding the vicissitudes through which it has passed, at one time the prey of Brahminic power, at another of Mohammedan hate, the internal and municipal condition of the people is undergoing a reformatory change. Elements of hitherto unfelt power have entered into the constitution of Hindu society, penetrating all its ramifications, and in them all working to the utter overthrow of the mighty system of error, superstition, and priestcraft that has so long held the Indian mind in bondage.

6. Lastly. It is only by some such bold and striking scheme as

that here proposed that we can hope to recover or call forth, as the case may be, the interest of the churches at home. We believe that the churches are prepared to listen and respond to it. No other great subject interferes with it. At no former time, at least not since our Mission commenced its career, has there been such repose from theological and party strife. Never was a greater number of churches prepared to sustain the Mission. The general prosperity of the country invites a new appeal, and we have no manner of doubt that, by a wise system of organised action, the income of the Society may be raised to the amount requisite for the extension sought. Let us then, brethren, in the sustaining power of faith in the promises of God, and in the energy of love to Him who hath redeemed us to Himself that we may be a people "zealous for good works," "EXPECT GREAT THINGS FROM GOD," "ATTEMPT GREAT THINGS FOR GOD."

II.

MISSIONS IN THE NORTH-WEST PROVINCES.

THE North-West Provinces of Hindustan constitute a distinct portion of the Bengal Presidency, under a lieutenant-governor. For administrative purposes the country is divided into six divisions, which, by the census of 1853, were found to contain a population of 30,271,885 persons. The following table presents particulars of great interest —

Division.	Townships.	Area in Square Miles.	No. of Houses.	Hindus.	Mohammedans and Others.	No. to a Square Mile.
Delhi	3,333	8,633	517,165	1,612,379	582,801	254
Meerut	8,253	9,985	919,245	3,578,419	943,746	453
Rohilkund ...	15,094	12,428	1,078,753	4,036,166	1,181,341	419
Agra	7,018	9,298	968,967	3,984,983	388,173	465
Allahabad ...	10,131	11,971	1,015,060	4,099,772	426,835	378
Benares	38,079	19,737	1,738,499	8,412,392	1,024,878	478
Total	81,908	72,054	6,237,689	25,724,111	4,547,774	420

Of this great population about nineteen and a half millions are engaged in agricultural pursuits. The non-agricultural population reaches ten and a half millions. Everywhere the people are crowded together on the soil, the average number to a square mile far exceeding the most densely populated regions of Europe. In

England there are 304 persons only to a square mile; in Belgium 337.

Although these districts were the seat of the Moslem Power, yet the Hindu population is six times more numerous than the Moham-medan. It is in the city of Delhi only that the two classes approximate to an equality in numbers. There are sixty-seven cities containing from ten to fifty thousand inhabitants; seven contain from fifty to one hundred thousand, and six above one hundred thousand.

We name the latter :—

Benares	...	...	...	...	...	171,668
Delhi	...	...	...	...	...	152,424
Ferruckabad	...	...	...	...	...	132,513
Agra	...	...	...	...	...	125,262
Cawnpore	...	...	...	...	...	118,000
Bareilly	...	...	...	...	...	111,332

The North-West Provinces contain very celebrated places, regarded with the highest reverence by all classes of Hindus. Benares is the holy city of India. It is the seat of Shiva worship, and the resort of pilgrims from all parts of the country. The region around Muttra is noted as the scene of the life and exploits of Krishna, and innumerable legends are attached to every tank, or temple, or rocky hill. Entire cities, as Bindrabun and Goverdhun, are dependent on the gifts of worshippers and the visits of pilgrims. Yet are there existing many proofs of the prevalence, if not the absolute predominance at a former period, of the Buddhist faith. At Sarnath, near Benares, is an undoubted chaitya or tope, a pagoda built for the deposit of some valued relic of Buddha, or early teacher of his creed. Both at Delhi and Allahabad are *laths*, or stone pillars, with Buddhist inscriptions upon them. At Bindrabun, among the ruins of ancient Delhi, and in Muttra itself, are remains of ancient temples once occupied by the priests of Buddha. A Chinese traveller of the fifth century describes the district now devoted to the worship of Krishna, as then occupied by priests, inhabiting numerous monasteries, honoured by sovereigns and people, and engaged in the services and ascetic life of the Buddhist religion. It was near

Benares that tradition tells us Buddha began his ministry, and for several ages its citizens obeyed his precepts; but by the seventh century of our era the followers of Shiva began to prevail. Some hundred temples, sacred to *Iswara*, had been erected. Thousands of Yogis, with knotted hair, their bodies smeared with ashes, passed their time in the austerities of an ascetic life. From that time Buddhism faded away. A few ruins, and here and there a Jain temple, remain to remind the traveller of its former sway in these present centres of a vile and degrading idolatry.

For five hundred years the religion of Mohammed oppressed the indigenous faiths. Aurungzebe especially displayed the iconoclastic zeal of a fanatic Moslem. Mosques were built of the materials of heathen temples, in some instances on their foundations; while at Bindrabun, on the summit of a ruined temple, there is now another ruin, that of the mosque built by this zealot on the roof of the structure he was unable to destroy. The whole region testifies to the wide-spread sway of Islam. The *débris* of tombs, dilapidated serais, desolate palaces, crumbling musjids, everywhere bear witness to the utter overthrow of the once mighty empire of the Mogul, and indicate the no less sure subversion of the religion of the Prophet. The dissolution of the power of the Mohammedan rulers of Hindustan was followed by a partial revival of idol-worship; the chief temples of Benares and Muttra were put in good repair, and a large number of comparatively modern sacred structures show the enduring influence of the ancient faith in idols, and the vital energy it managed to retain.

With the fall of Agra, in 1803, the Mogul Empire became an appanage of the British Crown. But it was not till the year 1809 that the voice of a minister of Christ was heard in the land. In that year the late excellent Bishop Corrie settled at Chunar. In 1809 we also find the saintly Henry Martyn at Cawnpore, surrounded by fakirs and many sick natives, endeavouring to communicate to them "the good tidings of great joy." Here Abdool Masih was met with, who, in 1813, after his baptism in Calcutta, accompanied Corrie to Agra, and commenced a Mission which continues to this day.

The Serampore brethren early directed their attention to the North-West Provinces, and in 1804 began the translation of the New Testament into the Hindi, or rather, as it turned out, the Urdu language. This was one of the translations which Dr. Carey wrote with his own hand, and one of the two which he translated from the original Greek. The version, however, was not printed till 1811, owing to the want of funds. Mr. Chamberlain and Mr. Peacock, with a native Christian, were separated to the work of the Lord in Agra at the beginning of the same year. On their way northwards they preached to thronging audiences the unsearchable riches of Christ. Several months were occupied in the journey, so that Agra was not reached till the evening of the 17th of May. Mr. Chamberlain was soon interrupted in his labour of love. The military authorities of the East India Company prohibited his preaching, and he was ordered down to Calcutta. In 1813 he returned to the North-West and settled at Sirdhana, to superintend the education of the son of the Begum Sumroo. The protection he enjoyed under the native government of this small independent state, left him at liberty to devote the chief part of his time to missionary labour, and to the translation of the Scriptures into Hindi.

In the years 1814 and 1815 the Church Missionary Society entered the field at Chunar and Benares, and in 1817 our own Society took up the work at Benares also. Since that time additions to the missionary band have been slowly increasing, until at the present time (1853) we find forty-nine missionaries of various denominations instructing portions of the people in the way of life. Their labours have not been in vain. Forty-seven native preachers have been raised up by the Providence of God, and six hundred and forty converts testify to the power of divine grace.

About nineteen hundred other persons have renounced idolatry, while four thousand four hundred children are under constant instruction in the mission schools.

Still, what is this among twenty-three millions of people? For at least twelve millions there are no missionaries whatever; and where

missionaries are found, their number is utterly disproportioned to the multitudes they have to teach. Thus in Agra, where there are ninety-six thousand inhabitants, half of them Mohammedans, there are twelve missionaries, and of these four or five only can give undivided attention to direct evangelistic work.

Then look at Benares. The usual population of this great city is said to approach three hundred thousand souls; but this number is frequently doubled at the season of the idol festivals. There are here only nine missionaries, and a majority of them give their chief time to school instruction.

If now we turn to the labours of our own Society, the feebleness of our efforts, when compared with the famine of the Bread of Life raging through the breadth and length of the land, is perfectly startling. Once we had an interesting Mission at Allahabad. Our weakness has constrained its abandonment. At Delhi, amid one hundred and fifty thousand people, for many years, and not unsuccessfully, laboured the late excellent Thompson alone. The urgent cry for a successor has, as yet, had no response. At Benares were labouring three brethren, until one was constrained to leave on account of health. Of the two left, one is very old; for thirty-five years has he toiled in the vineyard of Christ. At Agra, after a long absence, Mr. Makepeace has resumed his labours among the native population. Mr. Smith spends his time among the villages around the Christian village at Chitoura, while Mr. Jackson is for the present fully occupied with the English church. At Cawnpore, in a district of nearly a million of people, Mr. Williams stands alone. At Muttra, among seven hundred thousand people, Mr. Phillips is stationed; but owing to ill health, and other necessary changes, little has been done the last few years. This is all the provision that has been made by the Baptist Missionary Society for the twenty-three millions of the North-West Provinces. Though first in the field, yet have we done the least to meet the clamant necessities of the perishing multitudes.

The Committee have thought well to include these provinces in their plan for the augmentation of their missionary strength in India.

The least that can be done is to revive the Mission at Delhi by sending thither two servants of Christ ; to locate two more in Agra and its neighbourhood ; and to add one to each of the remaining stations. With this increase there will necessarily be conjoined an increase of native helpers, and a wider extension of missionary journeys throughout the destitute portions of the country. It is a fine and open field for the preaching of the Cross. Attentive hearers are found everywhere, while the villages are thickly set over the fertile lands.

But while we are most anxious to increase the number of Christian teachers among these perishing myriads of human beings, and perhaps feel oppressed with the magnitude of the work to be accomplished when compared with the smallness of the proposed enlargement to effect it, let it not be forgotten that it is not in numbers lies the secret of success. Were the number of missionaries indefinitely multiplied, if the Spirit of God be not with them the desired end may be far from attainment. With an increase of instrumentality it is more than ever necessary that we multiply our petitions at the Throne of Grace, that we secure the presence and aid of that Spirit without whom no enlarged success can come. A few men sent forth by God, and upheld by the Divine Arm, having hearts and souls quickened by His love, may suffice to win India for the Lord.

But after all, large as may seem the demand now made on the energies of the churches, it is painfully incommensurate with the exigency of the case ; and so would be any expansion of the Mission such as the churches could provide for and maintain. Our hope must be in God. Our strength must be in prevailing prayer, not fitful, matter-of-course prayer, but importunate crying unto God. "Strong in the Lord, and in the power of His might," the brethren that go forth, few as they will be, may see the citadel of idol worship overthrown and the Dagon of the East fall broken before the Ark of the Lord.

Urgently do we entreat the attention of our readers to the suggestion of the Committee, "that every meeting for this object be preceded by a season of devotion and earnest supplication at the

Throne of Grace for a blessing on the work." The Mission in the first instance began at a meeting for prayer. In all its early arrangements the spirit of prayer manifested itself. God heard and blessed the work of the holy men who now look down on their successors in it from their eternal home. Let the same spirit characterise our movements. Let us not rest till the Holy Spirit be poured out on this endeavour to widen the boundaries of the Redeemer's reign.

APPENDIX A.

RESOLUTIONS OF COMMITTEE ON THE EXTENSION SCHEME, AT QUARTERLY MEETING, OCTOBER 16TH, 1852.

1. That in the opinion of this Committee, it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.

2. That a Sub-Committee be appointed to consider and report on the best means of effecting this most important object.

3. And that the papers prepared by the Secretaries be referred, together with the Report of the Deputation to India, for consideration to the Sub-Committee.

REPORT PRESENTED BY THE SUB-COMMITTEE ON 15TH JANUARY, 1853, AND ADOPTED BY THE COMMITTEE.

SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA.

Isaiah liv. 3, 4.

1. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the Throne of Grace for a blessing on the work.

2. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist, from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.

3. That in organising the Christian activity of the churches, it be regarded as of the first importance to raise the annual income of the Society with enlarged and additional subscriptions.

(a) By laying the object before every present subscriber, and requesting an increase of his annual gift.

(b) By seeking out new subscribers; persons who from various causes have not yet become annual contributors.

(c) By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may, however, be members of other communions.

4. That missionary boxes and collecting books be employed as largely as possible to secure regularity and frequency in the contributions.

5. That stated times be appointed both to impart missionary intelligence and to receive the contributions gathered by the various collectors employed.

6. That special attention be drawn to the missionary intelligence conveyed in the publications of the Society, and endeavours be made to increase their circulation.

RESOLUTIONS OF THE PASTORS AND DEACONS OF THE LONDON BAPTIST CHURCHES MET AT THE MISSION HOUSE ON THE 1ST JULY, 1853.

1. That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian Mission, by an addition of Twenty Missionaries to the number already occupied in that important field of labour, this meeting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and the congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object, and for the general support and consolidation of the Mission in India.

2. That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India, ought to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at the Throne of Grace for the Divine blessing.

Similar gatherings were held in many parts of the country, and the Committee received very numerous resolutions and communications of like tenor to the above. The sentiments expressed were marked by a devout dependence on God for direction and success, and by the deep-toned piety which pervaded the devotional exercises. There was an evident revival of the missionary spirit throughout the churches and a most encouraging response to the appeal of the Committee.—[See *Missionary Herald*, 1853, pp. 115 and 132.]

IV.

A LETTER TO THE MISSIONARIES OF
THE BAPTIST MISSIONARY SOCIETY
IN BENGAL

A LETTER TO THE MISSIONARIES OF THE BAPTIST MISSIONARY SOCIETY IN BENGAL.

DEAR BRETHREN,—Our long anticipated Conference has at length taken place. Through the mercy of God we were permitted to meet together, and to give a considerable portion of time to discussion and deliberation on the many important matters which concern your labours in the kingdom of our Lord. It is a matter for gratitude that unbroken harmony prevailed throughout, while but few differences of moment on any important subject appeared. Two or three brethren were delayed by the state of the country, or by stress of weather, from being with us at the earlier sittings; but at length all our missionary brethren in Bengal were present. Alas! that since our assembly broke up, one brother has ceased to be numbered with the living. Nearly thirty years did our brother Smylie toil in the vineyard of the Lord, before he was called to enter into rest—years of diligent action and zealous labour. As you know, he was present with us for a few days, though, rather unwell, when the increase of sickness led him to try the more open locality and freer air of Serampore. He was most kindly received and hospitably entertained by Mr. Trafford. His complicated disorder put on varying aspects, but finally baffled medical skill, and after a fortnight's illness he breathed his last. He died as he had lived, a simple-hearted but holy follower of the Lamb. May it be ours to learn that in the very midst of our active labours death is at hand; that our plans may in a moment be interrupted by the summons from on high; that it becomes us to be ever watchful, fulfilling our Lord's commands, and prepared for His return.

In the discussions which took place, it was understood that while I would take part in them, the reports and the resolutions that might be adopted should embody the views of the missionary brethren only ; and that by letter I should subsequently express my concurrence or otherwise therein. By your kindness I was requested to introduce the various topics set down for discussion, and an opportunity was also afforded me to remark on the views and opinions which were elicited. Most cordially and affectionately do I thank you for the attention shown to the statements it was my duty and privilege to make, and for the reception given to those communications which I was charged by the Committee to lay before you. The meetings were truly a "season of refreshing." The high Christian enjoyment experienced in them will remain a fragrant recollection while memory has power of reminiscence and life endures.

1. It will be gratifying to the Committee to receive your frank and explicit statement of the object you aim at in your missionary labours and life. No one can be blind to the innumerable benefits which follow in the train of Christ's Gospel. Civilisation, liberty, the improvement of manners, art, science, and legislation attend on His beneficent reign in the hearts of men ; but though these blessings wait upon your steps, it is not for the sake of them you primarily labour. The conversion of men to God, the restoration of the divine image in the soul, the formation of an everlasting friendship between fallen, rebellious man, and the Most High, his Maker, these are the simple and the supreme objects at which you aim—and when attained, become a leaven working in the bosom of society, to the production of those happy results which elevate a people and ameliorate the condition of humanity. While then you welcome every good thing that may come of your devoted labour, and rejoice in the diffusion of knowledge and truth around you on every subject, yet have you determined to know nothing among the heathen but "Christ and Him crucified," in all His relations as the Saviour of men from the wrath to come and from "this present evil world." Only as sinners forsake their vanities, their enmity, their sinful and

degrading attachment to the world and its vices, do you consider yourselves to have succeeded in your aim, and to have accomplished the great work to which you have been called by the grace of God, and the voice of His people. Your *duty* is indeed to disseminate the word of life, whether men will receive or reject it. Yet is it your hearts' desire and unceasing prayer, that all to whom it may come may be saved.

Should God bless your labours, as in very many cases He has already done, then is it both wise and accordant with His will that the converts be gathered into churches. The perpetuity of the light of truth in a land is thus secured, the neophyte finds sympathy and aid in the bosom of a community where the same hopes and fears exist, mutual strength is imparted for resistance to the powers of evil, and the ordinances of the sanctuary established, for the edification of the Lord's people, and the promotion of Christ's kingdom amongst the unconverted. I am persuaded that much ground has been lost by missionaries not having carefully sought to gather the fruit of the seed they have sown. I rejoice that you are anxious to bind together the sheaves of the Lord's vineyard, and to give a permanent and visible shape to the results of your missionary exertions. Labouring in a spirit of lowly prayerful dependence on the Spirit of holiness and truth, you cannot but enjoy, sooner or later, the blessing of God on your faithful and arduous ministrations; difficulties will give way before the ardour of your love to Christ, and your pity for the perishing souls of men.

2. You are fully aware of the earnest desire of the Committee, that the missionaries of the Society should give themselves to the preaching of the Word, in the vernacular language of the people to whom they are sent. This follows from the nature of the work—the conversion of the soul to God—and from its being the special appointment of the Master whom you serve. By preaching I do not understand merely the set discourse in the pulpit, in the chapel, or by the wayside, or the impartation of Divine truth to one class only of the people. I understand it to mean, as is stated in your report, the oral

communication of the knowledge of salvation, and the truths allied therewith, to every sort and condition of men, to the young and to the old, to the high and to the low, to the rich and to the poor, as opportunity may be sought or found. *Oral* communication—not indeed to the exclusion of instruction by books and tracts; but because of those human sympathies and emotions which always accompany direct and personal addresses; because the human voice, in its tones of pathos and passion, has a power to convince and to persuade, to stir up the deepest emotions of the heart, possessed by no other instrumentality. It is the means which Christ, our Example, employed in His ministry on earth. The Apostles so understood His command; they went everywhere proclaiming by word of mouth the glad tidings of the Kingdom of God. And it has proved itself in every subsequent age the most powerful of instruments in rousing the attention of men to the great theme of redeeming love, and in producing revivals of godliness where sloth, or apathy, or error, had benumbed the energies of the Church of God.

It will rejoice the Committee to find that you have not been led aside from this duty, by any representation of the necessity of a preparatory work of instruction, or by the assumed and asserted impossibility of reaching the hearts of adults hardened by idolatry, or by the temptation to avoid the inconveniences and exposure which an itinerant life involves. You rightly speak of other agencies as “very valuable auxiliaries,” but give the primary place to the ordinance of preaching, regarding it as pre-eminently displaying divine wisdom in its appointment, and possessing “wonderful adaptation to the moral nature of man.”

It would seem, however, as if a statement made in your Report on the results of preaching clashes somewhat with these views of its Divine origin and efficiency. You say, “that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen.” Indeed it has been broadly affirmed by some of the most active preaching missionaries in Bengal, that they had never known a conversion take place from their preaching in

the bazaars, market-places, and festive assemblages of the people. The instances cited in reply are indeed few, very few, and such as to establish the fact rather than to overthrow it. I cannot, however, but think that the disappointment felt and expressed at this result arises from a mistaken view of what preaching can effect; especially when the preacher addresses, as in the cases referred to, a crowd of persons utterly ignorant of the name, character, and commands of the true and living God, of His claims on their affections, and of their obligation to serve and obey Him, with their moral sense almost if not quite obliterated by vice, superstition, and mistaken devotion, and having their minds darkened through the long absence, or the utter disregard from infancy, of that light which "lighteth every man that cometh into the world."

Some elementary knowledge of the moral attributes of God, and of man's duty towards Him, seems essential, either to the conviction of sin, or to the conversion of the heart. For the first time, probably, every individual of that streaming and eager crowd, hears truths of strange significance for his present and future welfare. The entrance of God's Word giveth light; in such circumstances but little light at first, and in the face of great obstructions to its admission into the mind and heart. Hence there results what all experience affirms to be the more usual course. The hearer is interested. His curiosity, and perhaps some little moral feeling, are excited. He seeks further information. He hears again, or seeks out some native Christian, or visits the house of the missionary, to obtain satisfaction to dawning hopes and fears. By degrees he discerns the blessedness of the great salvation, and by Divine grace gathers strength and resolution to break the chain of caste, and to face the reproaches and the abandonment sure to be encountered. He joins the Christian community, and then, in the bosom of the household of faith, his mind is wholly illuminated, the shadows of death flee away, and the ministrations of the sanctuary complete, through the mighty power of the Spirit of God, the work begun in the bazaar, or by the wayside. This is the experience of multitudes now in the fellowship of our churches,

and is, to my mind, an emphatic seal on the value of the ordinance of preaching. Such, in a dark heathen land, where error, irreligion, and idolatry have reigned rampant for ages, is the manner in which we might expect the truth to spread. Certain it is, that to no other instrumentality can we attribute the conversion of the multitudes who believe, and the diffusion so widely, in many parts of the country, of an intelligent appreciation of the Gospel.

On the mode and topics of preaching I can add nothing to the remarks which fell from the brethren in the Conference; except to say that an impression, derived from observation, exists upon my mind that the necessity of repentance is scarcely insisted upon with the frequency that seems to be desirable. I would have the criminality of idol-worship, of its vicious indulgences and practices, and the claims of God upon every one's obedience, to be more strongly and frequently urged, that a consciousness of sin and guilt being produced, there may be a more ardent attention awakened to the preciousness and love of the Saviour.

My journeys through Bengal have convinced me, that *stated* congregations of heathen cannot, at present, be gathered, except in a few rare and exceptional cases. There exists, therefore, no alternative but for the missionary to seek them out in the street, and highways, or to go from house to house to convey to the perishing and thronging multitudes of this densely populated land, the bread of life. The character of the climate, and the natural features of the country, render constant itineracy impracticable, and at all times expensive. It will give me pleasure to urge on the Committee a liberal expenditure for this indispensable work, without which the presence of a missionary in a district is shorn of one half its value. I was glad to find that while the brethren deemed a fixed place of residence on various grounds necessary, yet that it was strongly felt to be desirable, on missionary journeys, to abide at places longer than has hitherto been the practice, especially where the missionary has received a kindly welcome, or met with interesting inquirers. A short and passing visit can scarcely be expected to have the permanent results which a stay of longer or

shorter duration would probably give. Impressions require to be deepened, convictions fanned into a flame, weak resolutions strengthened, while a broader and more comprehensive view of Divine truth and of the plan of salvation need to be conveyed than is possible in one or two addresses, or even in one or two days' continuance in a particular spot. And the more necessary is this prolonged stay, when it is probable that years may pass before another messenger of peace may again traverse the regions over which you journey.

Admitting the perplexity which must sometimes be felt as to the advice and assistance to be given to a sincere inquirer, I think it may be established as a general rule, that in no case but one of absolute necessity ought the individual to be permanently removed from the place where God has called him. Even where severe persecution awaits his confession of Christ, he should be withdrawn only in the last resort, or when it becomes quite clear that it is impossible he can find a livelihood in his natural home. To remove a convert, even when the probabilities of martyrdom are not few, is to abstract a light from a dark place, from a place where God has set it (for his conversion is not man's work but God's), and to destroy a powerful testimony for the truth of God. Every effort ought therefore to be made to keep the light on its candlestick. Protection, assistance, and counsel should be afforded to the utmost practicable extent; but let the convert remain a standing witness of the power of Divine grace, as a nucleus around which may aggregate other souls who may be drawn to God by the might of His Holy Spirit.

When more inquirers than one present themselves, efforts should be made to introduce them to each other, and to persuade them to meet for the purpose of investigating in company the truth they show themselves inclined to receive, and for the perusal together of the Scriptures and books which the missionary will be careful to leave with them. The missionary will, doubtless, take an early opportunity of re-visiting promising localities, to foster the feeble plant. Either in person, or by the assistance of his native preachers, he will endeavour to sustain the good work which Divine grace may have begun.

Generally speaking, the labours of the missionary on the Sabbath should be devoted to the Native Christian congregation. If circumstances allow his attendance once during the day on an English service, I see no objection to its being embraced. It will have, I conceive, a healthful influence on his own spiritual life, and by its associations tend largely to fan the ardour of his piety, and to quicken the pulse of his devotion to the great cause in which he is embarked. Where circumstances call for it, a missionary should not neglect the spiritual welfare of his own countrymen ; but he certainly ought not to sink his character of a missionary to the heathen in that of a pastor or preacher to an English congregation without the sanction of the Committee, unless Providence lead to his choice and entire support by such a congregation. The question is not, however, of any very practical moment in Bengal. Except in Calcutta and Dacca, no English congregations of importance call for attention.

3. You will have gathered from my Instructions, and from the Resolutions of the Committee, laid before you at the Conference, and printed with the Reports, that the Committee view with great interest, and as a matter of much importance, the question of a native pastorate for the native churches. It is thought that the time is come, or ought to have come, when the mission churches in Bengal, at least some of them, should undertake the responsibilities and duties of their church-organisation. With the limited resources at our command, we must throw upon these native communities the burden of their own support, if we would extend the usefulness of our mission. The Committee were therefore glad to learn the arrangements made for the independence and self-support of the two native churches in Calcutta ; and are anxious to see the adoption of a similar measure with others. There is not, as far as I can ascertain, any difference of opinion amongst you, either as to the truth of the principle, or the desirableness of carrying it out. You are restrained from its immediate and universal adoption only by reasons of expediency, or by the fear that neither people, nor preachers, are prepared

to take an independent position. Passing by those churches which from the fewness of their members or very recent formation, appear rightly to call for hesitation, there are several in which the plan of appointing pastors, and placing them in a position of partial or total independence may at once be attempted. Your recommendation to some of our brethren, that in at least four cases it was your opinion the attempt might hopefully be made, will, I am sure, be regarded by them with attention, while its execution will give unfeigned pleasure to the Committee at home.

You will permit me again to say, what I said more than once at our meetings, that I cannot but think that generally, the piety, steadfastness and ability of the native Christians and preachers are under-rated, and that some of those features of character which give you cause for apprehension, are the result of that state of dependence on European support, in which they have for so many years been kept. I have thought, that I have seen a good deal of the caution embodied in the sage wisdom of the expression: "You must not go into the water, till you can swim!" The qualities of character necessary to maintain independence, to enjoy a liberty that shall not degenerate into lawlessness, to guide a church, to exercise discipline, to deal wisely with the numberless cases requiring counsel and direction, to secure the harmony of the varied elements brought into the fellowship of the Church—these can only be elicited, strengthened, and advance to mature growth by exercise. If opportunity for their formation and use be not afforded, you cannot have them. If they appear under a system of complete dependence, they will generally be discouraged and repressed.

It is, however, with great pleasure that I have learned your earnest intention, at some risk, perhaps, to make a trial in the instances named, and to follow up the plan with others as soon as circumstances will allow. I shall not discuss various points raised in your Report, with the views of which I generally agree. Let it only be kept in mind, that an independent native pastorate is right, and must come; and I do not doubt that the way will be open for its general adoption

sooner than you expect, and be attended by fewer difficulties and inconveniences than many at present anticipate.

With the views stated in the Report, as to the relation of the missionary to independent churches, I fully agree; especially as confirmed and guarded in the terse and nervous language of our first Secretary, Mr. Fuller.

It is a question of much interest, how far the independence of the native churches and their pastors can be maintained, if in any way they receive pecuniary assistance from the funds of the Society. The solution of this question may perhaps be found, by calling to mind the action of the Home Missionary Society in England. Pecuniary assistance is rendered by that Society to churches and pastors, without trenching on the independence of either. Can we not respect the independence of our mission churches in the same way, while yet circumstances constrain the Society to render them pecuniary aid? Why should we not make grants to such churches for one or more years, and in such manner as to stimulate rather than repress their energies in the attempt at self-support? As a temporary measure, I see no objection to this course, and would ask for it your attentive consideration. It is probable, however, that the *giving power* of the native churches will not be developed until, at some risk doubtless, they are thrown absolutely on their own resources.

4. Your Report on Schools, in combination with the views of the Committee, so well expresses the views I entertain on the subject of education, as to render any further remarks unnecessary. I have already urged upon the Committee the importance of placing an English master in the Intally Christian Institution, and hope ere long to see it accomplished. The general oversight will, for the future, rest with Mr. Lewis. I have been much struck with the influence this school has exercised in the suburb where it is placed. I have met many who have been educated in it, and uniformly found them, if not Christians, yet despisers of the idolatry of their fathers. It is doubtless a fact that this and similiar Institutions are preparing the way for the preacher of the gospel,

while in not a few instances conversion takes place among the pupils themselves.

Female education is confessedly the most difficult of all our missionary objects to accomplish. The domestic habits of the people prevent the formation of schools for any but the very lowest class of native female children. The middle and higher classes of females are inaccessible to education, unless admission can be obtained to their apartments by the missionary's wife or daughter, and that is only attainable in the majority of cases with great difficulty. Still, to persevering Christian exertion, *it is* attainable, and I would urge upon you the attempt to carry into the zenana the reading-book and the Word of God. The plan on which common girls' schools are generally formed does not commend itself to my judgment. The female children of the poor can be assembled for instruction only by bribing their attendance with gifts of money and clothes. A woman has to be employed and paid to collect them every day; while it rarely happens that the children stay more than a few weeks under their teacher's care. If the money payments lessen, or gifts are withheld, their parents soon withdraw them, either to send them to another school where the bribe is larger or can again be obtained, or they are kept in idleness at home till some philanthropic individual appears to purchase their attendance once more. The plan reacts unfavourably on the Christians. They naturally look to have their children paid as are the heathen children, who certainly have not the claim which they have on the missionary's liberality and attention.

Boarding schools for the female children of our native converts have hitherto been found the only effectual way of meeting the difficulty, and in my journeys I was much and repeatedly struck by the superiority displayed by the married women who in early life had enjoyed this advantage. They appear seldom to lose what they have learnt. They are the most intelligent of the Christian women, and invariably anxious that their children should have the like advantages. As care is taken that the children in our girls' boarding schools should not acquire habits that would unfit them to return to

the village life of their parents, they have my hearty approbation. Still I hope the time will ere long come when the education of females will take the same natural course which is now the case with that of boys.

It is with regret that I remark that but little progress has been made in carrying out the plans of the Committee with respect to education in connection with our Mission in India. You will kindly give your attention to the documents respecting it which I have placed in the Appendix, and be assured your wishes and plans will have the attention and most cordial support of the Committee. While I remain in India I shall be happy to afford you all the assistance I can.

5. In taking up the question of grants in aid for education, proposed to be given by the Government of India to all schools conforming to the regulations laid down, not a little difference of opinion was expressed as to the duty of Government with respect to the education of the people; so that I ventured scarcely to anticipate such perfect harmony of sentiment on the practical question—whether you, as missionaries, would accept the proffered gifts. It will give unfeigned pleasure to a large number of the supporters of the Society to know that you have decided this question in the negative. I most cordially approve the decision. I came to India with a desire to form an impartial opinion, inclined to think that there might be much truth in the representations strongly urged upon me, that India was an exceptional case, and that the course of its Government could not be judged of by principles familiar to us at home. I have read much, and thought much of what I have seen, have made inquiries in every quarter likely to give me good and fair information; the result is a deep conviction that a scheme of public education is one of the last things the Government of India need have given to its subjects.

While life is insecure and property held at hazard, while the poor have no protection from the hand of the spoiler and oppressor, and the administration of justice is rotten through bribery and

perjury to its very core, the first duties of a Government are left undone. It might well have postponed such a measure until it had given security to the cultivator of the soil, and justice to the poor, and by opening up roads and communications imparted new life to commerce, and remedied the scandalous mischiefs flowing from a century of neglect.* The Bengali people generally desire and approve of education, as the numerous indigenous schools in the towns and villages I have visited testify. But they are too poor to provide themselves with it in the mass, and their poverty is the result of a state of degradation and misery, which the Government of India knows full well to exist, and makes but little effort to amend. Like the Pharisees of old, it pays indeed a tithe of anise, mint, and cummin to the popular demand of certain parties in England for education; but the weightier matters of the law, justice, equity, and righteousness, receive no earnest and practical regard. I think with you, that the reception of grants in aid from this Government would be an alliance most injurious to that beneficent influence you have obtained amongst the people.

The course of Government in the past, with respect to education, has not been such as to command the confidence of missionaries in the neutrality now professed. That was avowedly a system of equal justice to all religious parties; but everyone knows how hostile it has shown itself to Christianity, how to the last it resisted the deposit of a single copy of the Word of God in the libraries of its schools and colleges, while it gave free admission to the Shastras, to the Koran, and to every infidel work of the age. Nor is there any guarantee of improvement in this respect in the character of the persons chosen to direct the new scheme. I am credibly informed that the Director of Education has already shown the temper in which Christianity is likely to be dealt with under the new régime, by having given an authorisation for the use of the Essays of the infidel Hume in all the schools under the immediate

* During my stay in India I had formed a very unfavourable judgment of the government of the East India Company. It was nearing its fall.

direction of Government. It is true that the approved edition professes to be a selection, and to have corrective notes ; but the introduction of the Essays of this writer, in any form, into a course of instruction for the young must be disapproved by every Christian man.

6. With respect to Serampore College, I do not doubt that the Committee will attach great weight to your unanimous opinion on the importance of retaining the institution in close connection with the Society and your missionary labours. Not less pleasure will it give them to find that you are disposed heartily to concur with them in their anxious wish and endeavour to establish a vernacular theological class, under the care of one of the college tutors, for training young men for the ministry of the native churches, and for evangelistic work in their native land. Your cordial co-operation with the tutor is of great importance, and I rejoice at the unanimity established on this matter. I am confident the Committee will do all in their power to give effect to your desire, and will with pleasure continue, so long as circumstances permit, to maintain the arrangements made with respect to it in 1851.

I shall be happy to learn, on the reassembling of the class in March, that its numbers are increased. That the students, during the cold season, should return to the mission from which they came, and be occupied under the direction of the missionary in itinerant evangelic labour, is an arrangement highly to be approved. At Serampore they will gain the necessary mental furniture for their work ; in their itineracies they will obtain a practical knowledge of it, under the eye of those best suited to direct their active movements.

On the motives which should actuate the young men who join this class I may be permitted to add a few words. The student is to become a minister of Christ's Gospel ; not for fees or pecuniary reward, but because duty, combined with ability and opportunity, calls him to the work. This duty is paramount in its nature, to be fulfilled in whatever condition of life the individual be found, and irrespective of any remuneration which may accompany its discharge. If a man

be called of God to this ministry, it ought to be exercised, whether he be compelled to labour with his own hands for the necessaries of life, as Paul sometimes did, or whether the recipients of the Truth through his instrumentality, or others interested in his labours, provide for his wants. As Christ's servant he must obey his Master's voice, and go forth bearing the precious seed, sowing on every hand, and looking to Him for all needful supplies. Now I fear that if men enter on this work with the prospective certainty, if all go well, that a suitable provision awaits them at the close of their student's course, with a pledge, given or implied, that the Society or its missionaries will take them into their service, and secure to them a certain though moderate income, is it not more than probable that the higher motives which should govern the student will injuriously be overborne, and a mercenary spirit substituted for real and simple-hearted devotedness to the service of Christ ?

There is reason, I think, to fear that not a few engaged as preachers even now labour, not from love to the cause, but as a matter of pecuniary gain. Hence the complaint, so common, that we can get no voluntary service for Christ from among the native Christians ; that they demand remuneration for every act done, though it be for their own spiritual benefit ; and show unwillingness to contribute towards the maintenance of the Truth amongst themselves, or its extension amongst the heathen around. And can we wonder at this, if we ask for no service on behalf of our Lord and Master without the tempting offer of pecuniary reward ; if obedience to Christ's commands be only urged and required when all risk is taken away, and the necessity of faith in God's providence—with kind intentions indeed, but injuriously—is rendered unnecessary ? Must not all this necessarily mar the purity of motive which should actuate the candidate for Christ's service, and reduce the value of his consecration and renunciation of all worldly interests to the lowest point ?

Besides, why should we incur responsibilities that are not our own, and which after all it may be very difficult to fulfil ? We cannot be sure

that at the end of the term of study funds will be at our command to take up the student who, on the faith of our promise, has entered the class, and obediently passed through the prescribed course of study. It may happen that the student himself will hesitate on the threshold of the work, and be disinclined to fulfil the reciprocal obligation. Ought either party to be so bound? It seems to me not. I would urge the brethren whose views are expressed in the latter part of the first paragraph to reconsider them, to be careful to abstain from presenting any motive that would induce a mercenary spirit, or to remove from the candidate for the work of God to their own shoulders responsibilities which can never be lifted from another without injury to his moral and spiritual character. Rather place before him the magnitude of the work on which it is proposed that he should enter, the self-denial it involves, the renunciation of all worldly gain it requires, the purity of motive and purpose necessary in order that his service may be accepted of God, the strong faith it will demand in the probable presence of reproach, of persecution, of hunger and thirst, of weariness and want. Let the love of Christ, and compassion for the perishing, be the generous animating motives, unmingled with any prospect of gain. Be assured, brethren, that the Gospel will make little way in this land through the instrumentality of native converts till there be developed amongst them a much larger spirit of self-denial, and a greater amount of disinterested toil than we have yet seen. Let us not, by any of our arrangements, hinder its growth or foster the evolution of a spirit antagonistic to its very existence.

7. It is pleasing to know that in the case of our native brethren godliness is found profitable for the life that now is, as well as for that which is to come. In many of our stations I was rejoiced to see the comfort, the domestic peace, and rising social condition of the Christian community. It were, indeed, no matter for surprise if some habits of their heathen state, not directly conflicting with Christianity, are retained, and their social condition very slowly undergoing those changes which must eventually flow from purer feelings and tastes,

separation from the world, and ideas drawn from the elevating truths of the Word of God.

Many years must, I fear, elapse before converts to the Gospel will secure the perfect enjoyment of those rights of conscience which the laws promise them. It is not that persecution will ostensibly be directed against them for conscience' sake. Unfortunately, the legal relations of the zemindar to his ryots are such as to place them at his mercy. Unceasing annoyances and innumerable means of injury, under the garb of law, can be brought to bear on the defenceless ryot, to say nothing of those lawless acts which a zemindar can almost always perpetrate with impunity. You will have, by your counsel and influence, to assist and protect the oppressed, and by vindicating their rights, and occasionally by securing justice for them, emancipate them from oppressive power, and lay the foundations for the social regeneration of the people. It is not without hope of this that I see joyfully the Gospel spreading in some of the districts of Bengal. What the rulers of this land fail to do on behalf of the poor, seems not unlikely to be accomplished through the agency of missionary labours, by the salutary influence thus brought to bear on the social elevation of the people. It may become your duty to accomplish for the poor, depressed ryot of Bengal what was effected for the slave of the Western Isles by our missionary brethren—their emancipation and release from the hand of the tyrant and spoiler. I have every reason to believe that the Committee and the churches of our native land will sustain you in this noble and generous conflict.

With regard to the obtaining an effective and simple law on marriage and divorce, applicable to the native Christian community, I fear that you will encounter great difficulties: partly from the notions pervading the Legislative Council of India, founded on English law; and partly from the mischievous interference of the ecclesiastical department of the Company's Government. You may, however, be quite sure of whatever assistance the Committee can render you in securing a settlement of this important subject.

I am glad to learn that polygamy rarely presents itself before you, as a practical matter for decision, on the admission of converts to the fellowship of the church. Your views seem to me to be both scriptural and wise.

The religious power of caste has, I understand, been utterly broken in the bosom of our Christian churches, and what little of its influence remains relates, I believe, to some social habits, and prejudices against certain modes of cultivation and the use of a few articles for food, brought over with them from their heathen state. I should hope that whatever hinders the full enjoyment of all the blessings of nature, the gifts of God's hand, will ere long depart. Intermarriages among the various castes from whence the native converts come are, I am informed, becoming increasingly frequent.

With respect to Christian villages, certainly our own experience is opposed to their formation in future. The chief necessity for them has generally ceased to press upon the missionary—the finding of an asylum and a home for the persecuted and outcast native Christians. The popular feeling with respect to Christianity no longer forces upon us this segregation of the disciples, and it is best for their own and the Gospel's sake neither to assume the responsibility of their support nor to isolate them from their kindred and acquaintances, among whom their example may most beneficially operate.

There may appear at first sight much advantage in gathering the converts, immature as must necessarily be their Christian character and experience, around the missionary's dwelling, and giving them houses in the compound of his residence. He can give them daily instruction; he can watch over their conduct, check the appearance of evil and strife, and gather them together for morning and evening prayer. But experience certainly shows that the advantage is not so great as it appears to be. Christian character is more quickly formed and matured under the daily conflicts of life than by mere oral instruction, and the benefits referred to are more than counterbalanced by the removal of the convert from the healthful action of those

commingling incidents of weal and woe which are ever impinging on men in the ordinary course of things, and by which their dispositions are tested and their real qualities developed. The eye of the world is more watchful than the eye of a missionary over a convert's consistency, and its penetration is more likely to keep him careful than that more kindly and benevolent guardianship which judges charitably of defects, is inclined to attribute to old habits evils it is found hard to eradicate, and to extenuate faults difficult to cure. The medicine of the world's reproach and hatred may sometimes be bitter, but it is often very effectual in driving the feeble Christian to the Source of all strength, to find grace to help him in his time of need. It is the storm and tempest that make the tree root itself deeply in the ground.

8. On the question of the salaries of missionaries and native preachers, and the provision to be made for the widows and orphans of missionaries, I shall only say that I am confident the Committee will give the most anxious and attentive consideration to the suggestions you have made. I must, however, thank you for the very kind manner in which the proposals it was my duty to lay before you were received.

9. My residence in Bengal fully sustains the representations made in your report on the kind of dwellings necessary for missionaries. Its statements will be a guide to the Committee in its future action on this matter. On the whole, I am inclined to think it will be well to adhere to the sum usually allowed for rent, Rs.40 in the Mofussil, and Rs.60 in Calcutta, deciding on special cases as they arise. I should, however, rejoice if small bungalows or cottages could be obtained in various parts of your districts, where during the open and healthy part of the year you could reside for a few weeks at a time, in order to traverse the surrounding neighbourhood, to proclaim to its inhabitants the unsearchable riches of Christ. Wherever a station exists with a resident native preacher such a small house should always be secured. Frequently a room may be connected with the chapel, at the side or over it, or the chapel itself may become the

temporary abode of the missionary. Let the missionary keep in mind the one great object of preaching to all and every one the Word of God, and many plans will suggest themselves to his mind by which he may accomplish it.

In all cases chapels should, if possible, be erected from funds provided by the people themselves. They will then be built not only according to their means, but in a manner and with such materials as are suitable to their circumstances and to the locality. It is at present but little, or more frequently nothing at all, that native converts contribute for the support or spread of the Gospel. Released as they are from the burdensome claims of Brahmins, pujabs, and idol festivals, it seems within their power, even as it so nearly concerns their own comfort, to provide for themselves a house for the worship of God. The funds of the Society ought very rarely to be applied to this purpose, and then only on proof that the resources of the people are exhausted.

10. No one will question the importance of Calcutta as a mission-station, and in its plan for extending our missionary operations in Bengal the Committee have always contemplated adding two or three brethren to the effective strength of the Mission in the metropolis of India. One has already entered the field, and I trust that the next brother who may be accepted by the Committee will also be found a suitable man. In such a case, I am sure your proposal to take up a position near the Mint, with a view of operating more especially among the large Mohammedan population, speaking Urdu and Hindustani, as well as Bengali, in its vicinity, and which recommendation has my hearty approval, will be most favourably regarded by the Committee.

It is matter for regret that of late years our strength in Calcutta has been so enfeebled as to prevent that extended action which a place of such importance demands. The few brethren left here have had pressing on them an amount of labour surpassing human energies. But should it be God's will to give us more labourers, then your excellent suggestions as to the multiplication of bazaar chapels

and the constant attendance of the missionary at them may be realised in action. Meanwhile we must use our native brethren as efficiently as possible. I propose, before I leave Calcutta for the North-West, to arrange for the daily occupation of Jaun Bazaar Chapel by Mr. W. Thomas and Mr. De Monte, giving them at the same time a variety of books for sale, which may attract many persons to the spot, and mayhap provide some passers-by with the Word of God, which is able to make them wise unto salvation.

So soon as Mr. Lewis is disengaged from some of his duties at the press, he will undertake, in alliance with the native church at Intally and some native preachers, a house-to-house visitation of this important suburb, striving to gather fruit from seed sown in the Christian Institution, and by the faithful labours of his predecessors in that district. I also hope to make arrangements with the native brethren, both of the Colingah Church and the Native Missionary Society, by which other parts of the city may enjoy the frequent announcement of the Gospel.

In all places where the Word of God has frequently and long been proclaimed to the people it seems to me of great importance that the missionary should commence a more systematic procedure, going from man to man, from house to house, with earnest endeavour and prayer, to bring home to every individual those truths of the value of which a general conviction will usually be found to exist in such localities. There is great power in direct personal appeals. Avoiding controversy, the heart is touched by the evident sympathy and anxiety for the individual's welfare exhibited by the servant of Christ in a personal interview. This is the secret of the success of the City Mission, and its plans are perfectly applicable to Calcutta, where indeed you may accost individuals and speak to them of their everlasting welfare with less fear of insult and inattention than in the cities of our native land. The natural politeness of the people, and their respect for Europeans, give the missionary great encouragement to labour in this mode.

I have regarded the formation of a mission at Allipore with great

satisfaction. It is a large and densely populated suburb. Hitherto no missionary has laboured there, while from its lying in the direction of the southern villages the facilities for superintending them are increased.

11. The only important change in the location of our missionaries suggested in the Report on the Mofussil stations is the removal of Mr. Supper to Dacca. Of this I approve. No one can have listened to the statements of our brother Bion, or have become acquainted with the very interesting details of his journeys in the north-eastern districts of Bengal, without arriving at a deep conviction that the hand of God is beckoning us in that direction. At the same time considerable difficulties appear in the way of forming a station. Mymensing presents no suitable residence for a missionary, nor is it a locality favourable for easy access to the surrounding parts. For the present it would appear, until we have further information, that Dacca must continue to be the *point d'appui* for our operations in that quarter. The transference of Mr. Supper's labours to eastern Bengal will relieve Mr. Bion from the work to the south of Dacca, so as to enable him to give his entire attention to the attractive fields to the north. Our inability to establish at present a second missionary at Chittagong will in some measure be remedied by Mr. Supper, who will extend his itineracies to Comillah, and to the little church at Kalikapore, which places seem naturally connected with the station at Chittagong. In the event of another missionary being stationed there, this district will revert to its care.

The recent events in Beerbhoom, I mean the Santhal insurrection, and the depopulation of a large portion of this district, render Mr. Parry's residence there in conjunction with Mr. Williamson almost useless. It will be a long time before the sanguinary ravages of the Santhals are repaired, and a large part of the district be safe to traverse. I have therefore obtained his consent to occupy Cutwa. His active habits will lead him to itinerate from that centre in a rather wide circle, and in places where of late years, from the increasing age and infirmities of the late Mr. W. Carey, no messenger of peace has been

seen. I am hopeful, too, that by a reconstruction of the native church at Cutwa some of the evils which have given us great grief will be removed, and a more attractive exhibition of the Gospel's purity and power be set before the heathen.

The decease of our lamented brother Smylie, scarcely anticipated when your Report was penned, renders Dinagepore vacant. I have made arrangements for our native brother Ram Narayan, of Serampore, to go there during the cold season, to assist Paul Ruttan. I hope myself to visit the station early next year. From all that I have heard from brother Smylie respecting the place and district, it were most unadvisable to abandon it. For although the fruit of late years has not been large or evident, yet many of the obstacles which beset our brother in the early portion of his residence are now removed, the former unhealthiness of the station is greatly lessened or entirely remedied, while in the district the most salutary impressions have been made, and a favourable feeling towards the Gospel developed. I would fain hope that by the time of my visit I may hear from home of brethren on their way to fill up the place of the departed.

Pubna has long seemed to me a place of great importance for a mission station. The locality itself is favourable, and the people are willing to receive a missionary amongst them. But besides this, lying as it does on the river Ganges, the great artery of Bengal, into which innumerable rivers pour their floods, almost every place over the immense area whence they draw their waters may be reached in the ordinary budgerow. A practically unlimited sphere of labour is opened before the missionary from this very central spot. I shall certainly urge upon the Committee that this be the first place selected for the formation of the new stations they contemplate.

The suggestion contained in the last paragraph of the Report shall have my immediate attention. It is one of great value and importance. Arrangements are already in progress for two native brethren to itinerate, early in the coming season, through the district of Baraset. If their report encourage the idea that a door is open there for the

entrance of the Gospel, I propose to settle them in some spot favourable for missionary labour. They will be independent of immediate European oversight, and will report direct to the Committee the nature and results of their work. The brethren selected are two of the most esteemed and long tried of our native assistants, who have won the confidence of the missionaries by many years of consistent conduct and their zealous labours in the Gospel of Christ. Should this experiment succeed, it will encourage the Committee to select others of the native brethren for missionaries, and thus to extend more rapidly the blessings of the Gospel to places still lying in the darkness of the shadow of death. The fewness and costliness of European labourers makes present progress slow. By a measure of this kind our means of usefulness will be largely increased, and the wants of perishing myriads more early supplied. May it not form, too, an easy method of introducing the independence of native churches, and of providing them with native pastors; for there will neither be the same objections, nor objections of so much weight, to a native missionary becoming the pastor of the church which he has formed as those which exist against the same course being taken by the European missionary.

12. The testimony given by your Report to the excellence and general intelligibility of the versions of Scripture prepared by our brethren needs no support from me. The Committee will gratefully unite with you in your expressions of thankfulness to God that this great boon—the lively Oracles of Truth—has been given to so many of the nations of the East by the instrumentality of missionaries sent out and sustained by them, and that their wide issue has been so largely assisted by its press. At the present time no other version than that of the Society's missionaries is in circulation among the thirty millions of the inhabitants of Bengal. This result has been obtained by no royal order or imprimatur, but simply through the unequalled excellence of the version itself. May God continue to smile on this, as on all other departments of our work.

Your remarks on the importance of the publication of some works

treating of our denominational views and practices is worthy of attention. In my Report to the Treasurer on the printing office, I have recommended to the Committee the appropriation to this object of £50 a year from its profits. There is not at present a sufficient number of purchasers for such works to encourage their production by private individuals. To the various book societies established on a general basis it is in vain to look for them. We are therefore constrained to rely on our own resources, and the necessity will fully justify the Committee in making this annual grant.

I have nothing to add to your remarks on the sale instead of the gift of the Scriptures to the heathen and to inquirers. The condition of the people and their dispositions towards Christianity are so various in the different districts of Bengal, that every missionary must be guided by the particular circumstances of the locality in which he labours. In some places the sale may advantageously be resorted to ; in others it will utterly fail.

On the subject of the preparation of suitable books for your boys' and girls' schools, it will suffice to refer you to the views of the Committee, recorded in the Report on this subject.

13. To the resolution of the Conference on the plan of an annual meeting of the brethren in one or more districts for prayer, conference, and inquiry into the condition and wants of the various stations I feel constrained to assent. In some respects the deliberation of such a body would materially assist the officers and Committee of the Society in carrying on their work, correspondence would probably be less heavy, and the kind interest of the missionaries in the labour of each other would aid and strengthen all. Still there is cause to fear that such a body would overstep the bounds of just action, and interfere too much with the individuality and independence of each missionary brother. Our denomination knows nothing of courts, consistories, or presbyteries, to which its ministers are amenable. If in the past there has been some isolation to be lamented over, yet the result of your labours has been more than equal to those of more organised bodies in the same field. It was also felt that the uniting

bond by which the missionaries should be united together is rather to be found in the common alliance of all with the same centre—the Committee of the Society; and that with the Committee is most safely placed the power for regulating the movements of all. I must confess that I sympathise with these views. For the brethren to possess, whether individually or collectively, power—even advisory power—over each other's movements would probably result in disastrous consequences. The painful events which have arisen in the Burman Mission of our American brethren seem to be owing chiefly to the reference to such a convention of the cases of individuals, rightly or wrongfully accused of improprieties, which had been more wisely decided by the immediate action of the direction at home. Your decision, therefore, to submit all missionary business directly to the Committee, although it may involve some delays and lengthened correspondence, commends itself to my judgment as the wisest course.

I shall call the attention of the Committee to your expressed wish for a triennial conference for the simple purpose of fraternal intercourse and united prayer. It will, I am sure, receive their kindest consideration.

Your resolution to forward estimates of every year's expenditure will greatly contribute to the comfort of the Committee. It will enable them to anticipate the wants of each year, and to make the necessary provision to meet them. You will not, however, expect the Committee always to accede to every item these estimates may present. Their best judgment will be employed so to distribute the means at their command as to secure the largest results in the most economical manner. This may sometimes lead to material curtailments; but you may be assured all that can rightly be done will be done to sustain the arduous labours of our brethren who are called to bear the heat and burden of the day.

14. I have learned with deep regret the annoyances and even hostility which you have had to sustain from other missionaries in some parts of your field of labour. They proceed entirely from the Established

sect, and chiefly from one particular portion of it. Nothing can be better or wiser than the rules you suggest for the guidance of different missionary bodies in their relations with each other; but I fear that while your ministry is denounced as unauthorised, your administration of the ordinances invalid, and your teaching heresy, not only will no faith be kept with you, but attempts to lead away your flocks will be regarded as praiseworthy. Your chief and final resort for redress must be that public opinion, so strongly developed in these days of free speech and a free Press, which no man or body of men can violate with impunity. Still, in a Christian spirit you will first seek by private appeals to remedy the mischief. If these fail, there is no other alternative than a calm and frank statement of the case at the tribunal of public opinion.

And now, brethren, I commend you to God and to the word of His grace. Noble is the errand on which you have come to this land of darkness. The holy men who have gone before you have laboured, and you have entered into their labours. Their labours were not few, they were herculean. They were strong in faith, and God was with them. Your difficulties are less; but none the less arduous is your toil. Great is your encouragement; for even now you see the hosts of the adversary trembling before you, shrinking from open combat, and confessing the power of the sword you wield. Deep is the interest my intercourse with you has given me in your labours. When far away I shall joyfully endeavour to minister to your wants, and to sustain you in your work.

Many happy days have I been permitted to spend with you in the scenes of your toil, a witness of your works of faith and labours of love. I have stood with you in the crowded market, accompanied you to the thronged mela, voyaged on the mighty rivers of this land in your society, and seen everywhere your fidelity and zeal in the Master's service. You are highly honoured, brethren, to be called to this work, and while life shall last you will have my warmest wishes for your welfare and most fervent prayers for your success. I thank

you for the innumerable acts of kindness you have shown to me and mine while pilgrims in this land of strangers, and beg to subscribe myself, dear brethren,

Your obliged and faithful servant in Christ Jesus,

EDW. B. UNDERHILL,
Secretary of Baptist Missionary Society.

V.

A REPORT
PRESENTED TO THE COMMITTEE
OF THE
BAPTIST MISSIONARY SOCIETY

ON HIS RETURN FROM INDIA

BY

EDWARD BEAN UNDERHILL

ONE OF THE SECRETARIES OF THE SOCIETY

1857

REPORT OF DEPUTATION.

TO THE TREASURER AND COMMITTEE OF THE
BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,—The mission confided to me by your resolution of June 14th, 1854, having been brought, in the providence of God, to its termination, I now beg to lay before you, in addition to the six printed reports you have already received, a general report of the course I have taken in the discharge of the onerous responsibilities which, in accordance with your instructions, I had assumed.

And first, permit me to invite you to join me in an expression of gratitude to the God of mercies, who, in answer to your prayers and those of other Christian friends, has graciously preserved my life, and that of those beloved ones who have accompanied me in my numerous journeys. Many thousands of miles have been traversed by sea and land, the perils of a tropical climate have been encountered, exposure in jungles and desert places, amid races alike strange in person and speech, has been endured, and that with safety. In no one instance has there been interruption in the discharge of my duty. Through God's infinite loving-kindness I stand among you this day unharmed, with health and strength unimpaired, and with enlarged knowledge and experience.

Gratitude and joy are, however, usually tinged with sadness. They are to be found unalloyed only in heaven, and it is *there* alone that I can meet *some* of your number who were with us on earth when my journeys began. To one, more especially, may I be permitted to allude, whose handwriting appears at the foot of the Letter of

Instructions with which you favoured me, and to whom this mission was a subject of the deepest interest. He is not here to receive the report of its accomplishment. Our late beloved Treasurer, Mr. Gurney, is now reaping the reward of his services on earth in the cause of our Lord and Master, to which in life he gave his best energies and his ardent prayers. Personally I mourn the loss of his counsels, of his wide experience, of his prompt affection, and ever ready aid. The Society has been deprived of one of its chiefest men, alike wise in counsel and energetic in action. Often has he reanimated the hearts of the fainting in the hour of despondency, and by his liberality maintained the cause on which his heart was set. Others also have passed from your council board to the inner sanctuary; while some who had no part in the deliberations which led to this mission now listen to the report of its accomplishment. So emphatically do the brief months that have elapsed since I parted from you teach that we "are not as yet come to the rest and to the inheritance" which the Lord our God giveth us.

In pursuance of your Letter of Instructions delivered to me on the 9th of August, 1854, I embarked at Southampton on the 20th of September, accompanied by my wife and eldest daughter, for Calcutta. After a safe and pleasant passage, we landed in India on the 2nd November. A meeting of the missionary brethren in Calcutta a day or two afterwards enabled me at once to lay before them the wishes of the Committee, and to confer with them on the best method and time for accomplishing the objects of my visit. I need scarcely say that I received a most cordial welcome, and as frank a response as could be desired to the frank explanation given of the views and plans of the Committee. Early in December was held a series of meetings of the Bengal Association of Baptist Churches, at which many of the missionaries were present. This permitted me to make immediate arrangements for visiting the stations, and to fix the time for a Conference with the brethren in the following year. Before commencing my tour, arrangements were also made for the investigation of the affairs of the Press in the month of April, 1855.

JOURNEYS.

Dacca, in the east of Bengal, was the first of the stations visited. Thence I proceeded to Chittagong. Returning on my steps to Dacca, I next went to Burrisal, threading with the missionaries the complex network of streams which characterises the delta of the sacred Ganges, and penetrating in their company the great swamp which occupies the entire central region of this district, but which is everywhere filled with a dense population, living on small patches of land rescued from the surrounding waste. Various places in Jessore were next visited. After a stay of a few days in Calcutta, I hastened northwards to Birbhoom and Cutwa, and closed the tour of this season by a journey to the villages lying southward of Calcutta. The only station in Bengal left unvisited was that of Dinagepore, which place could more easily be reached on my return from the North-West Provinces.

It is unnecessary to trouble the Committee with the numerous details of these visits to the scenes of our missionary labours. At every station diligent inquiries were made into the spiritual and social condition of the people, the state of piety existing among the converts, the various modes of labour adopted by the brethren, and their comparative value and success; into the facilities for missionary labour among the surrounding population, and the supply of Gospel preaching afforded them, the state of the country, and the general effect produced upon the heathen by the promulgation of the Word of God. The information thus gained, and the observations made, were treasured up for use at the proposed conferences later in the year. It was my endeavour to avoid the formation of hasty conclusions. The peculiarities of the country require much experience before one can venture to reach definite opinions. Generally, however, it may be stated that my inquiries led me to form a high estimate of the character and labours of the missionaries—that if success has not yet followed commensurate with our wishes and prayers, it is not owing to any deficiency in zeal or want of industry on their part, but to causes affecting all missions in India alike, and to some peculiar to the semi-civilised and religious condition of the many nations in-

habiting it. I could not but notice with regret how dependent the converts seemed to be upon the care and protection of the missionary, and how rare were the instances among them of a voluntary and ardent zeal for the extension of the blessings of the Gospel to their perishing fellow countrymen. This accordingly formed a frequent topic of discourse in the numerous meetings I had with them, and every occasion was seized to urge the duty of supporting the ministry of their native teacher, of providing for themselves the means of grace, and of communicating to others the knowledge of Christ. On the whole, however, I received favourable impressions of the piety of the converts. If the lamp burn feebly, it must not be forgotten how recently the people have emerged from a form of heathenism the most degrading and demoralising the world has ever seen, and that they have to shake off the influence, and to be released from the shackles, of superstitions which bind the whole nation as a child is bound in swathing bands. The means of instruction are few, books are rare, and in the country districts newspapers are entirely unknown. Internal communications can scarcely be said to exist, except in the rudest forms. Roads once made are often broken up or intercepted by the rush and inundation of innumerable rivers. The poverty of the lower orders is great, only among whom converts, with few exceptions, have been made; and their efforts to rise are perpetually crushed by the hard tyranny of their landlords, the griping avarice of the usurer, and the painful want of security for both person and property. The guardians and administrators of the law are, alas! too often the most cruel oppressors. Escape from police torture and extortion is almost impossible.

A visit to Ceylon occupied the months of May, June, and July. Immediately after the Bengal Conference, which was held in Calcutta in the months of August and September, I proceeded to the North-West Provinces. Agra was reached in November, and I finally left that important city, the capital of the North-West, an hour after midnight of the last day of the year 1855. From Agra excursions were made to Delhi, Chitoura, Muttra, and the cities

famed as the arena of the licentious exploits of the god Krishna. Benares occupied a fortnight in January, 1856. On our downward journey a stay was made at Patna and Monghyr, and I closed my inspection of the Society's missions in Northern India by a visit to Dinagopore. The profit and instruction of this widely extended journey were greatly increased by the opportunities I enjoyed of intercourse with missionaries of other bodies, and the very cordial communication of their views and plans and experience with which they frankly and kindly favoured me. Conferences similar to the one in Bengal were held with our brethren of the North-West Provinces at Agra, and with those labouring in Behar at Monghyr. My missionary journeys were finally closed by a visit to Burmah in the months of September and October last, in which I had the pleasure of observing the successful labours of our American brethren among the Burmans and Karens, and the wonderful work of grace proceeding among the latter people.

It is but my duty that I should express my deep and grateful sense of the kindness with which I was everywhere received, both by the missionaries of our own body and of all other denominations. Every opportunity I could desire was afforded me to gather information; and to a very numerous circle of friends were myself and family indebted for acts of hospitality and attention which memory will not soon forget.

THE CONFERENCES.

At the Conferences above referred to the entire range of missionary labour came under consideration. On every topic of interest ample discussions were enjoyed, and with a degree of unanimity in result that could scarcely have been anticipated. Indeed, it may be stated that on the *principles* which should guide the missionary in his labours there was an entire agreement of opinion. It was in the practical application of them that occasionally dissent was expressed, but that in a few instances only.

PREACHING.

Your missionaries, with one voice, affirm that, in their judgment, the oral preaching of the Gospel is the instrument appointed by the Lord Jesus Christ for the conversion of men, and the communication to the heathen of His message of love. Education, literature, science, commerce, the arts of life, may each and all have their appropriate sphere and value in the civilisation of mankind; but it is by the "foolishness of preaching" that the Divine power of God displays itself in the regeneration of the soul. It was, however, stated that the *direct* result of missionary preaching in the streets of towns, the bazaars of villages, the crowded markets, and on the roadside had not been so obvious as might perhaps be expected. Converts have, indeed, in considerable numbers, been made; but they would appear not to have been directly, except in a few rare cases, the fruit of itinerant labour. Still, it is not to be denied that the oral preaching of the Word of God has widely diffused a knowledge of the Gospel; that in consequence of the general impressions thus made numbers have sought the missionary, and through further instruction have yielded to the power of truth. Not a few have in secret cherished the seed, and sought gropingly after God, while the universal ignorance of the lower classes renders it impossible that in any other way they should become acquainted with the words of eternal life.

Your Mission in India has ever been prominently a *preaching* mission. With very few exceptions, all your missionaries have been, and are constantly engaged, as seasons and means of transit will permit, in itinerant labours. I know of none who would discontinue these journeys, or who think there should be the slightest relaxation of labour in this direction. It is earnestly desired by all that more numerous workers should enter on this department of toil, and that increased means should be placed at their disposal to visit the countless towns and villages which cover the soil, where dwells a population which scarcely without figure may be said to be as numerous as the sands of the sea-shore. In this work any number of missionaries may be employed. The Christian churches of

England, of the Continent of Europe, and of America have, up to the present moment, provided a most inadequate supply. At the present rate, generations must elapse before the 60,000 towns and villages of Bengal, to say nothing of other populous regions, can be *only once* visited by the messenger of salvation. There is every reason for increased zeal on our part. The country is everywhere open, and with little labour accessible. The people will hear. Open hostility is dying away. Caste is shaken, and many social customs and institutions are gradually yielding to the influence of ideas originating in missionary instruction. Commerce, and with it intelligence, is rapidly extending, while the native Press is every day acquiring fresh extension and increased power. Preachers having the spirit and power of Elias are alone wanting to shake to its foundation the decaying fabric of Hinduism. These God will surely raise up in answer to the prayers of His people.

Various practical questions having reference to the efficiency of the preacher and of his preaching did not escape the attention of the brethren in Conference. Thus it was thought prudent to avoid crowds intoxicated with the excitement attending a religious festival or busy market, and on such occasions to choose the earlier and more quiet portion of the day. Too great eagerness to shame the Hindus and Mohammedans, by remarks on the follies of their respective beliefs, should not be displayed; while the missionary should, on the other hand, avoid a vague and too general statement and application of religious truth. A fixed residence for the missionary has advantages in the influence his character thus secures, and in the ready access it gives to inquirers; but it would be most desirable that he should have the opportunity and means of settling for a time in other localities which Divine providence may open before him.

It is rare to find established congregations of heathen auditors. To attend regularly the means of grace demands a neglect of caste and a very considerable advance on the path towards Christianity on the part of the heathen, which in the present stage

of missionary labour cannot be expected or attained. It is, nevertheless, desirable that Christian worship should be within reach, and not, as is often the case, conducted in buildings far removed from the people we desire to benefit. Serious difficulties to itinerancy are presented by the seasons, the inundations of the lowlands, and the intense heats of a tropical clime. Sometimes tents must be employed, at other times boats are the only methods of traversing the country. The cost of travelling is heavy, and is increased by the necessity of taking food, bedding, indeed everything that the missionary can require. The efficiency of the missionary is much increased by the aid afforded by the native brethren. These converse with inquirers, assist in preaching in the bazaars, and form an easy medium of approach to the people on the part of the European instructor. The best methods of presenting the truth, the doctrines to be preached, the arguments most useful in controversy, and many other points received the attention of the Conferences, and led to conclusions of a most helpful and instructive kind. The Committee are thus assured that every effort is made by their missionary brethren to secure the greatest efficiency in their evangelical labour of preaching the unsearchable riches of Christ.

Valuable and essential to the end in view as itinerancies and bazaar preaching confessedly are, it appeared to me that a closer appeal was wanted, a more direct bringing home of the truth to the consciences of individuals, than these modes of missionary labour allow. With this view, I frequently urged upon the brethren that, notwithstanding the difficulties presented by the social habits of the people, strenuous attempts should be made by domiciliary visits, or by availing themselves of the usages of politeness, to reach single persons, such as the heads of families and shopkeepers, the middle and artisan classes; and, in the quiet intercourse thus obtained, press home with affectionate earnestness the truth as it is in Jesus. Few of these classes of individuals are found mixed in the idle crowds which gather in the bazaar, or at the ghat, or the temple gate, while from their habits they are likely to listen with less prejudice than

others to the message of life. All great moral and spiritual revolutions have usually had their origin or found their strength in those classes of a people which are removed on the one hand from the pressure of poverty, and on the other from the ambition and pride of the higher ranks and more instructed body of the wealthy.

SCHOOLS:

Next in interest, if not in importance, came up for deliberation the instruction of the young. In the estimation of all your missionaries, this is secondary to the great duty of preaching the Word. Considerable differences of opinion were, however, elicited as to the extent to which education should be carried in mission schools, and the degree in which school instruction should occupy a missionary's attention. Some thought that under no circumstances should a missionary devote himself to the education of the young, especially where it involves instruction in secular knowledge; this work ought to be the special duty of persons selected and supported for the purpose. Others were inclined to think that a missionary might well devote his time to religious instruction in schools, devolving other departments on suitable instructors. The chief part were of opinion that mission schools, in which secular knowledge might indeed be imparted, yet chiefly having in view religious teaching, were an appropriate and most useful department of a mission, and over which the missionary should exercise a general and authoritative control. Others, again, were strongly in favour of boarding-schools, both for boys and girls, in which the missionary could exercise untrammelled influence, not counteracted by the heathen tendencies of parents or society, and specially directing his efforts to the cultivation of the spiritual life and the formation of Christian character. By most of the brethren it was thought that there were portions of the missionary's time which might well be occupied in the supervision of schools, without in the least degree trenching upon his labours as a preacher and itinerant.

Certainly boarding-schools have been the most successful of all

schools as instruments of conversion among the young, and it is probable that for years to come this class of schools will be the only way in which the education of females can be prosecuted. At the same time, they are costly, and from their nature do not admit of extension proportioned to the needs either of the Christian community or of the heathen. There is also the great disadvantage that the lads instructed become generally wholly dependent on the missionary, a dependence which often does not cease in youth, nor even in manhood. This is particularly the case with orphan schools, the children remaining often till late in life the charge of their second parent. Benevolence may with great propriety prompt the institution of orphanages in countries where famines frequently ravage the land, and it is well, too, to place them under Christian influence and direction; but they appear to me to be aside from the object of a missionary society, and from the instances which have come before me by no means generally promotive of Christianity, combined as they usually are with the establishment of trades, or farms, or some manual employments, for the maintenance and instruction of the children. Where they exist I should advise their discontinuance as a branch of missionary labour, and in rare and exceptional cases only their institution.

Numerous schools have from time to time existed in all Indian missions, under the name of bazaar schools. These schools are purely native, are taught by native masters, and entirely in the vernaculars. The testimony of the missionaries is nearly unanimous, that instances of conversion are rare in these schools, even when Christian masters are employed, which has not been generally the case. Occasionally a heathen master has forsaken heathenism under the influence of the Christian element introduced by the missionary, and a boy may have become pious through some special circumstances; but this is comparatively so seldom the case that missionaries have long ceased to expect the fruits of grace from the common native school. The most obvious cause of this failure is found in the continuous influence of the heathen parent, which

remains unbroken, and is ever actively exercised to counteract whatever Christian impressions may have been made. To this not unfrequently is added the covert influence of the heathen teacher. Indeed, instances have been mentioned to me in which a compact has been discovered to exist between the heathen parent and the teacher, by which the child was sent to school only on condition that the teacher should do his best to nullify the instruction of the missionary.

If, however, bazaar schools have produced scarcely any appreciable effect on the spread of Christian truth, there can be no doubt that they have assisted in awakening that desire for instruction now so marked a feature of native society, especially in Bengal, and to some small extent have contributed to shake the confidence of the people in the religious and idolatrous systems under which they have been born. This class of schools is not numerous in our Mission. I would, however, retain them, only urging on the missionary a more careful selection of teachers, and as far as practicable, by means of the vernacular educational works in existence, an improved method of instruction. To accomplish this very little attention is requisite on the part of the missionary. The chiefest difficulty is to secure teachers at once Christian and instructed men, and it is probable that a higher scale of remuneration will have to be adopted.

A more influential class of schools is that of the English school, and from the very evident power they have exercised in awakening the dormant intellect of the people, in exciting a spirit of inquiry, and in enlarging the circle of educated men, they have latterly attracted a large amount of attention. A considerable number of conversions has taken place in these institutions; but much diversity of opinion exists as to whether they form a fair proportion to the labour and cost expended. The actual number of converts does not seem to be a fair test. Some have become Christians at a later period whose religious impressions date from their school-days, while there has sprung up, particularly in Bengal, a large class of thoughtful and inquiring minds, freed from the shackles of superstition, and pushing their investigations into every department of

moral and mental truth. Some of these are infidels both in belief and practice, particularly the alumni of Government institutions; but many profess to regard the Gospel as the best of existing beliefs. It is not too much to say that many of these youths are on the way to the Kingdom of God. But the Government schools, where Christian truth has hitherto been rigidly excluded, have not been without good results; a few youths educated therein have entered the region of revelation, and submitted to the yoke of Christ. Undeniably both Government and Mission schools of this class have very largely contributed to effect that revolution of sentiment on all religious and moral subjects which at the present moment is so striking a phenomenon in the condition of Calcutta and other presidency towns.

Until the recent addition of Serampore College to the Society's operations, we possessed but two or three schools of this class. The Intally institution has, at my suggestion, been supplied with an English teacher, and the school at Benares placed on a more satisfactory basis. A school fee has been introduced, and with success, into the schools at Intally and Agra, and the vernacular department of both enlarged. It appears to me altogether a solecism that instruction in the common subjects of education should wait for the acquisition of English on the part of the child, and I have urged on the missionaries the adoption of the vernaculars in all cases as the medium of instruction, while English is retained as one of the things taught in the school. The want of suitable vernacular school-books has been a great drawback; but this want is being gradually supplied, both by native writers and by Europeans.

On the whole, the school department of your missionaries' labours has not, in my judgment, received an undue development. On the contrary, the funds supplied from home sources have been small, and the corresponding efforts in India have been few, and generally consisting of uncertain and irregular local contributions. In Barisal, and in the villages to the south of Calcutta, an increase of schools is greatly needed, and I should rejoice to see a more liberal expenditure

on this object in these localities. With the views prevalent among our brethren on Mission schools, there is little fear of any undue extension in this direction, or of their time in any considerable measure being absorbed in their management. The welfare of the numerous body of native Christians in the districts referred to, and the impression they shall make on the people around them, depend largely on their elevation from the ignorance in which the Gospel has found them. It cannot be right to provide for heathen children that which we neglect to give to the offspring of our brethren in the faith. Let these have our immediate regard, and at the same time let us not be unmindful of the multitudes enveloped in the dense darkness of heathenism.

On the question of the reception of Government grants in aid of education, there are among our missionaries some differences of opinion on the *principle*; but practically all are agreed as to the propriety of rejecting them under present circumstances. In our discussions the question therefore never assumed a practical importance, and none of our institutions are in the least degree supported or controlled by Government authority. The strenuous efforts now being made by the Government of India to extend education may, however, at no distant date give to this subject an importance and a claim on our attention it does not just now possess.

Female education can scarcely be said to have begun in India. Only the children of the lowest classes of the population have hitherto, with rare exceptions, been brought to attend school, and that not without the inducement of reward. The attendance thus gained has been very fluctuating, and no appreciable results have been gained. For the most part the education of females in Bengal is confined to the children of Christian converts, and that in boarding-schools; so far the result has been very satisfactory on the character of Christian families. Soon after my arrival I enjoyed the pleasure of assisting in the formation of a girls' school, under the care of Miss Packer, at Alipore; similar schools exist in Jessore, Barisal, and Monghyr, and at a few other stations, but generally they are too few even for the

wants of the Christian community. All the female schools of the Society are conducted on the principle of imparting a good Christian education, without raising the children beyond the station of life in which their lot is cast. A fair proportion of the children thus educated have become, either during their school-days or afterwards, members of the Church of Christ. The effect of this instruction on the surrounding population must be extremely small, both from the small numbers educated and the state of seclusion in which respectable females usually live. Numbers of educated young men are endeavouring to remedy this evil in their own particular cases, by themselves becoming the teachers of their wives and daughters. It is impossible to say how long may be the period before tyrannous social customs shall release their grasp of this portion of society. Symptoms of it are not wanting, as the recent widow marriage law, and the approaching legal limitation of polygamy testify—acts of the Indian Legislature pressed upon it by the urgent entreaty of a very numerous body of educated Hindus.

TRANSLATIONS.

From the commencement of our missions in India the work of translating the Word of God into the vernacular languages of the people among whom our missionaries labour has received a large measure of attention. The brethren in Calcutta have taken up and perpetuated the labours of the great and good men who sent forth from Serampore the Word of Life in forty languages of the East, and gave an impulse to that literary spirit which is now so actively displaying its youthful energy and purpose in the native press of Bengal. With great wisdom the "junior brethren" confined their attention to the four chief languages of Northern India—the Sanscrit, Bengali, Hindustani, and Hindi—proposing to themselves the production and perfecting of versions in these widely spoken tongues. "Times have changed," say your missionaries, "men have laboured, and they have rested from their labours; yet has Divine providence condescendingly and wondrously so ordered all things that the

translation of the Bible has never been neglected, never been interrupted, but has rather been carried on and advanced with the increasing opportunities and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and, in each instance, in a remarkable manner, the treasure of knowledge and experience has been proportionably bestowed and gratefully used." "We have no hesitation," they add, "in saying that the translations of God's Word which have issued from our press are, on the whole—for exception might be taken to anything short of perfection—the most faithful and idiomatic of any versions yet made."

The versions now in circulation by our missionaries are in each case made direct from the originals. It was the object of Dr. Yates, and has been adhered to by those who have so honourably succeeded him, to give the Word of God in simple but pure language, in an idiomatic style, to be understood by the poor and unlearned, and at the same time not unacceptable to the educated part of the community. In Sanscrit, the classical language of the Pundit and Brahmin, the New Testament was put into circulation in 1840, and a revision of it in 1851. Three volumes of the Old Testament are nearly completed, and the concluding volume will be begun during the present year. The Hindustani New Testament was completed in 1839, and a new revised edition has since issued from the press. The Hindi Testament was published in 1843, and has undergone repeated revision. A new and revised edition is now in progress, under the care of Mr. Parsons, who at the request of the Committee has undertaken this important work; and for the more effectual prosecution of it has removed from Monghyr to Agra. In 1833 Dr. Yates issued his first edition of the Bengali Scriptures, and in 1844 the entire Bible. Very numerous editions have followed, and since 1850 a thoroughly revised edition of the entire Bible has been in progress.

Besides these versions, various portions of Scripture have issued from our press in the Nepalese, Khassia, Lepcha, Santal, and Mussul-

man Bengali; and entire editions of the New Testament in Armenian, ancient and modern, and Persian. Taking the entire volumes and separate portions of Scriptures together, not fewer than 293 editions have been printed of the various versions prepared by your missionaries, comprising 1,231,405 copies, and upwards of 180,000,000 of pages. The entire cost of this mass of Scripture printing has been, up to April 30, 1856, £47,447 15s. 1d. If to this be added £84,000 expended by the Serampore brethren from 1794 to the end of 1837, it will be found that nearly £132,000 has been spent by the missionaries of the Society in India in the translation and printing of God's Word during the sixty-four years of the Society's existence. Great as these results appear, yet how small are they in reality when compared with the wants of a population whose lowest estimate reaches to 150,000,000!

It is obvious that in this department of labour there must not be any relaxation of zeal, industry, or liberality. The versions are not yet perfect; no one would wish, least of all your missionary translators, to see them adopted as the standard versions for the use of the Indian Church. The Old Testament in Hindustani and Hindi exists as the workmanship of other bodies, but it has yet to be begun by your missionaries, in order to give to the people that portion of Holy Writ translated on the same principles as the New. Uncounted millions have yet to look upon the printed page of God's revelation of His will to man, and to be made acquainted with His purposes of love in Christ Jesus. For the native church there has yet to be supplied the Scriptures with those references and marginal annotations, which add both to the usefulness and intelligibility of the Scriptures, which the rules of the British and Foreign Bible Society forbid that great institution to supply. I have urged this consideration on our brethren. The acceptance of the edition of the Hindustani Testament supplied with these helps has been so great as to encourage the further application of these improvements to the other versions. There is the more reason for their preparation

in the circumstance that they are cheerfully purchased and sought after by the native Christians of all communions.

In the statement above given of the Scriptures printed by our brethren, I have included some fifty-five editions, comprising 368,490 copies, printed for the Calcutta Auxiliary Bible Society. With the exception of small editions of certain books of Scripture in Nepalese and Khassia, the whole of these copies have been reprints of the versions of your missionaries. But while the Calcutta Bible Society has purchased these numerous editions, it has not contributed anything to the cost of translation. The whole cost has been borne by the Bible Translation Society and its sister organisations in America. I have already intimated that translations of the Scriptures in the Hindustani and Hindi exist, made by other Christian bodies. This is not the case with the Sanscrit. In Bengali two or three other versions have been made, and others have of late years been attempted ; but our Bengali version now occupies the ground alone, and is accepted by all denominations as the best. By the rules of the British and Foreign Bible Society, however, both the Sanscrit and Bengali versions must remain excluded from circulation ; and the Society which can circulate in Europe the perverted versions of Roman Catholics, made, too, not from the originals, but from the Latin Vulgate, refuses to the people of India the Word of God in their own tongue, unless the single word " baptism " is transferred, and not translated, although in all other respects the versions are unexceptionable. Your missionaries, actuated by the highest motives, anxious that at all events the Word of Life should not be kept back from the people, have not thought proper to object to the alteration of this particular term, made by the Committee of the Calcutta Auxiliary in their reprints ; exhibiting that tolerance and Christian spirit which their labours have not received at the hands of that great and professedly catholic institution.

NATIVE CHURCHES AND PASTORS.

In the Conferences, and in my interviews with the brethren at their respective stations, the subject of the independence of the native churches, and the choice of native pastors, was a very frequent topic of discussion. No one of our missionaries doubts the propriety and scriptural authority of the course proposed by the Committee in its resolutions of April 21st, 1852, and June 14th, 1853; no one doubts that the time must come, and perhaps speedily, when, at all risks, the native churches must be thrown upon their own resources. Yet little way has been made in bringing this end to pass, and many question whether under present circumstances it is practicable. Certainly the converts are for the most part poor. Their Christian character needs both elevation and stability. They have much to endure from hostile Brahmins and landlords. They are generally unlearned and illiterate men. They are surrounded by, and, indeed, it may be said, imbedded in, social institutions which, from their numerous points of contact or alliance with the prevalent idolatry and Mohammedanism, offer great obstructions to the introduction of purer manners and domestic Christian habits and modes of life. There is, too, in the general national character a want of moral strength that leads numbers to shrink from a path which would probably expose them to the contempt or reproaches of the multitudes. It must also be admitted that the attempts at independence and a native pastorate have hitherto not succeeded so as materially to modify the views expressed above. Still, after much observation and reflection, I am convinced that many of these obstacles owe their intensity, if not their existence, to the state of dependence on the missionary in which the converts have usually been kept. This dependence has often, indeed, been caused by the persecution to which the neophyte has been exposed, and the needful shelter that he has found under the missionary's care; but the very protection thus obtained has often been fatal to the growth of that self-reliance which further trial might have produced. It was, indeed, a bitter conflict through which the early

converts passed. It might have been yet more severe had it been possible for them to have remained in the bosom of native society. Many might have in consequence been deterred from confessing a name which brought upon them only sorrow, and perhaps death. Yet would the few who, by God's grace, had endured the "cruel mockings" of fellow countrymen and friends have been stronger men, and have grasped with a firmer hold the life everlasting. May we not conclude that even if the converts had been fewer they would have been of a better mould—men who had become, by the tribulation they had passed through, "strong in the Lord and in the power of His might"?

Generally, however, your missionaries are fully alive to the mischiefs which follow a state of dependence, and are making considerable efforts to open the way for the adoption of a more sound and scriptural course. The missionaries in Jessore, in the villages to the south of Calcutta, in Birboom, in the North-West Provinces, and in Ceylon, have taken measures, and with success, to develop a more self-reliant spirit. In Chitoura and Sewry churches exist under a native pastorate. In Calcutta, and in two stations in Ceylon, there are native churches who also support their own pastors, or who at least draw nothing from any extraneous source. The independent native churches in Calcutta are not, however, in a satisfactory condition. Evils of a kind to produce sadness in our minds have developed themselves in their midst. Their numbers have diminished to some extent by exclusions, by departure to other missions, or by the mastery of a worldly spirit. But would these evils have been non-existent under the missionary's care? I doubt it. The pressure of his presence might have restrained their outbreak, though this has not always been the case. There might have been an outward appearance of order which only covered mischiefs that the freedom now enjoyed has brought to light. If some men have irretrievably damaged the Christian profession they made, the character of others has shone more brightly, and evidenced a sincerity and attachment to truth and purity of a most delightful kind. While, then, I mourn

over the development of those evils which has marked the independent action of these Calcutta native communities, I am not surprised at them. Partially they may have been made worse by the state of dependence in which the people have lived, while they most strongly evince both the necessity and value of the test which has been applied. The fear expressed by many missionaries of the effects of throwing the converts on their own resources is, I think, in some respects exaggerated. As it is, in many stations throughout India motives of the lowest kind are called into operation, and the advantages enjoyed under a missionary's protection induce a species of hypocrisy or self-deceit which only the stern hand of trial can tear away. I am thankful to say that every day the circumstances which lead to this close alliance of the missionary with his converts are passing away. A healthier action is visible in every direction, and a tendency is apparent to deal more freely with converts and inquirers. I fear, however, that some years must elapse before the native churches and pastors can become self-dependent, and both able and willing to secure and maintain the means of grace in their midst. I would urge, both on the missionaries and the Committee, an unceasing attention to this subject, and generally the strongest resolution to avoid the settlement of missionaries as pastors, unless the native churches will take upon themselves the burden of their support. But, even then, it would be preferable that the pastors of the native churches should be men raised up by God among themselves, of their own race, and therefore fully conversant with all their national and social peculiarities.

SETTLEMENT OF MISSIONARIES.

Amongst the earliest duties which devolved upon me on my arrival in India was the settlement of missionary brethren who arrived at the same time, or shortly after. After consultation with the brethren, and with their full concurrence, it was arranged that Mr. Martin should proceed to the assistance of Mr. Page in Backergunge, Mr. Anderson to the aid of Mr. Sale in Jessore; and that

Mr. Pearce, with Mr. Sampson, should commence a new station at Alipore, a large and very populous suburb of Calcutta. A little later, and after visiting the stations, it appeared to me wise to remove Mr. Supper, who was residing at Cutwa, to Dacca; and that Mr. Parry, of Jessore, should occupy the station thus vacated. On the departure of Mr. Denham for England, early in 1856, it was necessary that his absence should in some measure be met by the removal of Mr. Sampson to Serampore. This afterwards opened the way for the engagement of Mr. Edward Johannes as an assistant to Mr. Pearce, and he is now occupying the small station at Bishtopore. Soon after the meeting of the Bengal Conference, our worthy missionary, Mr. Smylie, of Dinagopore, entered into rest. At my request, Mrs. Smylie has continued to occupy the Mission House; but more than two years have now elapsed since Mr. Smylie's decease, and the necessity is pressing that his post should be speedily occupied. I trust that the Committee will see their way to the employment of an every way fit candidate for missionary work now in India, and whom it will be my pleasure very shortly to propose to them for acceptance. Distant as Dinagopore is from the other stations of the Society, it is the chief town of a very large and populous district. Christian labour has long been expended there. Dr. Carey for a time resided in its immediate vicinity. It is, on the whole, a too encouraging field of labour to be abandoned.

In the North-West I had the pleasure of arranging for the occupancy of Delhi by Mr. Mackay, of Muttra by Mr. Evans, of Agra by Mr. Williams, and of Benares by Mr. Gregson. At Chitoura, in order to meet the vacancy occasioned by Mr. Smith's departure for England, John Bernard, a native brother of good standing and character, was set apart as pastor of the church, and this post he continues to fill with repute and acceptance. Later the Committee sanctioned the removal of Mr. Parsons to Agra, in order there to carry on the translation of the Scriptures into Hindi, and have supplied his place at Monghyr, for the present, by engaging the services of Mr. Broadway, recently in the service of the Church Missionary

Society. Just before my departure from India I had the satisfaction of inducting Mr. Kerry into the station at Howrah, rendered vacant by the lamented departure of Mr. Morgan in ill-health for England. Should Mr. Morgan be permitted by God's kind care to return, Mr. Kerry will take up a densely peopled portion of Calcutta as his special field of labour.

By these arrangements there has been a strengthening of the missionary band; one new station, Alipore, has been taken up, and with very encouraging results, while all the stations, with one exception, have been occupied. At the suggestion of the Bengal Conference, an attempt is also being made to extend the Mission by the help of native missionaries. In the cold season of 1855-6, I sent two native brethren into the district of Baraset, furnished with a tent and other necessary things for itineracy. They were occupied a month in visiting different places, and returned with such an encouraging report as to lead to the resolution to attempt the evangelising of the district. Two brethren were selected, Ram Narayan and Chand, both members of the Serampore native church, men approved for the work by the testimony of all who know them; and in the month of August they were set apart and designated in the Serampore mission chapel. No similar service had been held since the early days of the Mission. A piece of ground was purchased, on which have been built two houses, one of them of burnt brick, for the residence of the two brethren, and also a room for worship and the reception of inquirers. A very cordial welcome has been given to these two brethren by the inhabitants. They have ready access to all classes. Their wives, too, are usefully engaged in reading to and conversation with the females of the place, who readily resort to them. Surrounding markets have been visited, and on the whole a very encouraging state of things exists. Two or three persons already ask for baptism, while others betray a desire to know and to comprehend the truths of Christ's Gospel. The expense of settling these two brethren in Baraset has been somewhat more than was expected, amounting to a little more than £200; but the annual cost will not

exceed £100. Should God bless this effort, and raise up men adapted for the work, the Mission may be extended at far less cost than necessarily attends the employment of Europeans. These native brethren will communicate directly with the Committee, and are thus placed in a position of independent action. The result will prove whether the natives of Bengal can be left to act and labour under the sense of responsibility to God alone, free from the constant supervision of the European teacher.

I may be permitted to add that, in making these arrangements, and in traversing the districts in which our missionaries reside, my heart often sank within me at the comparative feebleness and utter inadequacy of the efforts we are making. The people are multitudinous. The country is vast. Their social wants are innumerable; while only a glimmering of Gospel light here and there, like a solitary star in the firmament, appears to illumine the spiritual darkness of the dense masses inhabiting the land. Two, or at most three, missionaries in a district like Dacca, containing upwards of three thousand towns and villages, inhabited by upwards of a million of individuals! Two missionaries in Jessore, with 4,126 towns and villages, and a population of eleven hundred thousand! Or one missionary in Dinagepore, with 8,517 villages, with another million of people; while other districts as densely peopled have no missionary at all! The land is, indeed, before us; but, alas! how few are we to take possession! Truly, the harvest is great, but the labourers—where are they?

THEOLOGICAL CLASS.

A gratifying unanimity prevailed among the missionaries on the question of enlarging the class for the education of native brethren whose talents and piety pointed them out as suitable for the ministry of the Word. Consequent on the discussions at the Bengal Conference, considerable accessions to its numbers took place, and young men were sent up from Dacca and Barisal, and from some other places. These young men have made gratifying progress under

Mr. Pearce's instruction ; and one, who for some time was a student under Mr. Denham, has entered on his work with Mr. Page. It is of great importance that this class should be efficiently maintained. From it should come the future pastors of the native churches ; and thence we may hope to receive men fitted to be heralds of the Gospel in the dark places of their native land. For this latter object the students will probably require a somewhat longer preparation, and their studies should embrace a tolerable acquaintance with the English language and literature. It is an important feature of the plan pursued that the students spend the cold season with the missionaries, engaged with them in itinerant labour. Much satisfaction has hitherto been derived from this practical introduction to the sacred work. A similar plan has been, at my suggestion, adopted in Ceylon, where I should be glad to see at least three young men constantly under instruction. I have endeavoured to impress upon the missionaries and the students that, although the Society has generously undertaken the charge of their education, it is not to be regarded as pledging the Mission to their future employment and support.

SERAMPORE COLLEGE.

It is unnecessary to detail here the steps by which the Committee were led to undertake the charge of this large and important institution. It is, however, a subject for congratulation and thankfulness that, by the arrangements which have been made with the sole remaining member of the noble band by whom it was conceived and erected, an entire reunion has been effected of all portions of the mission work carried on under the auspices of Serampore. It rejoices me that this event should have been brought to pass during the time of my sojourn in the East, and that the duty of making the necessary arrangements for the future conduct of the College should have fallen to my lot.

Although for the present the theological class is under the charge of Mr. Pearce, it is proposed that it shall return to Serampore

on Mr. Denham's arrival in India. After advising with Mr. Thomas and Mr. Trafford, I have further arranged that at least one-half of Ward's Fund shall be devoted to the maintenance of a class consisting of the children of native Christians, giving the preference to the children of native preachers. A good education is to be imparted, both in the vernacular and in English. They are to live under the charge of a Christian teacher, in houses prepared for them in the College compound. From this class, which will probably number by-and-by some twenty or twenty-five lads, I trust will arise teachers of our Mission schools, and a select number be found by God's grace fit to serve Him in the ministry of the Word. I am unable to see how in any other manner the desire of the Committee for the formation of a normal class for teachers can be accomplished.

Perhaps the time is not far off when this special direction may be given to some of the studies in the College, under a master sent from England, and who shall have received in this country an education that will have fitted him to superintend a normal school class.

The school department of the College would be more thoroughly worked were a well-trained schoolmaster employed, and the missionaries relieved from the care and drudgery of mere school duties, giving their attention more particularly to the higher departments of mental and moral science, and to the instruction of the whole school in Christian truth. Under wise superintendence the College may become the centre of education for our native Christian communities throughout Bengal. If sufficient funds can be obtained, it may be made the residence of students pursuing the higher branches of knowledge, who shall become the guides and instructors of their countrymen. The location of the College offers valuable facilities for this object, and, by its moderate distance from Calcutta, separates the students from the vices of a great city, while sufficiently near to render available every advantage that a great capital, and the seat of an university, can confer. A commencement has been made in the foundation of scholarships, to be held by the most deserving students of the College. Mr. Denham has devoted to this purpose a sum of

money at his disposal, and a similar use was made of a donation of £100 by the present Governor-General, at his lordship's special request.

PECUNIARY ARRANGEMENTS.

The desire of the Committee for the entire separation of the pecuniary affairs of the Mission from the business of the press, has been accomplished by the appointment of the Rev. C. B. Lewis as Corresponding Financial Secretary. By this arrangement all funds for the expenditure of the missionaries will pass through his hands. By the direct communication of the Committee with every missionary, and the annual submitting of estimates for their approval, the direction of the Mission will rest with the representatives of the Society in this country. The comparatively rapid communications between England and India in the present day seems to render unnecessary the action of any intermediate or local Committee; while direct and immediate intercourse, on all parts of their work, with the Home Committee, will render the relations between it and the missionaries more satisfactory and intimate. Nothing can exceed the skill and Christian kindness with which Mr. Thomas has conducted the affairs of the Mission for so many years. A debt of gratitude is due to him, the amount of which can be estimated only by those who are conversant with the difficulties he has surmounted and the anxieties he has had to bear.

THE PRESS.

In a report addressed to the Treasurer in October, 1855, I entered at considerable length into every particular which could illustrate and explain the value and pecuniary condition of this important and flourishing concern. The results of the investigation into which I then entered, sustained as they are by a stock-taking completed on the eve of my departure from India, exhibit a most satisfactory degree of prosperity, and illustrate the ability and sagacity with which it has been worked, first by its founder, the Rev. W. H. Pearce, and subsequently by his successor, the Rev. J. Thomas. It may be sufficient

if I here mention that by the means of the press the Society's Widows and Orphans Fund, amounting to nearly £20,000, has been established. Within the last sixteen years £24,000 to £25,000 have been expended on the operations of the Mission, and in purchasing the Mission houses and premises we possess in India; and during the same period there has also been a considerable addition to the working capital of the concern. Some idea may thus be formed of the magnitude of its business, and of the assistance it has rendered pecuniarily to the cause of Christ; while there have issued from its presses, in various languages, more than a million of copies of portions or volumes of Holy Writ, and untold thousands of tracts and other works, which have greatly contributed to the intellectual advancement as well as to the evangelisation of the people of India.

The business of the press has from the commencement been conducted upon just commercial principles, and on no occasion has it ever drawn on the funds of the Society for its support. It has always been largely helpful to the Mission, and never a burden on its hands. Such facts as these must have their due weight in all the deliberations of the Committee upon its future conduct and destiny.

THE BAROPAKHYA CHRISTIANS.

As all the incidents connected with the assault, seizure, and captivity for six weeks of these thirteen poor people, their discovery, the trial of the criminals, and their release by the judge after conviction by the magistrate, have been amply brought before the Committee, I shall not here venture again to describe them. The whole affair is, however, very instructive. If it is not often that the hostility of the landlords of Bengal takes the form of direct persecution, it is not the less certain that generally they create every possible obstacle to the spread of Divine truth. In fact their unjust gains are in danger. Under the name of *abwabs* they levy rates or fines on their tenants on every conceivable pretext: for the births,

marriages, deaths of their children; on their entrance into the possession of their property; for the payment of the costs of their law-suits, whether successful or otherwise; for pujahs or other idolatrous ceremonies; for the erection of temples; for the degrading churuck festival, and the like. These cesses are illegal; but few Bengalis have the courage to resist them, and to confine their payments to their landlords within the terms of their agreements. Obviously, however, there are many of these payments which cannot be knowingly paid by Christian men, and the diffusion of Christianity threatens to reduce the demands of the zemindar within legal bounds.

The case also presents in a striking light the insecurity of person and property in the interior of Bengal. Lawless bands, hired fighters and plunderers, hold the people in subjection and awe. The police is corrupt beyond expression, and more criminal than any other class of the population. The machinery of justice is costly and cumbrous, affording every facility for the escape of the guilty, and creating obstructions in the way of the administration of justice. The underlings of the courts are known to be venal, while false witnesses may be bribed for a day's food, sure of impunity if discovered. Under such circumstances, it is no wonder that justice in this case has not been done, and the ends of government entirely frustrated. Up to the present moment redress has not been rendered to these poor Christians, and two or three have died of fevers caught in the jungles of the Sunderbunds, whither they had gone to procure a poor subsistence by cutting wood and bringing it to Barisal for sale. As public opinion, such as it is in India, as well as in England, has been brought to bear on this affair, and the Court of Appeal has pronounced the sentence of the judge to be wrong, I have sanctioned the missionary's attempt to recover the little property of the people, consisting chiefly of small patches of land and a few bullocks, by civil process; but I must confess with no very sanguine expectations of success. As an illustration, of the most indubitable kind, of the social

condition of the peasantry of Bengal, this case is invaluable, and by a judicious use of the facts it may become the means of, in some measure, improving it.

CONCLUSION.

Besides the topics already dilated upon, other subjects were fully discussed with the missionary brethren, such as the relation of the missionaries to the Society, the salaries of missionaries and native agents, the best method of providing for widows and orphans, the character and cost, and the sources available, for the erection of chapels, school-houses, and residences for the missionaries, and the relations of our missionaries to other societies. The reports already presented to the Committee give the views and opinions of the missionaries on all these points, and remain for reference, and in some cases for future deliberation. With respect to the proposal for the division of the field of labour into mission districts, and the holding of an annual conference of the missionaries in each district, for the purpose of revising the year's labour and preparing for the following year's work, the missionaries came to the conclusion that it would be preferable to refer direct to the Committee the affairs of each station, and to leave entirely to their decision the annual arrangements. With the request of the Committee that annual estimates of the expenditure should be transmitted home the brethren have cheerfully complied, and this year's estimates have been received and sanctioned.

With this Report I lay before the Committee a schedule which I have prepared of the various properties held in their name and for the use of the Mission in the East.

I have now brought to a close this review of the labours in which I have been engaged during the two years and a half of my absence from England. While deeply conscious of the imperfection which has attended the execution of the onerous duties which were devolved upon me, I believe no portion of the instructions of the Committee has been overlooked. If success in any respect has followed my

endeavours, it is very largely, if not entirely, owing to the cordial and affectionate assistance rendered me by the missionaries, of whom I must particularly mention our worthy, long-trying, and faithful brother the Rev. J. Thomas, to the cordial support which I have enjoyed from our Treasurer, and my colleague, and to the favourable judgment of the Committee. In laying down the powers with which, by your kindness, I was invested, I cannot but express my warmest thanks for the confidence which has been reposed in me, and for the unceasing prayers which have been presented on my behalf. Surely God has heard your voice and supplications, and given me the blessings you have sought.

It will be my constant endeavour to excite and sustain the interest of God's people in the noble enterprise of evangelising India, that vast and magnificent empire which it has pleased the Most High to place in the hands of our country, for its rescue from the grasp of direful superstition, and for the removal of moral and spiritual evils, destructive alike to the temporal and everlasting welfare of the numerous myriads which inhabit it.

I beg to subscribe myself,

Your servant and companion in the Gospel of Christ,

EDWARD B. UNDERHILL.

London, April 21st, 1857.

POSTSCRIPT.

*Extracted from the Minutes of the Quarterly Meeting of the Committee,
April 22nd, 1857.*

MR. UNDERHILL presented a report of his proceedings in India, in fulfilment of the instructions given to him by the Committee prior to his departure.

Resolved,—That this Committee desire most cordially to welcome their esteemed friend Mr. Underhill, on his return from India.

They would devoutly recognise the Divine goodness and care which have attended him and his family during their journey, and prospered their way. They heartily congratulate him on the successful fulfilment of the objects which the Committee entrusted to him, and for the ability and devotedness he has displayed in the discharge of his onerous duties; and they cannot but hope that the personal and friendly communication he has had with all the missionaries, and the knowledge and experience he has acquired, will prove, under God, of lasting service to the Society's operations in India.

Resolved,—That the report now read by Mr. Underhill be received, and printed for the use of the Committee, with such documents as he may deem suitable.

Resolved,—That this Committee desire to express the sincere and grateful feelings they cherish towards all Christian brethren and societies in every part of India, by whom their Secretary, Mr. Underhill, has been received with so much cordiality during his visit to that country, and their thankfulness to God in hearing of the harmony with which all parts of the missionary body co-operate in their great work of evangelising the heathen.

VI.

ON PREACHING THE GOSPEL IN INDIA

PREACHING IN INDIA.

LET my readers accompany me into one of the streets of Patna. Passing through the bazaar and the market-place, we at length reach a square, open space, from which a house has been removed. On the mounds of rubbish left the missionaries take their stand. Our leisurely walk through the throng of passengers and traders in the streets has attracted attention, and in a few minutes a crowd of some three hundred persons has collected, curious to see the sahibs, and to hear what may be addressed to them. A glance at the assembled people at once reveals the variety of classes thus hastily gathered. The followers of Mohammed predominate, for Patna is chiefly inhabited by Mohammedans. But we cannot mistake the light-skinned, sleek Brahmin, or the impudent-looking Sunyasi. Shopkeepers leave their shops; pilgrims wending their way to Kasi (Benares) linger for a moment as they pass; the touters of the bazaar look curiously on; artisans and agriculturists mix together, and men of dissimilar castes stand side by side. Even the rich Babu will stop awhile. The boys push through to the front and wonderingly gaze at the Feringhee padre. Even the Domes, the pariahs of Northern India, will venture to stand at the outskirts of the crowd to listen. Mixed up with the whole are a few merchants or traders from far Cabul, or the nearer mountains of Nepaul.

Let us take another example. It is the cold season. A little before dawn the missionary drives through the streets of Agra to the bridge of boats. Leaving the buggy, we cross the river to the junction of the Delhi and Cawnpore roads. Numerous ox-gharries, in long lines, slowly approach, laden with rice or cotton, or commissariat stores. Under the trees are squatting, in little circles, coolies waiting for hire to unload the carts or otherwise engage themselves to the traders

bringing their merchandise to the bazaars of Agra. The missionary with a few courteous words, introduces the subject of religion to the nearest little knot of men. They listen for a moment ; rise up laughing, and run to offer their services to the approaching drivers. Again and again an attempt is made to gain attention for the Gospel ; but in vain. The people are too indifferent or too busy to heed the messenger of mercy. We retrace our steps, recross the Jumna, and are attracted by the nearest temple, one of the numerous sacred edifices which skirt the riverside. I approach, and, with a salaam address the attendant Brahmin.

“ What god is that ? ” I ask, pointing to an idol with my finger.

“ It is Krishna.”

“ Has he many worshippers ? ”

“ Yes.”

The missionary speaks, “ Can the god help his worshippers ? ”

“ Surely.”

“ But do you really think that piece of wood has the attributes of God ? ”

“ God dwells in it.”

By this time a number of people have assembled, and as the missionary proceeds to remark on the foolishness of idolatry the Brahmin fetches a few seats. The people press round us, and listen with attention. Many passing by to their favourite temple, or ghat, are attracted. Priest and people, with many expressions of interest, hear for fifteen or twenty minutes the Word of Life, and that at the very door of the idol's shrine, and in the very presence of the god. Questions are put and answered, and then the assembly is dismissed.

A little further on we stop to listen to an old, grey-headed man, a guru or pundit, reading from the Shastras to several individuals reverently sitting on the ground before him. He reads how Vishnu, incarnate in the form of a fish, slept on the waters of a mighty deluge. From his navel came forth a water-lily. Thence arose Brahma. From the tears of Brahma sprang the Titans or giants. To the Titan Rudra the work of creation was committed, but being

slow in its accomplishment, Brahma himself put his hand to the work. Then the hosts of heaven, the varied scenery of the world, and finally men, sprang into being at his command. The missionary here respectfully interrupts. He recites the sublime narrative of Moses, and for a while dilates on the true nature of the Creator of the heavens and the earth and of all that therein is. At length the old pundit expresses his dissatisfaction at the interruption, and we leave.

Later on we visit one of the numerous villages that surround Agra. In the more open places of the narrow streets the missionary gathers three or four distinct audiences. Herdsmen, cotton-cleaners, shopkeepers, farmers, assemble wrapped up to the eyes in their *chudders*, for the morning is cold, and with expressions of pleasure and approval receive the message of the servant of God. Custom forbids the women to mingle with the crowd, but our eyes catch a few listening from behind the doors, from under the eaves of the houses, or stealthily peeping at us from the corners of their huts.

Missionaries do not, however, confine their preaching labours to the streets of towns and villages. In the Delta of Bengal and other parts of India days together are occupied in voyaging on the innumerable rivers, passing from one market to another, busy scenes where the internal traffic of the country is carried on. The cultivators of the interior here assemble in great numbers to sell their produce and purchase goods for home consumption. The numerous castes of native society here mingle together, and afford to the missionary a favourable opportunity of conveying to otherwise inaccessible multitudes the Word of Life.

But especially at the great melas or fairs held at particular seasons, when devotion is combined with business, have the missionaries the finest opportunity of sending to remote regions some tidings of that salvation he proclaims, and of meeting individuals from the vast variety of nations and tribes which occupy the soil of India. Often at these times the missionary is engaged from "morning to dewy

eve" in preaching or conversation. Seldom is his tent without visitors. Never does he want an audience to listen to the strange message he brings.

In such cities as Benares, Muttra, Bindrabun, and Gya, holy places, resorted to by myriads from all parts of India, the missionary meets with the most advantageous opportunities to send to the remotest districts the Word of Life. Deeply exciting are the scenes which the ghats of Benares present at these annual festivals. The steps of its long ranges of splendid landing places are crowded with bathers. The waters of the sacred Ganges are turbid with the multitudes who at early dawn seek in its sanctifying flood to wash away their sins. On every projecting point or buttress, on wooden platforms jutting out into the stream, or on the terraced ghats of the temples and serais which lift up their grand architectural façades on the river side, may be seen numberless byragis and the ghatwal Brahmins waiting to guide the devotions of some pilgrims from afar; also veiled ladies, rich ornaments on their persons, and surrounded by the servants of the zenana for protection and concealment. Further on you reach the place of cremation, where the dead lie wrapped in their cerements at the water's edge, the waters laving the feet, while the Brahmin prepares the pyre. All around you are the memorials of suttees, whose fires are now happily extinguished. Some of the people are intent on their worship. Others are bathing in sacred tanks which here and there occur. It is a busy, ever changing, noisy scene; but the missionary can never fail to gather an audience or enjoy an opportunity of sending to the most distant parts of Hindustan copies of the Word of God.

It is obvious that in these various ways the open public preaching of the Gospel stands in the first place among the methods by which it may reach the ears of the general population. Whatever value may attach to other methods of missionary labour, none bring the missionary into contact with so many people nor with such large classes of native society as this resort to the roads, the streets of cities, the bazaars, and holy places. With perhaps the exception of the

highest ranks, not one of the numerous castes is wholly missed. All conditions of men are reached.

Even the women do not entirely escape its influence. In villages, in markets, on spots surrounded by houses, and especially at the melas, many who under ordinary circumstances are secluded from all approach hear, however briefly, of Him who is the world's Redeemer. There is scarcely a class of society or a tribe in any part of India which has not, at some time or place, listened to the Word.

Conversion is not, however, a frequent result of these labours. Cases of immediate conversion are rare. All missionaries affirm that if tried by this test open-air preaching is a failure. But the same may be said of every other method of imparting Divine truth to the Hindu mind. A Hindu rarely acts on impulse. He is fond of religious discussion ; and when he hears any new religious doctrine his tendency is rather to reflect upon it, to debate its truth, to regard it rather as a topic for thought than as a motive to action. The moral effect of the Hindu system is to create an indifference to truth as such, to deaden all sense of moral obligation, and to separate entirely the spiritual life from intellectual perception. Hence the missionary encounters innumerable instances in which the admission is freely made that the Christian doctrine is good, and that its evidences are irresistible ; but there is not the slightest suspicion awakened that it ought to influence the daily life. Still, it is certain that these public testimonies to the truth of the Gospel produce a wide effect. Many afterwards seek the preacher in his tent, or visit his house, ask for further information, and express a desire to possess a copy of the records of the Christian faith. Multitudes who hear the message of salvation carry with them to their homes a feeling of unrest, and some recollection of its facts. They talk over it in their families ; at the village chiboutra, under the shade of the wide-spreading peepul tree, where of an evening the villagers assemble to smoke or to chat. Thus throughout India echoes may be heard of the missionary's words ; and the almost universal impression is partially accounted for that the days of Hinduism are numbered, and that

Christianity will ultimately prevail in the land. The diffusion of some knowledge of the Gospel thus accomplished is like the preaching of the forerunner of Christ. It prepares the way for a fuller utterance of Divine truth, gradually undermines the false notions of the people, awakens new thoughts, and tends to render the comprehension of further knowledge more easy.

The difficulties which the Indian missionary has to surmount in order to produce conviction are of a very formidable kind. Hinduism claims to satisfy every aspiration of the soul. It professes to account for every feature of human life. It offers a solution of every difficulty in the sphere of thought, and proposes an explanation of every segment in the entire range of material and spiritual existence. It legislates for social and national life on the basis of a divine authority. It claims a perfect knowledge of all orders of being. It opens up an illimitable past, reveals the formation of the universe, and unveils eternity. Theories are proposed as explanatory of the many mysteries of human life, and, extravagant as most of them are, they are accepted without hesitation. And a divine origin and authority is claimed for them.

The minds of the people are thus prepossessed with ideas and notions which seem to them to have a claim on their belief surpassing in strength the facts of the Christian system. The entire theory and practice of life is founded on these prepossessions, so that a change of religion involves a perfect revolution not only in the bases of belief, but in all those institutions, usages, habits, and religious observances which have grown out of them. Morality, law, religion, ceremonies, thought, the entire inner and outer life, have to undergo a perfect renovation, a metamorphosis in which the new bears scarcely the remotest resemblance or affinity to the old. It is true in India, as was the case under Apostolic preaching, the missionary turns "the world upside down" to the recipient of Christianity. It can therefore be no wonder that its adoption has to encounter a solid resistance, to be overcome only by prolonged and earnest labour.

It is not easy to estimate the difficulty arising from the contrast

and contradiction between the social and religious systems arising out of the Hindu religion and that of which the Christian teacher is the exponent. The gulf is deep and wide which separates the civilisation and religious life of the Hindu people from those of Christian lands. Error has dyed both the warp and woof of that texture which we desire to transform into the righteousness of the true and living God. The pride of the pundit resents the approach of principles fatal to his claims, while the mental prostration of the poorer classes renders it a most arduous task to awaken interest or independent thought. For the latter there is no incident of their daily life which has not its religious origin or sanction. There is no neutral ground. Every inch is preoccupied by some supposed divine example or precept. The minutest as well as the most important offices have a divine sanction.

Then with the learned pundit, or the Brahmin, deeply read in the Shastras of his religion, there is an inseparable connection between his position and a literature profoundly metaphysical, and saturated with religious sentiment derived from a hoar antiquity. Touch the system and you "must at the same moment challenge the hostility of that tremendous phalanx of priestly sages, which wields an inscrutable literature for the express purpose of perpetuating the enthralment of the popular mind." * Hitherto nothing has occurred materially to shake their empire over the hearts and understandings of the people. Buddhism and Mohammedanism and numberless heterodoxies have risen up during the thirty centuries of its reign; but its power has strengthened with time, and become consolidated by the antagonisms it has successfully defied.

A few illustrations will show how these features of Hinduism bar the missionary's progress. Passing by a small Shiva temple at Muttra, a yogi rose up from his mat on our approach and salaamed to us. I returned the salute, and inquired, through the missionary, if he worshipped the idol in the small shrine before us.

He replied, "No."

* "Pre-eminence of the Vernacular," by B. H. Hodgson, p. 48.

“Whom do you worship?”

“I worship none of the devtas.” *

“Why not?”

“I am myself God.”

“How is that?”

“God is in all things, and I am a portion of His essence.”

“If so, then all your actions are the actions of God?”

“Certainly.”

“Is there, then, no difference between right and wrong?”

“None; all things are alike.”

“But is there no Being separate or distinct from the material forms around us; are not the hills, the trees, and the hosts of heaven of His creation?”

“These things are all illusion; they are temporary, the mere freaks and play of God.”

Thus in this instance the theories of Pantheism were received as accounting for creation, and at the same time producing their natural result, the destruction of all moral distinctions. During the previous day we were frequently replied to in a similar way. Thus one Brahmin said, after a brief statement of the claims which God has on man's obedience and love, and the danger of disobedience: “The stones around us are made of five elements; so is man; but God is the spirit and life of all things. At death we return to Him.”

A favourite illustration of this idea of absorption into the Divine essence was this: “A spider spins from her own bowels the thread of her web. She also recovers it again. So we come from God, and we return to God.”

When the sin of worshipping idols was urged, it was thus defended: “Take a thousand vessels of water and place them in the sun, there are a thousand reflections of its image, but only one sun; there are thousands of gods and names of gods, but only one God, and in worshipping them we worship Him.”

Thus while the common people address their homage to the image

* Minor gods.

before them, and concentrate on its supposed ability to help and bless them all their hopes and fears ; there is provided for the thoughtful, and for men seeking to penetrate the truths of nature, theories, cosmogonies, philosophies, calculated to absorb the profoundest powers of thought and to gratify the loftiest intellectual aspirations.

Modern Hindus are broken up into a great variety of sects ; * all more or less recognise the authority of their sacred books, but differ in their opinions as to the nature of the Deity, the true object of worship, and the mode of attaining future blessedness. Thus to one sect Vishnu is Brahm, who was before all worlds, the cause and creator of all. Though Vishnu and his creation are one, yet is he endowed with all good qualities, but he takes a twofold form, matter and spirit. The highest act of worship is the effort to unite one's self with deity, and its reward is an abode in Vishnu's presence, in a state of pure ecstasy and eternal rapture.

Another sect abrogates the distinction of caste. An ascetic loses all personal distinction, and is liberated from the usual restraints as to regimen and ablution. India even abounds in sects which are hostile to the prevalent idolatry. The Kabir† sect is one of the most celebrated. Its followers attack the entire Hindu system, ridicule the learning of the pundits, and assail the teachings of the Shastras. They also impugn the dogmas of the Koran, and include the Moslem with the Hindu in one great confederation of evil. Outwardly members of the sect observe the usages of caste, they even pretend to worship the divinities of the populace ; but in private they address hymns alone to the invisible Kabir, abstain from idol worship, and freely eat of all kinds of food, and associate together for social enjoyment without regard to the observances of caste. Their notions of the divine nature are, however, but another variation of the Pantheistic idea, and generally they receive the ancient cosmogony of the Shastras without any very material alteration.

* "Sketch of the Religious Sects of the Hindus," by H. H. Wilson, pp. 20, 21.

† Kabir is reported to have been a Mohammedan.

But the greatest of all obstacles to the preacher's success is the moral corruption of the people. Idolatry is not merely a perversion of the intellect; it is the outgrowth of a depraved heart. The worship in the temples gathers to itself all the worst passions of human nature, and stamps on their indulgence the seal of a divine approval. Right and wrong being confounded in thought and action, all restraint is withdrawn. Fiery passions are provoked to intenser gratifications, until all shame, all consciousness of sin, all perception of the good and the true, are eradicated, or at least so enfeebled and overlaid as to respond but slightly to the earnest appeals of the preacher, or to the solemn enunciations of the wrath to come. I have seen a missionary compelled to leave a group of men to whom he was speaking on the value of true religion, because of the filthy remarks which fell from their lips. In another instance the missionary's lips were closed by the shameless claims of a Brahmin in the midst of a crowd of women which had accidentally been gathered together. Hence the apathy, the almost immovable indifference, which erects a mighty barrier to the missionary's success. It is not difficult to obtain an admission from his hearers that the idols are nothing in the world, that the images of clay or wood are without power to succour them in their extremity, and a free avowal that God only is one, omnipotent and glorious; but the missionary is baffled by their attachment to the orgies which accompany the festivals of their gods, and by their moral feebleness to resist the temptations to licentious indulgence which is the bane and venomous plague of Indian social life, and the cause of its degeneracy and decrepitude. A lethargic state of mind is induced. The conscience is incrustated with the infertile scoriæ of exhausted passions. The folly of the homage paid to the devtas may be clearly seen, but the license they permit hardens the heart and deadens the moral sense. How can a casual encounter with a missionary at once remove the sterility of this moral desolation; even if the seed of Divine truth should lodge in any crevice of the slag, it may long rest there before the rain of heaven and the dew of Divine blessing can

crumble the cinder to dust and fit the renewed soil for its fructification.

But this condition of the moral consciousness is confirmed by the prevalent notion regarding sin. The god Brahm, the chief of the Hindu triad, is an abstraction without qualities.* His eternity is a torpid, unconscious existence. No thoughts trouble his repose. He lives in the ecstasy of quietism ; impassible, inert, in an everlasting *coma*. Not a single moral attribute is ascribed to him, and, "like space and time, he cannot be the object of moral sentiment." The sage Kapila represents the deity as speaking : "I am all-pervading, pacific, the total of pure spirit, the inconceivable, simple life, pure ether, undecayable, unmixed, boundless, *without qualities*, untroubled, unchangeable."†

This Being has no interest in created things or persons. Says Kapila : "This god has nothing to do with creatures, nor they with him." It is only as the deity becomes connected with matter that he is supposed to be susceptible of passions. The stories of these incarnations, the history, whether celestial or terrestrial, of these various embodiments of the divine in material or human forms, are filled with immoralities. To the Hindu, neither the example of his god nor the sacred writings of his faith teach that lust is vice, that murder is a crime. A Hindu is impure if his father dies. If a baby expires before its teething, or its ears are bored, the family are unclean. Sickness brings impurity on the sufferer, and exclusion from religious rites. The touch of a sudra, of a dog, of a Mussulman, of a foreigner, or of a dead body, renders the Brahmin unclean. Eating onions under certain circumstances, destroying insects, killing cows, selling a pool of water, cutting green trees for firewood, are sins requiring atonement. A Brahmin who kills a cow must shave his head, dwell

* One of the Upanishads thus describes Brahm : "Heaven is his head, and the sun and moon are his eyes ; space is his ears. The celebrated vedas are his speech, air is his breath, the world is his intellect, and the earth is his feet ; for he is the soul of the whole universe."—Dr. Wilson's "Exposure of the Hindu Religion," Part II., p. 23.

† Ward's "View," L. p. 29.

with cows for thirty days, wear a cow's skin, and eat barley boiled in the excrement of cows. These are the sins which a Hindu has to avoid.

The people have lost the true idea of sin as a breach of moral law, as an offence against a pure and holy God. Holiness merely consists in the observance of religious rites; sin is only the violation of the rules of caste. Vile as a man may be, he is not therefore excluded from caste. If he resemble his god, where is the sin—though the god and his worshipper may have wallowed in the most offensive impurities? Thus the true nature of sin is concealed, and a hurried, voluble repetition of the name of the god, or a pilgrimage to some sacred shrine, suffices to make atonement and to remove the guilt. The words of Holy Writ faithfully express the degraded condition of modern idolators as of those of ancient days. They walk in the vanity of their mind, "being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart, who, being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness." (Eph. iv. 18, 19.)

It is common for the Hindu disputant to argue in reply that if the gods indulged in antics which we call sins, yet the result was good. The injured obtained salvation by the divine touch. The embraces of Krishna saved the milkmaids. "The slaughter of any man by an incarnation ensures his salvation or absorption. The children of adultery and licence became famous, and mighty benefactors of men. In a word, they did evil that good might come."*

Such ideas are firmly fixed in the minds of the people, and no mean amount of sanctified skill must the missionary possess to displace them, and to bring home to the conscience a sense of the purity of the Divine law, of man's obligation to obey its holy precepts, and awaken a solemn conviction of the awfulness of the Divine judgments on every soul that sins against God.

Not unfrequently the preacher's audience will receive his affirma-

* "Vade Mecum," p. 161.

tions with levity. Religion has no seriousness for them, and the worship at the temple, the scenes of the mela and the festivals are too often gross revelry or a wild, grotesque hilarity. Especially is this the case at the annual melas, such as the Dolic festival, when Krishna swings in company with his favourite mistress to the music of the tom-tom and sitar.* At such times the missionary can only seize the early hours of the day, before the crowd is maddened with excitement, or retire to his tent at the outskirts of the throng, and there await the few who, wearied or sick at heart, are prepared patiently to listen to the message of mercy. Even at other times the profound ignorance of the people leads to the display of a childish trifling, and the missionary is pained to see the most solemn truths treated with frivolity.

Not a little of the power of Hinduism lies in its appeal to the senses. Its abstractions are clothed in some visible form. The senses are enchanted by the music, the incense, and the mysterious ceremonies of the temple. The Hindu worships in some gorgeous structure, which by its size impresses him with awe. His god sits in motionless state in the gilded shrine which rises before his eye. Amid monuments commemorative of the indecent exploits of deity he pays his vows, and traverses in pilgrimage to spots rendered holy by the deeds of days that are gone. The wonders of nature are pressed into the service by the priesthood. At the holy well of Seetacoond a wondering throng of the sick and diseased come for healing; and to rush through the boiling springs of Bokreshur is to be purified from sin. On every hand are the

* Here is a description of the Rasu festival by a resident in India: "A moonlight in India is highly pleasant. I have seen a scene so gaily illuminated and adorned, that the whole seemed enchantment. Every native, as he approached the god, threw himself on the ground with the most profound reverence, and muttered his praise with rapture, as he mingled in the crowd. Could I have forgotten that these people were perpetrating a dreadful crime, and that these nightly festivals were connected with the greatest impurities, I should have been highly gratified."—Ward's "Hindus," p. 122. Note by Editor. Edition 1863.

symbols of religion, the tomb of some saint, or the memorial of a suttee ; while in such cities as Benares and Muttra, the streets and the entire river front for miles bear testimony to the power, antiquity and reality of the faith whose triumphs they embody. The missionary's address, says John Foster, " may be uttered in the vicinity of a temple, which if in ruins seems to tell but so much the more emphatically, by that image and sign of antiquity, at what a remote and solemn distance of time that *was* the religion which is the religion still ; if undilapidated and continuing in its appropriate use, overawes their minds with the mysterious solemnities of its inviolable sanctuary ; while the sculptured shapes and actions of divinities, overspreading the interior of the structure, have nothing in their impotent and monstrous device and clumsy execution to abate the reverence of Hindu devotion towards the objects expressed in this visible language."*

As in ancient times rocks and groves were the resort of some favourite divinity, so in India now the land is full of memories held sacred in the traditions of the people, the scenes of ethereal visits, the antique residence of some powerful being, or the arena of conflicts in which gods were the victors and demons the vanquished. Ceylon, the Lanka of the great epic poem of India, is still regarded by the people as the dwelling-place of the Titans and demons whom Ram in his war with Raven encountered and overthrew. The Island of Ramiseram, which bridges the interval between the island and the continent, in popular belief testifies to the reality of the legends of the Ramayan. The gigantic temples of Ellore uphold the faith of the people, and bear witness to the long endurance of the religion which constructed them. The district around Muttra is the holy land of Krishna, whose travails for man's welfare are recorded on the rocks of Goverdhun, and subsist in the ancient legends attached to the innumerable buildings along the Jumna side.

Christianity in India has no such memorials of the past. It is a foreign exotic, as strange to the conceptions of the popular mind as it

* Foster's " Discourse before Baptist Missionary Society," p. 34.

is wanting in all that external grandeur which in all ages and places has characterised false religions, and in no country more impressively than in the land of the Vedas. The Christian faith appeals to the conscience; it gathers at present little or no support from the national life of the people, as expressed in their daily religious habits. On the other hand, rocks, rivers, mountains, cities, temples, tombs, in thousands of ways, speak of the idol deities to whom they are consecrated. They press on every sense, and ever repeat the same invariable tale of falsehood and delusion.

Not unseldom the preacher is told that the miracles of the Bible, for wonder and impressiveness, bear no comparison with the marvels, grotesque as they often are, recorded of the incarnations and doings of the Hindu gods. The very sobriety of the Gospel narrative is an argument against its truth—the wondrous acts of Christ are thrown into the shade by the prodigies which are told of Krishna. The mighty works which accompanied the march of Israel through the desert, are mere human exploits as compared with the titanic labours which attended the triumphs of Ram in Lanka. No contradictions stagger the belief of the Hindu, no tale is too monstrous for his faith; for who can limit the actions of gods, or imagine a check to the exhibition of their powers. Founded as Hinduism is in the dreams of an ecstatic imagination, rather than in the actualities of fact or revelation, it receives the freaks of fancy as truth, and the phantoms of the enthusiast, possibly owing their birth to the fumes of narcotic drugs, become the fantastic beliefs of myriads, who regard an ascetic life as proof sufficient of their heavenly origin. Were it not that the drear stern realities of daily existence contract to their true dimensions the unsubstantial phantasms of the mind when released from all scientific culture or contact with the present, the Christian missionary would have little chance of winning an entrance for his faith into the soul of the Hindu.

The missionary often meets with the effect of an imperfect representation of his own faith in those who profess it. It is, I thankfully affirm, a far more frequent case at the present time than in former

days to meet with Englishmen who live as becometh the Gospel of Christ in India. Many by their acts illustrate its power, and by their personal devotedness contribute largely to the extension of Christianity. Yet even now there are far too many who live ungodly lives, and by word and deed obstruct the progress of the Truth. To these the native auditors of the missionary do not fail to allude, and sometimes tauntingly, at others with sarcastic courtesy, urge that the preacher should first address his countrymen and gain their obedience to the precepts of Christian morality which they profess to regard. Annoying it may be to the preacher to be so resisted, the taunt may awaken a momentary gleam of triumph, but for the most part his auditors will perceive that it is no argument at all. In the main, the Hindus are too intelligent to be swayed by sarcasm, and can readily perceive the difference between a merely nominal adherent to Christianity, and the man who strives to live godly in Christ Jesus and to obey His commands. All religions have the two classes ever present in their midst, and the distinction is clearly understood.

A more serious difficulty is found in the nature of some of the doctrines of Christianity. There is a wide interval between the rejection of the national gods and the full reception of Christianity. The facts of the Incarnation, the Atonement of Christ, and the doctrine of the Trinity, more especially present difficulties to the natives of India. Although for different reasons, both Mohammedans and Hindus alike are indisposed to receive these cardinal points of the Christian faith. To the Hindu the Incarnation presents too close an analogy to the avatars of his own creed, while to the Mohammedan it sounds like blasphemy to speak of Jesus as the Son of God. "I cannot understand," said a very intelligent Hindu gentleman to me one day, "why God cannot forgive sin without an atonement. Why is not repentance a sufficient ground of acceptance with Him?" On the other hand, a Mohammedan will boldly affirm, "God is merciful. Repentance, alms-giving, a pilgrimage to Mecca, will ensure His favour." So also the doctrine of the Trinity, apart from its theoretical difficulties, strikes the Hindu as but a reappearance of the

triad of the Shastres, and the follower of Mohammed rejects it with loathing as a denial of the Unity of God. While it will be the missionary's endeavour to remove all misapprehension on these great themes, it will be worse than vain to attempt any modification of the scriptural statements concerning them, or to strive to accommodate them to the tastes of his hearers. Any true preaching of the cross will continue to be "foolishness" to the heathen, and "a stumbling block" to the Moslem. The missionary must, however, present these truths with their appropriate evidence. They meet an ineradicable want in fallen humanity, and cannot fail with God's blessing to reach the heart of the sincere inquirer. To the intelligent he will find a sufficient answer in the mystery of the Divine nature, in the necessity for some personal revelation of the Almighty One, in order to give man a clear conception of his relation to his Creator; and in that obvious feature of God's administration of human affairs, that iniquity cannot go unpunished.

The following conversation with an intelligent youth, whom I met in the main street of Comillah, in Eastern Bengal, may serve to illustrate the way in which such subjects arise in missionary labour. While speaking with one who asked for an English Bible, the youth referred to, approached with several others, and seizing his opportunity, remarked that the "Brahmins were superstitious."

I asked, "Why do you say so? Are they not of your religion?"

"We must be guided by reason."

"What do you mean by superstition?"

"That a man is bigoted to his own particular way of religion."

"Do you mean, then, to say that the worship of idols is superstition, and therefore wrong?"

"Yes."

"Why?"

"Because there is but One Great Supreme Being, who is immortal and invisible."

"How do you know there is such a Being? Can you see Him?"

"No; but everything proves that there is a superior Being who

made all things, and who is therefore superior to them. He is Omnipotent."

"Then is not Shiva God? or this tree" (under which we were standing) "God?"

"No."

"Is there any way in which God has made Himself known to man?"

"Yes, the works of nature prove His existence, though He is invisible."

"Has He not made Himself known in some visible form?"

"They say there are avatars of God; but that is contrary to reason."

"Is not Jesus Christ a true incarnation of God?"

"No; it is contrary to reason. He was a very virtuous man."

"Why not more than man?"

"Because He was mortal, and God cannot die."

"True; Christ was man, and Christ died; but that does not prove that He was only mortal. What is the cause of death?"

"The will of God."

"But is not death the punishment of sin, and is not death, therefore, the consequence of sin by the ordination of God? Now, if a man were without sin, would he, or ought he to die?"

"No."

"You said that Jesus was a very virtuous man. Why, then, did He die? Why should He suffer a punishment that He had not deserved?"

No answer.

This opened the way to several remarks to the effect that Jesus *died for us*, and that an incarnation of God which had for its object the welfare of man, to make him holy and good and happy hereafter, which was itself a display of exceeding pity, kindness, and love, was worthy of God to effect, and in full accordance with reason. With a few further words of warning the conversation ceased.

This youth was a representative of the large class of educated men

whom the missionary will now meet in all parts of India. To such, idolatry is no longer a thing for argument ; so far as any belief is entertained at all it is purely Theistic in character. But it has the advantage of offering to the missionary some common ground on which to construct his arguments and to urge his appeals.

Presuming the missionary to possess the important qualifications of piety and devotedness, there are other attainments partly essential but of the highest utility to the full discharge of his evangelistic duties, which he will strive to secure. Of these I will here briefly speak.

Among the missionary's essential acquirements must hold the first place, such a mastery of the colloquial language of the people as to enable him to convey with ease and accuracy the ideas that he wishes to impress on their minds. No amount of exertion should be spared : no extent of time spent in study to secure this end, can be regarded as otherwise than well expended. It is only in the mother tongue of a people that you can reach those founts of emotion which are first called into play by the voice of parental affection, or that any powerful effect can be produced on the masses of a population.

Largely as the knowledge of the Greek language was spread throughout the Roman Empire in the age of the apostles, extensively as this highly cultivated tongue was used by the messengers of Christ in the cities which they visited, yet it pleased the Holy Spirit to endow them with the gift of speaking the vernacular languages of the nations, and of declaring to every man in his own tongue the wonderful works of God.

It is not, however, a merely literary acquaintance with the native language that is required. This is not difficult to obtain by moderate application. It may be obtained in the study or by the assistance of the ordinary teachers. It is essential to the missionary's success that he should be able to address both the intelligent and the ignorant, and in forms of language whose meaning is easily apprehended and readily perceived. This can only be secured by constant intercourse with the people. Without such intercourse he will be unable to avail himself of the numerous oppor-

tunities which occur to lead the minds of the people to reflection. He cannot always carry with him his phrase books, or be accompanied by an interpreter. Without a colloquial acquaintance with the language, he will be unable to understand the native association of ideas, or to use those images and illustrations which are as powerful in their effect as they are peculiar to the locality and to the nation that employs them. He will thus best realise those shades of expression which separate one word from another, and to master those peculiarities of articulation which characterise the speech of all tribes and races of men. In no other way can the missionary acquire an aptness in the selection of words to convey the new ideas he has to present, or secure the intelligent attention of the persons whom he seeks to address.

For this purpose the missionary must not be a recluse. The missionary who aims to be a preacher, to influence with his voice the vast masses who are unable to read, and who must depend upon oral instruction—must descend into the streets, must visit the bazaars, must mix with the “throng of men” at the crowded mela, must enter into friendly discussion with all who exhibit the desire for conversation; and to do this efficiently he must possess a ready tongue, a moderate fluency of speech, and a good acquaintance with the common modes of expressing thoughts which have currency among the multitude.

I do not mean to say that no good can be done by means of an interpreter. There are cases in which it is the only way by which the missionary can address a people. He should not neglect any opportunity or method of declaring his message. But the employment of an interpreter ought to be exceptional, only resorted to on rare occasions, as, for instance, when only a cursory visit can be made to a place, or when, from the shortness of the time within the missionary's power, he has but little opportunity to acquire the knowledge necessary to impart the momentous truths of the life to come. The most eminent example of a successful missionary life, in which the disadvantage of ignorance of the language was overcome, is that of David

Brainerd. At first his interpreter was an unconverted man, but well acquainted with the English and Indian languages. Often to his sorrow did Brainerd find that the energy and pathos of his addresses and the allusions to facts unknown to his hearers were lost in the transference, and this continued until the interpreter became the subject of Divine grace. Even then the missionary found that the pungency of his sermons was at times greatly marred by the want of pertinent pathetic terms and expressions in the Indian languages, which, had he known the native tongue, his own superior intellect and piety would have supplied by new combinations of their elementary forms.

I am not aware that the employment of interpreters is resorted to in any part of India. In Ceylon the practice was early adopted, and is not yet wholly abandoned. My observation leads to the conclusion that there is no certainty that the preacher's meaning will be rightly conveyed, while the slowness of the process, the loss of expression, and the frequent misapprehensions render the method at once inexpedient and wearisome. It sometimes leads the missionary to neglect the native language, and, perhaps, through the increase of occupation of a general kind, he is never thoroughly able to master it. Such a missionary's usefulness becomes extremely limited among the class he is sent to benefit, while he is cut off from that free interchange of thought and feeling which would give him an important influence over the spiritual and social life of the people. As an occasional necessity, the plan of interpretation preaching may be used, but for all the higher ends of the missionary life, for the wide extension of the Word of God, and for the production of a powerful impression on the minds of the people, the missionary must have a good knowledge of the vernacular, and be able readily to understand and to answer the passing remarks of the people who gather around him. A missionary cannot too soon put in practice the lessons of his books and pundits, and cast aside all false modesty; he should endeavour, even with stammering lips, to reach directly the minds and hearts of his hearers in their own tongue.

VII.

THE WORSHIP OF IDOLS IN INDIA

THE WORSHIP OF IDOLS IN INDIA.

AFTER some years' absence from Muttra, the place of his birth, so the legend runs, Krishna returned in order to overthrow the power of his uncle, the Giant Kuns. A strong fort, built on an elevated platform of rock, on the banks of the Jumna, enabled the Titan to tyrannise over the city, and to keep in subjection the surrounding country. Still further to strengthen his stronghold, a lofty wall enclosed the area of the town, and at the gates were placed stalwart wrestlers and warriors to withstand the assault of the divine nephew. Krishna was accompanied by his brother. In a long and arduous conflict the guards at the gates were slain. Entering the city a numerous band of evil spirits was encountered. These, too, were destroyed. At length the giant himself was seen seated in royal state on a lofty dais and clothed in mail. He trembled at the approach of Krishna. Shame alone deterred him from flight. A deadly strife began, at which men, the gods, the sages, and the celestial musicians were terrified. Urged on by their cries and prayers, Krishna at length seized Kuns by his hair and dashed him from the platform to the ground. Overjoyed at the giant's death the gods showered heaps of flowers upon the battle-field, and beat the mighty kettledrum of the celestial regions. The men and women of Muttra experienced a joy like that of the beautiful lotus of the forest when it expands beneath the bright rays of the full moon. The fate of Kuns was that of his eight brothers. Their destruction complete, and every evil spirit overcome, Krishna and his brother drew the body of Kuns to the banks of the Jumna. There they sat down and rested. "And from that day the name of the place was 'The Ghat of Rest.'"

It was towards sunset on the 5th December, 1855, that, accompanied by the missionaries, I went down to the Bisram Ghat—"The Ghat of Rest"—the most frequented spot of the holy places of Muttra. The ghat is reached through a square court, surrounded on three sides by corridors and galleries for the occupation of worshippers. In the centre of the court is a small dewali, or square temple, with a domed roof, enclosing a flat plate adorned with jewels richly cut. It is the crown of Krishna. Numerous small lamps were burning about it; flowers were abundantly thrown in by passers by. A few pice were also laid upon the plate, which were rapidly swept up by the attendant priest. Floating in the river, at the foot of the ghat, there were hundreds of tortoises of unusual size, fed by the devotees, and betraying no fear of the worshippers bathing in their midst. It was amusing to see them climb and scramble over one another to reach the grain and sweetmeats thrown in for their entertainment. At the head of the steps are two arches, one behind the other. One is semicircular, the other angular in form. The latter is said to be built on the precise spot where Krishna rested; the other is called the Gate of Heaven. We passed under it. A gift of money to the Brahmins, we were told, would ensure for us as secure an entrance into felicity as that enjoyed by the most devout follower of Krishna.

As sunset approached, the court, the corridors, the galleries, and the ghat filled with worshippers. Presently two men from the top-most step of the ghat, commenced blowing trumpets of most unusual length and shrillness of sound. A priest, bare to the waist, adorned with garlands, stepped forth, and mounted a low pedestal placed immediately beneath the centre of the arch, having in his hands a brass lamp of three stages, or saucers, each filled with lighted wicks fed by the oil contained in them. Elevating the lamp above his head, he waved it to and fro, muttering inaudible words, amid the shouts of the throng and a continuous shower of flowers. Such of the wicks as were beaten to the ground by the flowers were eagerly scrambled for, the worshippers laving their hands in the smoke of the dying flames. Some ten or fifteen minutes this exciting

scene lasted, and was finished by the priest casting the remaining wicks to the earth.

This was the *Arta*, or evening worship of the god Krishna, and is peculiar to the place where it is daily performed. In the numerous temples of the city eight times a day the idol receives the homage of his worshippers. In the morning his image is washed and dressed. In the evening he is carefully laid on a couch for his night's repose. He is fanned by his attendants and indulged with the luxury of chewing pann. Perfumes and flowers, the offering of his votaries, are profusely laid at his feet. His temples are for the most part richly adorned with sculpture and painting, and the god is usually found in company with his favourite mistress Radha. His most common attitude is that of dancing, a flute at his lips. The colour of his body is either black or blue, usually the latter. His exploits in the forests of the Bruj, and his amorous dalliance with six thousand milkmaids in the groves of Bindrabun, are the perpetual theme of recitation and song.

Krishna is the favourite deity of Northern India. The Puranas identify him with Vishnu, and clothe him with all the attributes of the Supreme. In other avatars Vishnu is said to manifest only a portion of the Divine nature; but Krishna is the full manifestation of his glory. In him all Divine perfections meet. He came to destroy wicked kings, tyrants, giants, and evil spirits. He is called the creator of men, the dispeller of grief, the sea of compassion, the light of the world, the sea of beauty, the root of joy, the god of all gods, whose nature is inscrutable. At the moment of his birth he comforted his mother, and directed his own removal elsewhere to escape the sanguinary intentions of his uncle. An evil spirit, in the guise of a giant nurse, was sent by his treacherous relative to put an end to his life. But Krishna slew her, because she had poisoned her breasts before she gave him suck.

Other attempts on his life were equally unsuccessful. His childhood and youth were passed in wild pranks and lascivious indulgence; his mature years were filled with warlike exploits, and with

numerous marriage festivals, till many of the fairest of the daughters of kings filled the harem of the god. In Bindrabun, the Brahmins showed me the *ras mundul*, or circular platform, on which, as the legend runs, Krishna danced with the milkmaids, whom, in the pastures of Muttra, he won to his side by the attractions of his person and the skill of his tuneful pipe.

In another place, near the river, I stood beneath the shadow of a tree, an offshoot from the root of the original Kuddum tree, in the branches of which Krishna seated himself, having stolen the clothes of the bathing nymphs below him, and around which he made them assemble, all unclathed as they were, to petition for the restoration of their garments.

As might be supposed from the character of the god, the worship of Krishna is not ascetic in its character. It is the religion of the opulent and luxurious. Krishna and his mistress Radha engage the fervent affection of the women, and in earliest life their immoral example is ever before their eyes. The gardens and groves of Muttra, boys dressed as girls, the numerous bands of dancing women, the eunuchs, the disgusting sunyasis, which a very brief stay in the sacred city forces on your notice, sufficiently indicate the nature of Krishna's worship, and the source of that pollution of which such painful evidence exists on every side.

The worship of Shiva is still more extensively practised. By far the larger portion of the temples in Bengal and in Southern India are dedicated to this god. But in Benares it is met with in its chief glory and intensity. A thousand temples exist in the holy city, all of them furnished with one or more emblems of this deity. The chief temple is known as Bisheswar. It is a structure of red sandstone. The pyramidal roofs of the pagoda are gilt, as is also the symbol of the deity. Here daily throngs of pilgrims from all parts of India bring their offerings of flowers, fruit, and Ganges water, each one summoning the attention of the god by striking the large bell which hangs in the vestibule. This is necessary, as a Brahmin once told me, for the god is dull of hearing, and probably asleep, from his

propensity to indulge in the intoxicating *bhāng*. He naively added that he, too, himself indulged in the same habit. It was but right to imitate the example of the god Shiva.

Shiva, or Mahadeo, is regarded by his votaries as the supreme god, and emphatically as exercising the power of destruction. His images are usually of a dull white colour. He has a third eye, and a crescent on his brow. Sometimes he is figured with one head, at others with five. His four hands hold weapons of destruction. He rides on a bull, with his wife Parvati on his knee. The animal is regarded as a sacred being, and those specially consecrated to him by his votaries are privileged to roam about the streets of the city as they please. Passengers in the narrow alleys of Benares are not seldom thrown down by their rush. No one dares hurt or kill them. They feed at will on the grain exposed for sale.

Shiva is the patron of mendicants, of the Yogis and Sunyasis, whose disgusting appearance, self-inflicted tortures, filthy bodies and matted hair, offend every sense. He is often depicted as a beggar soliciting alms, his eyes inflamed with lust, and his countenance having the expression of a sot.

It is, however, but seldom that Shiva is worshipped under any of the above forms. They appear chiefly in pictures, or sculptured in the interior of temples. The almost universal object before which the myriads of India bow is the *Linga*. In the hundreds of temples which I visited, this symbol was uniformly set up for worship. Many temples are profusely supplied with it. The material is usually stone, and of enormous size, generally quite plain, but occasionally adorned with serpents or flowers. For daily purposes of worship the people, both men and women, when bathing in the Ganges, will with their hands fashion it of mud. The *pujah*, or worship, completed, it is then thrown into the stream. Women may be seen in the temples circling round it, with the hope of securing offspring, and in their ordinary worship crowning it with flowers, or laying upon it leaves of the *tulsie* tree, and laving it with water from a sacred tank or stream.

Shiva may be worshipped with sixteen different rites. His symbol is anointed with milk, curds, ghee, sugar, or honey. Clothes, sandal wood, and garlands are presented to him. Incense is burnt and lamps are kindled. Food, cocoa nuts, betel, and money are laid before him. His devotees walk round the idol waving clubs with twigs of the tulsie plant, emitting mutterings and cries, while the tom-tom is beaten, and other rude instruments fill the air with their noisy and unmelodious clang.

This favourite object of worship is suggestive of impurity. It encourages and sanctions immorality. It awakens emotions in the youngest child, which should be the last stirred up in its bosom. It corrupts the fountain of social life in its very source, and culminates in the unutterable abominations of the Shakti worship.

It must not be supposed that attendance on the temple rites has instruction for its object. Here the affections are never raised to the King of Heaven by holy song or by sweet strains of the sacred anthem; no voices tuned by the holy feeling of a large and devout congregation celebrate the praises of the Redeemer of mankind. Here no pure and devout emotions are awakened by the utterance of common prayer and confession. Nor are the great truths of religion explained and enforced.* At the best the worship consists of offerings of fruit, flowers, and food, accompanied with a monotonous invocation of the names of the god and the sprinkling of Ganges water on the image. Chaplets are thrown over the head of the idol and then removed to adorn the shoulders of the offerer, and the painting on the forehead of the worshippers, by the attendant priest, the mark of the god, concludes the ceremony. The priest's office is usually filled with perfect indifference; or, if any feeling is evinced by him at all, it is only anxiety to fleece the worshipper of all the wealth he may possess. The duties of the priesthood are confined to no specially trained class. Any Brahmin having the requisite rank and acquaintance with the Vedas may officiate. He may be

* Ward's "Hindoos," p. XI.

appointed by the builder of the temple, or by a college of Brahmins connected therewith, and supported by endowments or by the gifts exacted from the poorest worshipper. When an idol has become famous and the resort of pilgrims from all parts of the country, the offerings are large, and in former times were sufficient to excite the cupidity of the ruling powers.

Attempts have been made at various times by students of the Vedic writings to remove from the religion of Hindustan the charges of falsehood and immorality which attach to it. It is affirmed that Hinduism is essentially monotheistic; that gems of poetry and imagination stud the pages of the sages and rishis of ancient India; that the epic poems of the natives are far from upholding gross errors of dogma and religious practice; that the Hindu is gentle, patient, pure in social life, and exemplary in the discharge of the duties of his station; and that the public rites are free from all immodesty. If the Brahmins from their caste interests betray a selfish character, yet are they "philosophic, full of deep thought, poetry, and a sublime belief in immortality." Such persons may, perhaps, here and there be found.

But it is not my intention to enter on a historical review of the Brahminical faith or its possibilities. It is sufficient for my present purpose to take the acknowledgments of the most learned Orientalists, such as Professor H. Wilson. They say that the ancient books have long be laid aside as the rule of faith and duty. Whatever their contents, whatever the beauty of conception and imagery in which the early faith of India was expressed, the Vedas, which are said to teach lessons of purity and truth, have long been neglected. Students may occasionally with great labour unravel their occult philosophy, and spell out the figures of their picturesque mythology. The present religious belief of the people is altogether of modern growth, and entirely removed from ancient forms. The Puranas and the Tantras are the present recognised authorities for the religious belief and practices of modern Hinduism. These generally encourage the worship of the female principle. This is notoriously the case with the

Durga Mahatma, the book usually read at the annual Durga Pujah. The Brahma Vivartta, another popular authority, is principally occupied with the exploits of Krishna and his mistress Radha.

It is too obvious that under the names and forms by which the gods or devtas are known, the object of worship among the Hindus is not the one supreme and eternal God, the self-existent Creator of the Universe. The popular belief is based on the principle that God and His creation are one. Every existing thing is supposed to be a portion of the Divine essence, or an emanation from His being. This Divine essence is beyond our conception or realisation, and all separate existences are illusory. Thus a Sunyasi at Muttra affirmed to me that the world, with its wondrous and multiplied forms of beauty and power, is a mere freak of the Divine imagination, a dream of the Divine mind. Everything is *maya*, an illusion, and will be resumed by God. Right and wrong are the same, having no true moral distinction. In a multitude of instances the cultivation of mind necessary to receive such a belief of the Divine nature is certainly wanting. To the throng of the poor and ignorant, the idol, the actual image, is all in all. It is regarded with superstitious awe. Terror of its power if neglected predominates over every other feeling, and the worshipper bows in abject fear before the ungainly log he adores.

The moral effects of idolatry are not difficult to discover. Men do not worship images suggestive of lust and examples of wickedness, without striving to follow the path opened to them under the sanction of such a religion. It is the Durga Pujah. Go with me to that tank in which a floating raft bears sundry musicians and immodest women. A crowd lines the sides of the tank, and they are listening to songs which dare not be repeated by a pure lip. Stand at the gate of the rich man at whose cost the festivities are given, who feeds by the hundred the voracious Brahmins that flock to partake of his bounty, and to impart to him such an amount of merit that shall carry him safely through many successive births, till he is absorbed in the Divine All. His carriage drives up in open day, and

its occupants are courtesans. Would you be present, when the shades of night have set in over the neighbouring temple, to witness the dances before the idol, and the revelries which continue to the very dawn of day? You fly, horrified at such scenes of men and women maddened with the libations of intoxicating drinks which have first been offered to the idol. The rein is thrown on the neck of passion. Sin triumphs, and degraded humanity falls into an abyss of pollution from which the beasts that perish are free. The monstrous vices of the gods are repeated in the acts of their worshippers.

To the Hindu, as was the case with the Greek, the gods he worships have a real existence. They are not to the popular mind mere myths, or artless embodiments of the forces of nature. For the common man, each idol is the representation of an actual being, and the image is the abiding reality of his presence in the temple. Divine powers belong to the many-handed Kali, or to the dancing Krishna, and tales circulate through all classes of the miraculous gifts evinced by the inhabitants of some particular temple, which henceforth becomes a place of daily resort and pilgrimage. Here and there, when the mind has in some measure been enlightened, it falls back either upon pure Pantheism or sinks into Atheism. Some of the philosophical sects reject idol worship altogether, and in secret cherish opinions subversive of the popular faith. But all attempts to allegorise the legends of the Hindu faith have failed; indeed, no native has essayed the task. The vulgar and illiterate everywhere receive the stories of their gods as true, and receive the most monstrous fables with an unquestioning faith. Mr. Halhed, in his preface to the *Gentoo code of Laws*, says: "The vulgar and illiterate have always understood the mythology of their country in its literal sense. A Hindu esteems the astonishing miracles attributed to a Brumha or a Kishen, as facts of the most indubitable authority, and the relation of them as most strictly historical" (pp. xiii., xiv.).

In every point of view, then, the Hindu breaks the great commandments of the law of God. He worships other gods than the King eternal, immortal, and invisible. He bows before graven images, and

gives to the creature the homage due only to the Creator. Not only ungodliness, but unrighteousness and every evil work may flourish unchecked in the course of his daily life, and "vile affections" awaken no reproofs from a conscience seared as with a hot iron. He may observe certain conventional proprieties without which the society of which he forms a part could not possibly survive; but no standard of right or wrong guides his steps, and he sets aside the most elementary moral principles without check. God has none of his obedience or affections, nor man either, except so far as their display may subserve his own selfish interests.

In no essential respect does the idolatry of modern Hindustan differ from that whose condemnation is written in the pages of Holy Scripture. Baal and Ashtoreth have their counterparts in Krishna and Radha. The idols are formed of the same materials. The rites of worship consist now, as then, of burning incense, bloodless offerings of flowers and food. Slain beasts and sacrifices are laid before the god. The sanctuaries are erected on lofty eminences or amid shady groves, or are dark caverns dug in the rocky walls of the Vindhyan range, or the still more lofty buttresses of the Himalayas, into which, like Ezekiel (viii. 10) you may enter, and "behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about." Divination, oracular responses and omens, are still sought after by the worshippers, and the libidinous orgies of the gardens sacred to Astarte are reproduced beneath the dark shadows of the tamarind tope, or plantation sacred to Mahadeo.

Solemn, fearful, unexaggerated truth, are the statements of the Apostle Paul in which he describes the depth of moral and spiritual pollution from which his converts were rescued; and they are as applicable to the paganism of the present day. There is not a syllable of the Apostle Paul's criminatory accusation of the effects of the worship of the idols of the Parthenon and Capitol which is not as accurately true of the idolatrous rites of the gods of India of to-day. Such passages as the following have a terrible reality of

meaning which only a full knowledge of idol worship can give:—
“They became vain in their reasonings, and their senseless heart was darkened; professing themselves to be wise, they became fools.”
“Wherefore God gave them up in the lusts of their hearts unto uncleanness, unto vile affections, and to a reprobate mind, to do those things which are not fitting, being filled with all unrighteousness.” “Dead through trespasses and sins, being darkened in their understanding.” “Being past feeling they gave themselves up to lasciviousness, to work all uncleanness with greediness.” “Branded on their own conscience as with a hot iron.” “For the things which are done by them in secret, it is a shame even to speak of.” *

* Romans i. 21, 24, 28, 29. Ephesians ii. 1, 18, 19. 1 Timothy iv. 2. Ephesians v. 12.—Rev. Version.

VIII.

OUR INDIAN MISSION

ITS CONDITION AND PROSPECTS

A PAPER

PRESENTED TO THE COMMITTEE OCTOBER 13th, 1868

BY THE OFFICERS

OUR INDIAN MISSION.

IN the Report of the present year is found the following passage and accompanying resolutions of the Committee. It appears to your Officers that this quarterly meeting of the Committee is a fitting opportunity to present, in some detail the facts by which the sentiments so briefly expressed in this extract are justified. At the same time, it must clearly be understood that your Officers alone are responsible for the statements about to be made.

The Report speaks as follows :—

“The prospects before the Christian Church both in India and China are full of hope. But your Committee is straitened. Neither an adequate number of men for the vast fields to be evangelised, nor the means of their support, is forthcoming. Every year seems to add to the difficulty of meeting current expenditure, and this difficulty is increased by the largely growing cost of sustaining brethren in the field, with the manifold agencies their work requires. Offers of service have, of necessity, during the past year, been declined; and it appears that the financial condition of the Society will compel the Committee to a similar course during the present. It is necessary that the Society's income should be made to cover its expenditure. Delhi, Jessore, Barisal, the inviting field of Eastern Bengal, cry out for help. Africa calls aloud for more labourers, and Mr. Allen's place in Ceylon has not yet been filled. The low condition to which the Mission in China is reduced requires an immediate remedy. Mr. Laughton is left alone; the Committee have been deterred from any effort to give him even a single colleague by the state of the funds. Under these circumstances it has seemed to the Committee probable that brethren might be found who, like the first missionaries of the Society, would go out with the hope of obtaining in the

mission-field itself the resources denied them here. Such a course would, indeed, demand strong faith in God. It would require a purpose which no trial could shake, a heroism that would not be moved by hunger or thirst, nor by the manifold perils which, under similar circumstances, were the lot of the first missionaries of the Cross. It might demand self-denial of the severest sort ; the forsaking of father and mother, and brothers and sisters, and houses and lands, and all earthly prospects. The Committee would fain hope that this spirit has not departed from the churches. They would cordially welcome brethren animated by this spirit, and as far as the means at their disposal permit, would help them on their way. After long and prayerful deliberation, the Committee have recorded their views in the following resolutions. In form they specially relate to China, but they are equally applicable to every part of the heathen world :—

“ Resolved,—‘ That the Committee will be happy to receive proposals to labour in China, under the auspices of the Society (as has been done with respect to other parts of the mission-field), from brethren who are disposed to enter on the service of Christ, to find, mainly or altogether, their support in the resources which the country they seek to evangelise may furnish, the Committee rendering only such aid, from time to time, as it may be in their power to afford.’ ”

“ Resolved,—‘ That the Committee are prepared to receive any contributions specially given for the use of such brethren, by churches or private Christians, and to forward such funds to the brethren for whose aid they are designed.’ ”

“ It is the fervent prayer and hope of the Committee that many such men may be raised up by the Head of the Church, and sent forth into His vineyard. In no other way is it conceivable that the great countries of the East, with their vast population, can be reached by the churches of this country with the message of peace.” *

* Annual Report for 1868, p. 16.

I.

It is known to you that for some years past there has been no material addition to the number of our missionaries in the East, the Committee having had considerable difficulty even in supplying the losses sustained by death or retirement from the field. This standing still, or rather retrogression, is also concurrent with an increasing difficulty in obtaining funds for the support of their brethren, whose allowances, owing to the growing cost of living in all parts of the world, the Committee have been under the necessity of raising ; so that, notwithstanding a general and steady growth in the receipts from the churches during the last ten years, the Society has again and again been hampered in its course by debt, arising from an income seldom adequate to an expenditure having a tendency ever towards enlargement, partly from the expansion of the work, and partly from the increasing costliness of the agency employed.

It is desirable here to say that the facts about to be adduced apply only to our Eastern field ; because of the diminished importance of the work in the West ; because, year by year, the attention of the Church of Christ is being fixed on the great idolatrous peoples of Asia ; and because the other missions of the Society are either small in extent, or have special features which remove them from present consideration. Moreover, nearly two-thirds of the Society's foreign expenditure is upon its Eastern Mission alone.

An investigation of the Society's accounts shows that the annual average cost to the Society of a European missionary in India, at the present moment, is, for an unmarried missionary, £241 ; for a married missionary, £385 9s. In the latter case, the cost ranges from £288 to £450. These sums include the missionary's salary, allowances for children, house-rent, and life assurance ; that is, the purely personal expenditure, apart from the pecuniary demands of his work, such as native agency, travelling expenses, repair of houses, and the various expenses contingent on the missionary's career. Large as these allowances appear to be when compared with the salaries of the Home ministry, they are still somewhat below those of the chief

missionary societies, and very much less than those which the servants of the Government, whether civil or military, receive.

Your Officers wish they could say that, in this respect, the maximum point of expense has been reached. This is not the case. There is every reason to expect that, as the years roll on, additions to the above sums will be necessary. Only within the last few weeks have the Committee received, from our esteemed brother, the Rev. J. Wenger, an estimate of the amount which, in his judgment, will henceforth be requisite for the support of a missionary and his family in India. This estimate has been prepared by Mr. Wenger with great care, every item being thoughtfully considered and set down. He states that for the due discharge of his duties, the preservation of his health, and to ensure a moderate degree of domestic comfort, a European missionary, with his family, will require an income of £480 a year; that is, a present advance of nearly 25 per cent., and the prospect of indefinite increase in the future.

The labours of a missionary in India would, however, be very circumscribed, unless he were allowed an outlay for travelling, for native preachers, for schoolmasters, and for the various incidental expenses of his station. Taking an average of THIRTEEN brethren whose assistants, with the work of his station, including schools, schoolmasters, and the like, are maintained by the Society, each one requires a further sum of £135 per annum; so that the Society cannot sustain a married missionary and his family in India, with the assistance in preachers and schoolmasters, and in other ways that he will need, at a less cost than £520 per annum.

So far the Society's expenditure may be considered essential and inevitable. But there are many contingencies which must be provided for from year to year, such as sickness; changes of climate for restoration of health; repairs of houses; the purchase, building, and repairs of boats, school-houses and chapels; a provision for widows and orphans; removals from one station to another; the purchase of additional premises; differences in rates of exchange; outfits and passages of new or returning missionaries. These charges, with some

others, form in the aggregate a large sum, and swell the entire cost of the Indian Mission to an average, during the last five years, of £14,353 per annum. Or, to put the case in another form: the Society, in order to maintain in India its present staff of missionaries, with all the agencies they require, and to meet the contingencies incident to their work, expends a sum of £14,353 annually.

To complete the total of the cost of the Indian Mission, we must further add the expenditure on Translations, on the Theological Classes, and on the College at Serampore, amounting on an average to £2,464 per annum.

It thus appears that in order to sustain the thirty-one European brethren who are labouring in India, with their native helpers, and the various and manifold agencies which are deemed necessary for the complete carrying on of the work, taking an average of five years, the sum of £16,813 is required; of this amount £14,118 must be raised in this country, the Mission Press in Calcutta furnishing the remainder, on an average some £2,700 per annum.

But even this amount, large as it is, does not give the entire cost of the mission, as considerable sums, which may be estimated at £1,000 per annum, are contributed by Europeans in India; these are not included in the Society's accounts. The sums contributed by the native converts are so small as to be practically of no importance in dealing with the question before us.

It thus appears that our Indian Mission is worked at a cost of something like £18,000 a year. But even this large sum would not cover the entire cost if there should be added, as in all fairness there should be, a proportionate share of the Home expenditure—an expenditure rendered necessary in order to raise the funds for its support.

II.

Towards this sum India, as represented by the converts, contributes very little. In this respect the India Mission contrasts most unfavourably with other parts of the missionary field. Our

Jamaica Mission, during the last five years of its dependence on the funds of the Society, cost only £7,033 per annum. For this sum thirty-two missionaries were sustained, at an average cost to the Society of £219 a man; while the Indian Mission, with its thirty-one missionaries, costs, including the contributions of Europeans in India, £17,818, or £574 a man. These amounts embrace the entire cost of the mission to the Society—that is, personal, station, and all contingent expenses. Not that the sum of £7,033 covered the expenditure of our Jamaica brethren. It was far from sufficient to enable them to build the noble chapels, the numerous mission-houses, and the many school-rooms which crown the mountains of Jamaica and adorn its vales, as well as to furnish the churches with all the necessary appliances for their instruction and improvement. It was the cheerful self-sacrificing liberality of the converts which provided the requisite means. It was the generosity of the emancipated peasantry which led to the rapid increase of the missionary staff of the island, so disproportionate to the slow increase in India, when regard is had to the vast necessities of the East as compared with those of the West.

Illustrations of the same fact are to be found in the missionary experience of other bodies. The Karen Mission of our American brethren, embracing more than a hundred thousand nominal Christians and twenty thousand church members, furnishes quite two-thirds of its cost. And it is understood that, with the exception of the salaries of the European missionaries, the local operations of the South Sea Missions are entirely supported by the contributions of the people.

It is the absence of this interesting and valuable feature from our Indian Mission which renders the position of the Society so embarrassing, and its future course so perplexing. Contrary to just expectation, we derive no material pecuniary assistance from the converts, either in keeping the ground we have gained or in extending the Gospel to the regions beyond. It is no consolation to know that the experience of other missionary bodies is the same, and that, with

few exceptions, all Christian missions in India have failed to elicit a liberal spirit in the converts they have gathered. This year's Report gives in some detail the efforts that the Committee have put forth to awaken a better state of feeling in the native churches, and to quicken in the hearts of the converts a sense of the duty they owe to Christ and His Church.

We do not propose to trouble the Committee with any disquisition on the causes of this painful state of things. It will suffice to quote the following sentences from the Report, the statements of which are founded on the replies received by the Committee to their appeal:—

“The difficulties in the way of church organisation and of independent action appear to the missionaries, for the present, insuperable. Some of the difficulties arise from prejudice; in one or two instances the converts thinking that their own brethren are not able to administer the ordinances of Christ in a valid manner. Some of the churches consist of extremely poor people, few in numbers, and dependent on the generous aid of others. In some cases the native preachers exhibit a painful degree of reluctance to become dependent on the gifts of their own countrymen, while the converts betray an equal unwillingness to assume the responsibilities which a native independent pastorate would involve.”

III.

Looking, then, on the one hand, at the great and growing costliness of our Eastern Mission, and on the other at the failure to obtain any pecuniary or material assistance in the work of evangelisation from the native Christian community, questions of the most serious and of the gravest character seem to call for immediate attention, and for the most thoughtful and prayerful consideration.

1. Can the Home churches be expected to continue to sustain the present rate of expenditure with the prospect of its indefinite increase?

2. Supposing that it is possible, by additional contributions, to meet the growing expenditure, ought the Home churches to expend

so large a portion of their resources on the mere maintenance of the ground they now occupy ?

3. Considering the nature of the work in progress, and the results of the operations that have been carried on, ought the Society to increase its present agency, or to remunerate the agents on a higher scale ?

These questions have been pondered by your Officers with deep anxiety. Without entering further into the reasons for their opinion, it is due to the Committee to state that they are compelled to answer them in the negative. The facts adduced seem sufficient to show the basis on which that opinion rests, and they afford to others an equal opportunity to form a just conclusion. But even if the above questions should at the present time be answered in the affirmative, your Officers are of opinion that, sooner or later, the conclusion they announce must inevitably be reached. So vast is the work to be done in Hindustan and in other regions to which the Church of Christ has access in the East, that no reasonably probable increase in the staff of missionaries, or in the income of missionary societies, would enable the Christian Church of all denominations to overtake, on their present scale of procedure, the necessities of those heathen lands. We see no hope of the evangelisation of India or China, and of the great central regions of Asia and Africa, within any calculable period, by an agency of the kind now at work, or by the methods of labour now pursued. Hence a further question arises of the utmost moment and interest.

4. Can present modes of operation be improved, or can an agency be discovered more effective than the present one, and, relatively to the work accomplished, less costly to the churches at home ?

IV.

In attempting an answer to this question, it will be necessary to direct attention to one particular phase of our missionary work, in its relation to the population of India, and indeed to that of some other

Eastern lands. Far be it from us to disparage the labours of our brethren, on whom the work in the past has devolved, nor are we in the least unmindful of the great results which have flowed from their patient toil. We most gladly acknowledge, and that with profound gratitude to God, the advance which India and some other parts of the East have made towards the reception of Christianity. The defects which we are about to point out relate to a special though most important department of missionary labour, and seem to us involved in the system adopted by our own and all other societies. They are not the faults of individuals, but come of the necessary conditions under which they labour. The system has grown up in its present form by slow degrees, through the influence of inevitable causes. It may nevertheless require some modification to suit an altered state of things. Nay, changes may be requisite as the consequence of the very success that has followed the original plans of our fathers.

Under ordinary circumstances, then, a modern missionary goes to India married, or if unmarried he speedily becomes so. Married life involves a settled home, with all the anxieties of domestic life, which are considerably increased by the ardours of a tropical clime, and the discomforts of a residence in a heathen land. The moral welfare of his family almost compels the missionary to choose an abode more or less removed from the contaminating scenes and associations of heathenism. To reach the places of his daily ministrations, means of locomotion are requisite, and especially so if he would extend the sphere of his toil, so as to embrace more distant spots. His residence is further limited to localities within easy reach of medical aid, while it is desirable that his family should enjoy some access to the society of their own people. Accordingly, in almost all cases in India, the houses of missionaries will be found removed, more or less distant, from the population it is desired to imbue with a knowledge of the Gospel of Christ.

Fixity of abode is further ensured by the schools, orphanages, English congregations, and other useful institutions which naturally

spring up under the hand of an active missionary; and perhaps, from the want of suitable native agents, the care of the native converts with all their troubles comes upon the missionary, too, while the native agents themselves require his incessant attention and watchfulness. Thus it happens that his annual tours, his visits to fairs and markets, where the population gathers in vast crowds, are more or less hurried and transitory, or his preaching is circumscribed by the necessities of his station within a comparatively small circle. Local and pastoral duties swallow up most of his time, and exhaust his energies.

It must further be remembered that the missionary is a foreigner. He is alien to the people in race, in religion, and in social habits. He belongs for the most part to a nation which stands in the relation of conquerors to the conquered, and whose rule is destructive, or at the best unconformed, to the long-cherished institutions and customs of the people in whose land he is a sojourner.

Hence the Indian missionary lives a life much apart from the people. His home, his family, his local ties, his nationality, all tend to keep him separate. He forms no intimacies, scarcely any friendships, among them. His intercourse is altogether external. He is indeed ever ready to show kindness to a native—will be his advocate in times of oppression or distress, will make great sacrifices to do him a favour, and will perform whatever he regards as his duty with earnestness and promptitude. But he cannot mix on equal terms with the people. There is in fact no common life with any of the various classes of the society in the midst of which he dwells.

When abroad on a tour, the missionary's arrangements are usually, and perhaps necessarily, such as to maintain the separation which characterises his life at home. For the purposes of his itineracy, he is provided with a boat or tent, and the means of independent motion. He preaches in the bazaar, on the road-side, on the river's marge. His auditors are chiefly the poor, the idle, the curious, the ignorant. Seldom do men of station, or persons of the middle or higher classes, condescend to stand with the crowd to hear the message of Eternal

Love ; and as the missionary rarely becomes their guest, they have seldom an opportunity of hearing the Gospel of salvation.

The missionary thus touches the life of the people only at its outskirts. Can it be wondered at if preaching so conducted fail of effect, or that it should produce only momentary interest or curiosity ? Who can understand the message ? The one or two discourses of the bazaar cannot give much knowledge of the Gospel. The books that the missionary leaves, even the Word of God itself, need a living interpreter among a people so steeped in ignorance, superstition, idolatry, and wickedness as the Hindn people are. Not that such labour is wholly lost. It diffuses, however slowly and imperfectly, some knowledge of the Gospel. And it may perchance be that some missionary will afterwards come and water the seed so uncertainly scattered, and which, through the mercy of God, may not have been carried away by the fowls of heaven.

V.

It may be interesting to adduce, in confirmation of this view of itineracy as at present generally carried on, the following passage from the recently published Report of Dr. Norman Macleod :—" Out-door preaching," he says, " in India, as it often is at home, is almost universally addressed to passing and ever-changing crowds, not one of whom possibly ever heard such an address before or will hear even this one calmly to the end, or ever hear another. In no case, moreover, will the educated and influential classes listen to such preaching." And as to the results, he adds : " The most earnest men have failed to make any decided impression on the masses, any more than the rain or light of heaven do on the solid works of a fortress. One of the noblest and most devoted of men, Mr. Bowen of Bombay, whom I heard thus preach, and who has done so for a quarter of a century, informed me, in his own humble, truthful way—and his case is not singular, except for its patience and earnestness—that, as far as he knew, he had never made a single convert." Our own Mr. Wenger says : " In the great majority of cases the preacher only attracts

casual passers-by, who come to listen from curiosity, and who perhaps never return."

It is, however, due to many of our brethren to say that their experience does not altogether coincide with the view here expressed. If bazaar preaching has not brought about conversions on the spot, if the scattering of the seed up and down the highways of Hindu life has not been so productive of a harvest as could be wished, it has often led many hearers to further inquiry, which has ripened into genuine repentance, and into faith in the Lord Jesus Christ.

VI.

It is scarcely necessary to say how entirely this sketch of modern missionary life appears to stand in contrast with that presented by the life of the Apostle Paul. He went forth "as poor, yet making many rich; as having nothing, yet possessing all things." He did not rely on the Church which sent him. It was not because his Master was unmindful of his wants. His wants were to be supplied by the people to whom he preached. His resources were to be found in the countries he evangelized. The labourer is worthy of his hire. But when this failed him, or in his judgment it was needful for the honour of his Lord, or for the benefit of the churches, that he should not take gifts from his converts, he was content, he was happy, to labour with his own hands, or to receive help for his necessities from the converts of allied churches. He was to find money in the purses of the people who received him—a home in the houses of those who would lodge him. It is of no moment to the point we have in view, to determine whether the Lord's directions, which in all this he followed, are binding in all or in what respects on the modern Church. Nor is it necessary to inquire how closely the modern missionary is bound to follow the Apostle's example. It is sufficient for our purpose to trace the effect of his procedure. In thus acting, the Apostle was brought into the closest possible contact with the people he sought to save. He lived with them. Teaching from house to house he held daily in-

timate converse with them. He became a part of their home-life, and, by accepting kindnesses at their hands, he obtained a ready access to their hearts. The people had before them in their homes, in the daily passages of their lives, a living example of a redeemed man—an example of the converting grace of God—an example of self-sacrifice and disinterested toil. They could better understand from this practical exemplification of a Christian life what a true Christian is. Christianity was embodied before them in its social as well as individual forms. They could read this living commentary on Christian teaching, and were made to feel what true piety is in all its tender sympathies, its devout aspirations, its fear of God, and its love to men.

Now, this personal influence, from the circumstances of the case, is to a great extent wanting in missionary life in India, and to its absence may be traced, in our opinion, much of the inefficiency which, judged by present results, and the testimony of intelligent men, is so painfully common in Indian Missions.

It can scarcely be said that the Hindu mind is not open to such an influence. The characteristic feature of the Hindu, says Dr. Macleod, is "his remarkable receptivity to the influences of personal character. Over no other people, I am persuaded, could a man with the power of a hearty Christian enthusiasm exercise more influence, nor among any other would he gain more personal attachments." Yet by the system pursued, this powerful lever to move the heart, to win the affections, to awaken the sympathies of the Hindu people, is to a great extent unused. The first, the greatest of the changes we need, is to bring our missionaries into closer and deeper sympathetic relation with the natives of the country among whom they seek to plant the kingdom of Christ.

To accomplish this in India may unquestionably be difficult. The missionary will be compelled to divest himself of whatever, in his habits or tastes, blocks his way. It may be that for a time he must become a wanderer, that he should surrender the peace and comfort of home, the joy of domestic affections, the prospect of a quiet though

busy life amid friends and brethren. He may have to repeat the language of the great missionary Paul, "Unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling-place." Yet in so doing and suffering, will he approve himself a minister of God if, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," he gathers the lost sheep into the Redeemer's fold.

VII.

It is perhaps necessary here to advert to an objection which, with regard to India, will be sure to rise in the thoughts and to the lips of every missionary. Caste, it will be said, presents an insuperable barrier to such a mode of missionary labour. No doubt the influence of caste is enormous, in splitting up into sections, and in separating the various classes of India's population. Yet it may be said in reply, that no continuous resolute attempt has been made to test thoroughly the effect on Indian society of such self-sacrificing zeal. And further, caste does not prevent the performance of every service, and the supply of every want, which the European population requires by the natives of India. Nor, lastly, does caste hinder the exercise of hospitality by the well-to-do classes of Hindus towards those who need it, or who may be deemed by them worthy of it. It is just as easy for them, without breaking caste, to supply the necessities of the needy, of any or every, or no caste, in their own dwellings, as it is to serve Europeans in theirs. In addition, it should be remembered that the increasing resort of Europeans to India is greatly modifying the influence of caste, even among those who are its most rigid observers. The laws of caste are constantly evaded by orthodox Hindus, and many travellers in India can speak of the hospitality they have enjoyed, in the houses of most devout worshippers of the gods. But giving every weight to this objection, no effort should be spared to enter into the closest intercourse which the customs of the people will

allow. The separate, distinct life, far removed from all their habits, tastes, feelings, and sympathies, which missionaries for the most part now live, is certainly one cause, and a very influential one, of the slow progress made in the evangelization of Hindustan.

VIII.

We now turn to the condition and character of our native agency in India.

It has already been seen that, in the opinion of the missionaries, neither independent action nor a spirit of liberality on the part of the Native Church, is at present to be hoped for, and that consequently there is little prospect of their supporting either their own pastors, or of their aiding the Society in the maintenance of those who are engaged in the work of direct evangelization. The character of the native brethren is various. Some have come from the lowest ranks of society, and have little knowledge or education. Others have passed through some degree of training by the missionaries, or in the class conducted by Mr. Pearce. A few have come from the colleges, or higher schools of learning, both missionary and Governmental, and possess a considerable ability as preachers and teachers. With two or three exceptions, the entire body of native assistants, about 130 in number, draws its maintenance from the Society's funds, or from funds collected from Europeans in India. The amount of their salaries varies much; but there has been going on of late, as in the case of Europeans, an increase in the cost of their support. Houses have to be provided them and kept in repair; boats and travelling expenses must also be found. They are not generally so effective as can be desired as helpers to the missionary—there is a want of spontaneous, vigorous exertion among them in the cause of the Redeemer. Under the missionary's eye they will work most carefully and with zeal; but this withdrawn, they become languid, if not neglectful of their duty. Native agents may be found or provided in considerable numbers, fairly qualified for the work of evangelization, if we will only pay for them. They will

cheerfully accept a special education at our hands to fit them for this task ; but we must also provide for their employment and support when their education is completed.

With regard to the general body of native Christians, it is doubtful, if the means of support were withdrawn, whether they would continue together as Christian churches. The instances are few of a warm, active, self-sacrificing zeal in the cause of the Redeemer. The idea seems to be deeply rooted in their minds, that it is the duty of English Christians both to propagate and sustain the Gospel. Not having been accustomed either to give anything for the spread of the Gospel, or to exercise their gifts gratuitously, or at the cost of their own people, they exhibit the strongest reluctance to be left to their own resources, or to contribute, in purse or person, to the promotion of Divine truth.

It would seem a feasible plan, in order to prepare the native churches for independence, to withdraw year by year, in the case of the pastors, a portion of their present allowances, the churches each year increasing their gifts until the entire burden of their pastors' support has been transferred to them. But this plan finds but small or very feeble response among them. To cast them off without much delay is deemed by our brethren as likely to have the most disastrous consequences. They would either, it is said, disband, or very probably they would unite themselves to missionary churches in which the principle of self-support is not yet brought into action. If it be remembered that Mohammedans and Hindus can liberally support their religious teachers, and the worship of their mosques and temples—that they often show no inconsiderable zeal in the defence and propagation of their false faiths, it seems unaccountable that when converted they so rarely exhibit a similar spirit in favour of the Gospel. May not this reluctance be traced to the practice adopted at a very early period of Indian Missions, of giving employment to the native Christians, thrown as they were on the charity of their Christian teachers through persecution, the loss of all things, and the social exclusion they had to endure ? These motives have continued to

prevail, with lessening force indeed, even to our own day. Or, perhaps, the converts have too rarely had before them illustrations of the sacrifices they must make, or examples of self-denial, of readiness to labour for Christ amid hunger and thirst, and amid perils of every kind. The reluctance we speak of is not confined to the poor among our Christian people. The cases are many in which native Christians have attained positions of comfort, even of wealth, under the changed circumstances of the times, and yet very few of them have displayed any ardour or zeal to benefit their countrymen. Not a few men, trained by missionary bodies, have forsaken the work of the ministry for the higher pay which secular life offers to them, and in their changed position have seemed to lose all interest in Christian work, even when their Christian profession is maintained. While we see so much in the progress of events in India to give us the greatest encouragement, we cannot but lament the slowness of the Indian Church, to assume its place in the great enterprise to which Divine Providence has called it. It may be that the impulse must come from a revived spirit of self-consecration in the churches at home, from the display of a heroism that shall cheerfully face every obstacle that obstructs the way to the hearts and homes of the people, and by deeds of self-sacrifice call out the admiration of the native churches, and excite them to an imitation of it. If it be true, as it is agreed upon all hands, that the hope of India's conversion lies in the raising up of a devoted native ministry, then whatever may be the cost of its creation, it should be done. But the results hitherto attained have not come up to the expectations we have so warmly cherished and so earnestly desired to see accomplished.

IX.

While your Officers thus strongly call attention to these two great defects in our working, which appear to call for immediate remedy, it were to leave on your minds a most erroneous impression if you should think that the labours of the earnest and eminent men who in

the past have gone out from the churches, or of the brethren who are now in the field, have not been productive of the greatest good. Let us not forget the translations of God's Word that have been effected, the wide distribution of the sacred page, the literature that has been formed, the vast influence of education, the changes that have been wrought in native habits of thought, the cruel customs that have been ameliorated or destroyed, the generally diffused expectation of an impending change in the religion of the country, the shock that has been given to native prejudices, the dread that has fallen upon the minds of priests, and Brahmins, and Moulvies, that the reign of superstition and falsehood is coming to an end, the number of genuine converts who have lived lives of holiness and have died in the faith of the Gospel. Think as we may of the deficiencies which characterise our endeavours, we cannot, we ought not, to shut our eyes to the great fact that Indian society is heaving in every direction from the active influence of the leaven which missionaries have placed in the once inert mass. It is thus a learned and highly cultivated Hindu—not indeed, though almost, a Christian—Babu Keshub Chunder Sen, speaks in his celebrated lecture on Jesus Christ : “Every department of native society is undergoing change, radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones, aspirations and energies are turned into new channels ; there are changes even in our mode of living. The spirit of Western enlightenment and civilisation is at work at the core of Hindu society, and is, somewhere imperceptibly, somewhere secretly, transforming, remodelling, and revolutionising its entire organism. Its powerful influence has shaken the enormous fabric of Hinduism to its very foundation, and convulsed the very heart of the nation ; and every sphere of native thought and occupation, intellectual, social, political, commercial, and religious, is in a state of violent fermentation.”

Here, then, is sufficient testimony that our labours have not been in vain. At the same time, the results attained afford the most

powerful encouragement to improve such of our methods as are susceptible of improvement, and to renew with courage and zeal our assaults on those great systems of blasphemy and reproach which for ages have held sway over the Asiatic mind.

X.

In conclusion, it may be expected of your Officers that they should indicate the direction in which, in their judgment, salutary changes may be made in our present arrangements.

1. It is obvious that certain departments of missionary labour, in their very nature, have a fixity 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 of 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.

2. That portion of our missionary agencies more immediately engaged in evangelising work, should be enjoined to enter as far as possible into the closest relations of intercourse, sympathy, and personal contact with the people they seek to instruct. No opportunity should be neglected by the missionaries of identifying themselves with their daily life, of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose it may be desirable that the Committee should 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 place the missionary in a position the most favourable to exert a direct, immediate, personal, and spiritual influence over the masses by which he is surrounded.

3. It is further desirable that we should possess an agency of a more mobile character than we have at present, divested of all those ties which a family life and a settled habitation involve. Much care will have to be exercised in the selection and training of such a class of men. They must be men capable of enduring hardness, of encountering fatigue and privation; who will not count their lives dear to them so that they can win souls to Christ; men who must be prepared to find their resources in the country to which they go, and to receive their wages from those to whom they carry the message of eternal life. Not that the Society will bear no part of the burden. It will be our duty and privilege to meet the expense of preparation and equipment, to afford help in exigencies, and to provide a retreat for the labourers when sickness, or age, or the necessity of rest shall require it. It may be expedient that such labourers should go forth two and two, and in selecting their fields of labour the greatest care and prayerfulness should be employed to send them where the providence of God most evidently leads the way.

4. With regard to our native brethren the distinction should at once be drawn between those of them who are pastors of churches and those who are engaged as companions of the missionaries in their itinerant evangelistic toil. The native pastors should, as soon as possible, be made dependent on the churches they serve, and assume all the duties of the office they are called to fill. Whatever occasional aid the Society may render to the converts should for the future be rendered to the churches themselves. Aid, however, should, under ordinary circumstances, be sparingly given, and in such a way as not to check the outflow of their own willing and spontaneous liberality. The native evangelists should be placed on the same basis as itinerant missionaries, and follow the fortunes of their European brethren, whose companions and fellow-labourers they are.

The details which the carrying out of these suggestions will involve will best be laid down by the Committee after a full investigation of the present position and circumstances of the various stations, and a careful review of the necessities of the entire field in which our brethren are labouring. Your officers are convinced that only by some such methods can the funds entrusted to the care of the Committee be made to sustain the largest possible agency, while, on the other hand, by the employment of such an agency, the vast regions of the Eastern world, or of African barbarism, may be extensively and economically reached.

We have thus ventured, brethren, in all plainness of speech to lay these statements before you. The facts and thoughts to which we have given expression have for some time past weighed heavily on our minds. Let us be grateful for past successes in the Lord's work ; but at the same time let us give due regard to changing circumstances, to the teachings of experience, and to the exigencies of the times, and be ready to enter on new courses if it seem well, after prayerful thought, to do so. Our fathers sought wisdom from above, and found it. They were led by the Divine hand into ways of holy endeavour and usefulness. Their God is our God for ever and ever, and will also be our Guide even unto death.

*Baptist Mission House,
2, John Street, Bedford Row.*

EXTRACTS FROM MINUTE OF COMMITTEE,
JANUARY 13TH, 1869.

A.

THE discussion on the paper on our Indian Mission was resumed, and the suggestions made having been considered at length, it was

Resolved—I. "That the thanks of the Committee be presented to the Officers for their paper on the Indian Mission, and that it be entered on the Minutes."

Resolved—II. "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 of schoolmasters, those, as is the case with our Jamaica theological and training institutions, should derive at least a portion of their funds from the community whose best interests they subserve."

Resolved—III. "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—IV. "That suggestion No. 3 in the paper be further considered at the Quarterly Meeting."

Resolved—V. "That with regard to our native brethren 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 tour. The native pastors should as soon as possible be made independent of this Society, and assume all the duties of the office they are called to fill. The native evangelists should be regarded as itinerant missionaries."

MINUTE, JULY 14TH, 1869.

B.

The adjourned discussion on the paper on Indian Missions was resumed, and after prolonged consideration :

Resolved—I. "That it is further desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed wherever the Committee deem it expedient, and whenever suitable persons offer themselves free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipments to provide for all needful requirements and such exigencies as may arise."

II. "That, in the judgment of this Committee, it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and remain so for two years—at least, until their suitability for the climate and the work has been fairly proved, and that this be the rule of the Society ; exceptional cases to be dealt with as they arise."

EXTRACTS FROM MINUTES OF QUARTERLY MEETING
HELD IN LEICESTER, OCTOBER 5TH, 1869.

A letter was read from the Treasurer, expressing his regret that he was not equal to the exertion of being present, and suggesting that the Secretaries should be given an opportunity, at the commencement of the proceedings, to explain the grounds of the action of the Committee with respect to their recent resolutions.

It was Resolved :—“That the Committee deeply regret the necessity which deprives them of the pleasure of their Treasurer’s presence, and they desire to express their cordial thanks for the letter which he has addressed to them, and direct that it be recorded in the minutes” :—

“TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

“MY DEAR BRETHERN,—It is a source of great regret to me that I am not equal to the exertion involved in being present at, and presiding over, your quarterly meeting. I feel my absence the more because of your request that the officers of the Society should attend at Leicester, and give any explanations that may be desired in respect of the resolutions to which your attention will doubtless be especially directed. Be assured that you will have my warmest sympathy in your important deliberations, and my prayer is, that ‘great grace may be upon you all.’

“I would venture to suggest that, with a view of preventing, or correcting, any possible misapprehension on the subject, and for the information of brethren who have not had the opportunity of considering with us, from time to time, the points which have occupied so much of our prayerful attention, the Secretaries should state, at the commencement of your proceedings, the grounds of our action in the matter referred to, and the circumstances which, if not at the present moment, would inevitably before long have forced themselves on our notice, and that of our constituents.

“The paper upon which the resolutions were mainly, but not

altogether, founded, supplied facts bearing very seriously upon the future financial position of the Society; while its recommendations indicated a policy by which, in the judgment of your officers, the anticipated difficulties might to a great extent be met, and the more efficient working of the Mission at the same time be promoted.

“The policy thus suggested was not regarded by us as substitutory, in its practical development, but auxiliary to existing methods. We did not contemplate supplanting these, but adding to them, save where the circumstances of any given district might be found to render a change of system desirable. The resolutions, generally embodying our views, leave the Society at perfect liberty to walk in the old paths where it appears expedient to continue in them, or to avail itself of the proposed new form of agency when brethren *so* offer themselves, in willing devotion to the service of our Lord and Master.

“Suffer me to add that if, in the paper to which I have alluded, anything was stated, or seemed to be applied, which has wounded the feelings of our dear brethren in the field or of those who, returned from the sphere of honourable and devoted service, are still with them, heart and soul, in their toils and trials, none would deplore it more sincerely than my colleagues and myself. If unintentionally pain has been inflicted, may ‘the power of the Lord be present to heal’; and on your meeting (as on all the meetings of the week) ‘sanctified by the Word of God and prayer,’ may such a gracious influence rest, and in it may such a brotherly love and holy zeal be evoked, that ‘the joy of Jerusalem may be heard’ both at home and ‘afar off.’

“Believe me,

“My dear Brethren,

“Yours affectionately, in Christ Jesus,

“JOSEPH TRITTON.

“GREAT LEIGHS, NEAR CHELMSFORD,

“*Sept. 30th, 1869.*”

A letter was read from the Rev. J. T. Collier, enclosing a memorial to the Committee, signed by ninety gentlemen, requesting the Committee to reconsider that portion of their recent resolutions which relates to the marriage of missionaries going out on missionary service. Also a resolution from the southern district of the Southern Association, requesting the Committee to give their earnest consideration to the foregoing memorial. Also resolutions passed at two meetings of the Committee of the Birmingham Auxiliary, expressing confidence in the action of the Committee, and deprecating any hasty change in their resolutions.

The Secretary, Dr. Underhill, then made a statement as to the origin of the paper read at Bristol last year, and on the course taken by the Committee with respect to it.

After a prolonged discussion, it was resolved :

I. "That the memorialists be respectfully informed that the Committee have considered their memorial, and declare—That the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they are preparing for, or are doing a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries does not, and cannot disqualify such brethren for work in other departments as missionaries of this Society."

It was further resolved :

II. "That the resolutions adopted by this Committee originated in no want of confidence in our missionary brethren ; and were not designed to reflect, in the slightest degree, on their character and work. The devoted self-denying labours of many of them have often commanded our warm admiration, and led us to magnify the grace of God in them. Towards them all, we desire ever to cherish the hearty sympathy to which we deem them well entitled, in the difficult and trying positions in which they are placed."

This large meeting further sends to each missionary, with all love and confidence, a copy of the Treasurer's letter received this morning.

They also earnestly call upon the Churches of Christ to remember these brethren in prayer, and to entreat the Lord of the harvest to raise up still more labourers. And while we would strive with greater energy to carry on the work, and to increase the staff of missionaries, we would impress upon the Churches the truth which the founders of our Mission ever put in the fore-front of their plans, that it is "not by might, nor by power, but by my Spirit, saith the Lord"; they would therefore urge upon God's people throughout the land the necessity of special and earnest prayer, that God would smile upon their labours, and crown them with success.

IX.

REPORT OF THE SPECIAL COMMITTEE
ON OUR INDIAN MISSION

PRESENTED TO THE COMMITTEE

AND ADOPTED

FEBRUARY 21ST 1872

REPORT OF THE SPECIAL COMMITTEE ON OUR INDIAN MISSION.

THE Special Committee appointed on the 7th December, 1869, to inquire into the working of the Society's Indian Mission, held its first sitting on the 13th January, 1870. It was then agreed to address a circular to all the missionary brethren in India, explaining the objects which the Committee had in view in the appointment of the Special Committee, and requesting their cordial co-operation.

At subsequent sittings of the Special Committee a series of questions was prepared, embracing in their scope the entire work of the missionaries, including the institutions at Serampore and Alipore, which were forwarded to the brethren in the month of June.

Your Special Committee did not re-assemble until the month of October. At this meeting they were privileged to receive from Scott Moncrieff, Esq., of Calcutta, and Herschell Dear, Esq., of Monghyr, some important information and expressions of opinion on many points of great interest. They are much indebted to these gentlemen for their full answers to the questions which were proposed to them, which tended both to clear away some misapprehensions as to the present state and efficiency of the Society's Mission, and to guide them in their conclusions on the various matters to be presently spoken of.

At their next meeting, on the 20th October, the Special Committee commenced the examination of the replies which had come to hand. It was then found to be impossible for them to do justice to the voluminous answers received from their missionary brethren by simply having them read. It was, therefore, deemed necessary to

print the entire series of questions and replies, which they now place before the Committee, and on which, mainly, their conclusions are founded.

At the meetings held on the 14th and 15th December, and also on the 12th and 13th January, 1871, the Special Committee invited and were favoured with the presence of such of the brethren of the Indian Mission as were in England—viz., the Revs. Jas. Smith, J. H. Anderson, and W. A. Hobbs. At the first of these meetings they also enjoyed the assistance of the Rev. I. Stubbins, of the General Baptist Mission in Orissa. They expressed at the time, and now record their warmest thanks to those brethren for communicating the results of their varied experience in mission work.

It will be seen from pp. 3—7 of the Report and Documents that the inquiries of the Special Committee were pursued under the following heads :—

1. District.
2. The Missionary's Work.
3. Native Preachers.
4. Other Missionary Agencies :—(1) Zenanas ; (2) Schools ;
(3) Colporteurs ; (4) Bible-women.
5. Property.
6. General Questions.

Before stating the conclusions to which they have come as to the methods of mission work to be pursued in the future, the Special Committee would express the satisfaction they have felt in learning from the replies which have reached them, and in conference with the brethren above referred to, that so large a part of the time of the missionaries has hitherto been devoted to itineracy in their several districts, as it is the conviction of the Special Committee that it is indispensable to the diffusion of the Gospel in India that missionaries should give themselves constantly and systematically to itinerant labours.

After very careful inquiry and prolonged deliberation, the Special Committee submit the following conclusions.

I.—THE MISSIONARY'S WORK.

1. Inasmuch as the one great object of the Society is the promulgation of the Gospel, the primary duty of the missionary is to preach the Word, and for that purpose to itinerate as much and as widely as possible.

2. While the missionary, if married, must have a home or a permanent residence for his family, he should take care not to fetter himself by any engagements which would prevent his itineracy whenever the season permits. Should circumstances seem to require any deviation from this rule, the case should be submitted for the decision of the Committee.

3. It is desirable that the itineracies of each year should not be confined to localities already visited. The missionary should therefore endeavour to preach in towns and villages, and other places where the Gospel has not been at all, or but rarely, proclaimed. Neither is it desirable that his visit should be a hurried one; but time should be given to ensure a good acquaintance with the Gospel on the part of the inhabitants, and, where signs of good appear, to gather together any Christian disciples that may acknowledge the truth.

4. It is further desirable, that centres of operation should not continue to be permanently held, as a mere matter of course, simply because they have been occupied for a number of years; but, in the case of the labours of the missionary having been blessed to the gathering of converts, he should set the Church, or Churches, in order, with a view to their self-government and to their self-reliance in the support of the ordinances of the Gospel, and for evangelistic work; and under the Divine guidance, he should seek for a new sphere, in and around which he may labour; and he should be prepared to make a similar change where his labours have been apparently unproductive.

5. In no case should the missionary accept the pastorate of any Church he has been privileged to gather, or of any English com-

munity who may desire his services, without the express sanction of the Committee.

6. With regard to the relations of the missionary to any Church gathered from among the heathen, it is eminently desirable that he should be its counsellor and friendly adviser; and while exercising, in the early stages of its history, such supervision as circumstances may require, he should encourage the members to conduct their own Church business and discipline according to the Word of God.

7. As the Special Committee think that any want of interest which may be exhibited by the Churches at home is in some measure to be attributed to lack of information, they would earnestly recommend that the missionaries be requested to send reports of their labours, of their discouragements and successes, of their trials and conflicts, to the Committee at least once in six months. The Special Committee recommend that such reports should be prepared in order that the Committee and their supporters may have full knowledge of the dealings of Providence with their brethren, and be enabled to sympathise with them accordingly.

8. The Special Committee, having learnt with much pleasure that the missionaries receive countenance and support from Christian men in their several districts, who, being engaged in other vocations, are witnesses of their endeavours to spread the Gospel of Christ, are of opinion that it would be encouraging to the friends of the Mission at home to be informed of all funds and of personal services thus contributed on the spot. Full details of such co-operation should, therefore, be regularly reported to the Committee, for publication as they may judge expedient and useful.

9. Should the itineracy, which is now proposed, bring upon the missionaries any additional expense, the Committee should encourage all local efforts to provide for the same, and should also undertake to defray any further necessary charge occasioned by the journeys of their brethren.

II.—NATIVE AGENCY.

The Special Committee acknowledge, with pleasure, the full and complete information supplied by the missionaries with regard to the native agency ; but have to state with much regret that the result, as a whole, is not favourable to the qualifications and efficiency of the native preachers. Few, with the exception of those who have passed through Mr. Pearce's class, have received any systematic instruction to fit them for their duties. For those in the North-West Provinces no similar class has regularly existed.

The number of recognised native preachers employed by the Society is about 120. Of these, one gives his labours gratuitously ; three or four draw their support, or the chief part of it, from the Churches they serve, while the rest are sustained by the Society, or its European friends in India or elsewhere. Besides these native preachers, there are but few members of the Churches who labour in the Gospel spontaneously, and without remuneration.

Most of the brethren do not consider that the receipt of a stipend is injurious to the influence of the native preacher, or that it is a barrier in the way of his usefulness among his countrymen. Where there is honesty of purpose, devotedness of life, earnest piety, efficiency founded on the possession of suitable qualifications, and an aptitude to teach, the mere fact of being supported by foreign contributions does not appear to be of any perceptible injury to the estimation in which the preacher is held by his countrymen.

On the other hand, it is held by some, as by Mr. Lewis and Mr. James Smith, with regard to his dependence on foreign funds, that the stipendiary position of the native preacher is most injurious in its effects on himself. They believe that it lessens his zeal, creates a mercenary spirit, and destroys spontaneous exertion, both on the part of the native agent and of the native Churches. It produces the impression that the promulgation of the Gospel is the duty only of a paid class of men, and not the common duty of all believers, while it throws grave suspicion on the disinterestedness and sincerity of such as are employed in this great work.

1. In view, then, of the testimonies before them, and the character and qualifications of the native agents employed by the Society, and considering that it is most advisable for the interests of the Gospel in India that native agents should be called out by the native Christian community for the work, and be supported by them, your Special Committee are of opinion that it is expedient, as soon as practicable, to cease to support the present native agents by the funds of the Society.

2. That the mode and time of the dismissal of any of the present staff of native agents be referred to the consideration of the Missionary Conferences. Generous consideration, however, should be shown to all those who may not be deemed suitable for further employment, and especially to those who, by reason of age, infirmity, length of service, or any other cause, may have special claim upon the Society's regard.

3. In case the Society should find it necessary or desirable to employ native preachers, the Committee should take effective measures to secure a class of men in all respects qualified for the work of evangelisation.

4. For the future, no native Christian should be added to the staff of preachers employed by the Society, who has not previously taken part in, and shown zeal and aptitude for, some kind of evangelistic work.

III.—SERAMPORE COLLEGE.

Closely connected with the training of an effective native agency are the institutions existing at Serampore and Alipore. The Special Committee are indebted to the Revs. J. Trafford and G. Pearce, respectively, for their most exhaustive and interesting reports on the course of education pursued in these institutions, and the results that have followed their labours.

And first, with regard to the College at Serampore, as the older of these institutions, the Special Committee desire :—

1. To express the great gratification with which they have received

the papers on the work of the College. They rejoice in the efficiency and zeal with which its objects have been carried out, and they would commend the Institution to the earnest and cordial support of the friends of the Society.

2. The Special Committee are of opinion that, at the earliest moment practicable, arrangements should be made for adding to the College work the training for the ministry, in all necessary knowledge, scriptural and secular, of such young men as may be sent there by the Churches, the Society, or its missionaries, and accepted for that purpose; and that steps should also be taken to establish a similar class in the North-West Provinces.

IV.—ALIPORE INSTITUTION.

1. With regard to the Theological Institution, now under the care of the Rev. George Pearce at Alipore, the Special Committee rejoice with their venerable brother and missionary in the number of young men who have entered on the service of the Mission and the Churches, from the class which he has so devotedly and efficiently conducted.

2. That in view of the modifications proposed in the employment and character of the native agents of the Society, the formation of a ministerial class at Serampore, and also the advanced age of their esteemed missionary, the Special Committee recommend, as soon as practicable, the discontinuance of the class at Alipore.

V.—SCHOOLS.

1. The next subject which received the consideration of the Special Committee was that of the schools supported by the Society, or closely connected with its operations. The statements of the missionaries, as well as the evidence of the gentlemen and missionaries who favoured them with their presence, sufficed to remove many misapprehensions. They are glad to find that the missionary brethren have not, as a rule, devoted so much of their time to school work as to interfere with their ministry as preachers of the Gospel. They desire, however, to express their opinion that

schools should, in no case, occupy the attention and time of the missionaries, except in so far as they can use their connection with them for the furtherance of their great work of propagating the Gospel in India.

2. Further, the Special Committee are of opinion that a school supported by the Society should in no case be entrusted to the care of a heathen master, and that heathen teachers should never be employed for the purpose of imparting Biblical instruction.

VI.—OTHER AGENCIES.

Of the other missionary agencies employed, the Special Committee deem it sufficient briefly to state that the teaching of the women of India by means of Zenana visitation, the employment of Bible-women to read the Word of God to the female population, and the engagement of colporteurs for the sale and distribution of the Scriptures are, beyond question, most valuable aids in the spread of Divine truth, and they would recommend an increased support of these agencies, and an enlargement of their numbers, as opportunity may allow.

VII.—MISSIONARY PROBATIONERS.

The rule lately adopted by the Committee to send out candidates for missionary service, on a probation of at least two years, has also had the very serious consideration of the Special Committee. Inquiries were addressed to the missionaries, with respect to the best methods of making the period of probation conducive to the welfare and successful preparation of the probationer for his work.

With the answers of the missionaries before them, the Special Committee venture to make the following recommendations :—

1. That, towards the end of the first year of probation, an examination be made into the general progress of the probationer as to his knowledge of the language of the district in which it is proposed that he shall labour.

2. That towards the close of the second year a further examination

be held as to the probationer's knowledge of the language, with especial reference to his ability to speak it fluently and with accuracy.

3. That, together with the Reports of the results of such examinations, the examiners be requested to furnish the Committee with their opinion as to the general fitness of the probationer for missionary work.

4. That, in addition to the Reports of the examiners, the testimony of the missionary brethren in the district in which he has lived be sought as to the general fitness of the probationer.

5. That the missionary probationer should be under the general direction of some senior missionary in the district in which he may be placed.

VIII.—ANNUAL CONFERENCES.

As it is desirable that the practical measures proposed in the foregoing recommendations should be carried out with the full concurrence of the missionary brethren, and as they can, for the most part, be best arranged in detail on the spot, the Special Committee further recommend—

1. That there be two Conferences formed, one for Bengal, and one for the North-West Provinces; that is, one for the districts in which the Bengali is the principal language, and one for the districts in which Hindi is chiefly spoken.

2. That these Conferences meet annually; the times and places to be determined at the previous meetings. The first session of the Conferences to be held in Calcutta and Allahabad, respectively, in the month of October or November next.

3. That the members of each Conference consist of the Missionaries of the Society, other than probationers, residing in the district, with such gentlemen as may be deemed suitable, some of whom should be chosen by the Committee, others by the Conferences, in their annual sessions.

4. That each Conference elect its Chairman; but that the Secretary be appointed by the Committee, who shall convene the Conference at

the time fixed, keep the records of the session of the Conference, and transmit its proceedings to the Committee for confirmation.

5. That the Committee desire the Conferences to undertake the following duties :—

1. To examine the present staff of native agents of the Society for the purpose of dismissing any who may be inefficient, and retaining only the services of those who may be found suitable for evangelistic work, in accordance with the general principles laid down in this Report.
2. To examine candidates for employment as native agents.
3. To fix the amount of salary to be given to each native agent ; the locality in which it may be deemed desirable that he should labour ; and to determine, if necessary, his connection with the Society.
4. To provide for the formation and instruction, in the vernacular and Anglo-vernacular, of a class of native candidates for missionary or pastoral service at Serampore College, for Bengal ; and at such place in the North-West as may be hereafter determined ; under such regulations for the reception and examination of the students as may be necessary.
5. To provide for the examination and residence of missionary probationers as recommended in Section VII.
6. To advise the Committee on the continuance, or otherwise, of stations, and the occupancy of new fields for missionary labour.
7. To advise the Committee as to the continuance of missionaries at the stations they occupy, or their removal elsewhere.
8. To watch over the general interests of the Mission within the sphere of their labours, and advise the Committee on the proceedings necessary to secure those interests.

6. That on all the questions that come before them the Conferences keep in view the general principles affirmed throughout this Report.

IX.—PROPERTY.

With regard to the property belonging to the Society in India, the Special Committee have only to recommend that the Schedule of the Property already prepared be corrected up to the present time, with a special recital of the names of all surviving trustees, with the trusts by which their successors have to be appointed, and that the said schedule be laid on the table of the Committee from time to time.

X.—TRANSLATIONS AND LITERATURE.

Your Special Committee have had their attention called to the comparatively little knowledge possessed in this country by the Committee and friends of the Society of the extent and character of the translations of the Holy Scriptures prepared by their missionaries, as well as the school books, grammars, dictionaries, religious tracts, and other works of general interest, and have requested Messrs. Wenger and Lewis to furnish a complete and detailed account of these important labours.

XI.—CONCLUSION.*

In presenting the above Report, the Special Committee desire it to be understood that they have not touched on all the points of interest which the replies of the missionaries present. They rejoice to find to how great an extent the missionaries have been faithful to the primary duty of their calling, and that the Society, in the persons of its brethren, has been ever distinguished for the direct and oral preaching of the Gospel. They are also gratified to learn that measures are in progress to secure the independence of the Churches, and the self-support of the native pastorate ; while the Churches, to a considerable extent, already observe their duties as such in the reception of persons into fellowship, and the discipline so necessary to be maintained. In no case are any members of the Churches

* See Annual Report for 1872, p. 76, *Missionary Herald*.

supported by the funds of the Society, except in so far as they are doing the work of the Society, or as age and sickness may render them dependent on the Christian love of their brethren. The great majority of the converts are very poor, and it may be yet a long time before a thoroughly indigenous native pastorate can be sustained by the unaided efforts of the Churches. Still, every year increases both the numbers and wealth of the converts, and a more rapid progress may be looked for in the future than has been realised in the past.

This review of the Indian Mission has given your Special Committee a large measure of gratification. The results attained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the Churches, and, though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modifications and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure.

x.

SERAMPORE COLLEGE AND THE BAPTIST
MISSIONARY SOCIETY.

SERAMPORE COLLEGE AND THE BAPTIST MISSIONARY SOCIETY.

TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,—In a few weeks you will be called to decide the important question of the relations in which the Society is to stand, in the future, towards the Mission and College at Serampore.

It has seemed to me desirable that you should have in your hands a succinct sketch of the past history of the College, and of the steps by which thirty-five years ago it became an integral part of the Society's operations.

Since then many changes have taken place, and few remain with us of those who took part in the arrangements that were made. Kindly excuse any imperfections that may strike you in the following records. I trust the presence of our Lord and Master may guide you to a just and wise decision.

I remain, ever yours truly,

EDWARD B. UNDERHILL,

Honorary Secretary.

Hampstead, November 25th, 1890.

“There is a peculiar interest,” says a writer in the *Calcutta Review*,* writing in 1845, the year in which the settlement at Serampore was transferred from the Danish to the British Crown—“there is a peculiar interest attached to the place which was the scene of their (the Serampore missionaries) holy and disinterested

* Vol. iv., p. 502.

labours. A feeling of solemnity pervades the mind in contemplating the spot where the first missionary press was established, the first version of the Scriptures in the language of the Presidency, the first tract in the languages of Bengal was printed, the first vernacular school opened, the first converted Hindu baptized, and the first steam-engine ever seen in India set up in order to manufacture paper for the printing of the Sacred Scriptures.”

Imperfectly as this quotation describes the series of remarkable works which originated with the great pioneers of our Mission—Dr. Carey, Dr. Marshman, and Mr. Ward—it sufficiently indicates the breadth of view with which they regarded their task, and which characterised all they undertook. While contemplating the establishment of an evangelical mission in every part of the vast peninsula of Hindustan, their plans for the promotion of a Christian literature and education took a no less wide range. With reference to the first school for the poor peasantry of Bengal which Carey established at Mudnabutty in 1795, he thus writes to Dr. Ryland* :—“I have set up a school in this neighbourhood for months past ; but the extreme ignorance and poverty of the natives lead them to take away their children upon every light occasion, and this in a great measure prevents the accomplishment of our design. To remedy this, Mr. Thomas and I (between whom the utmost harmony prevails) have formed a plan for erecting two colleges (*Chowparries*, Bengali)—one here and the other at his place of residence—in each of which we intend to educate twelve lads—six Mussulmans and six Hindus. A pundit is to have the charge of them, and they are to be taught the Sanscrit, Bengali, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years, and we are to provide them with meat, clothing, and lodging, as well as instruction. We are now inquiring for children proper for this purpose.”

These views seem to have met with the approval of the Home

* Periodical Accounts, vol. i., p. 125.

Committee, for one of their resolutions at Arnsby, on the 18th April, 1797, is thus expressed : " That, as brother Carey has requested the Society to make an annual remittance of £100 for the purpose of supporting schools in India and defraying the expenses attending the translation of the Scriptures, this request be cheerfully complied with."*

The arrival of Mr. Fountain enabled the brethren to establish this school on a firm foundation, and the last we hear of it, till their settlement at Serampore in September, 1800, opened wider views and prospects, is that the school was increasing very fast, and was attended by boys of all castes, from the highest to the lowest, and of various ages, from five to twenty.†

Prejudice had begun to decline, and the way was clear for education to play its part in the regeneration of the Hindu people. For some time the same prejudices which met them at Mudnabuttu hindered them at Serampore. But they were encouraged by the growth of the Gospel to set up a boarding-school for twenty native youths, the children of Christian parents and others, with whose training caste customs would not interfere. In Bengal itself they stated they could readily find funds to purchase land on which to erect a suitable school-house, and to maintain it when in operation. " These youths," says the Plan, " shall be instructed in divinity, history, geography, astronomy, and in reading and writing English and Bengali." The founders further determined that in the lack of suitable school books, elementary works on these subjects should be prepared and printed in the Bengali language. They hoped by a course of liberal education to train many youths, who might, in due time, become useful in the propagation of the Christian faith among their countrymen.‡

It soon became apparent that the Scriptures, by this time published and in circulation, were comparatively limited in their

* Periodical Accounts, vol. i. p. 304. † Periodical Accounts, vol. i., p. 479.

‡ Periodical Accounts, vol. ii., pp. 239, 240.

influence. People were ignorant, and not able to peruse the sacred page. In villages of hundreds of families it was rare to find more than one or two who could read at all, or to whom the ideas that the Book was intended to convey were intelligible. Schools of one kind or another were therefore indispensable for the introduction of true knowledge, whether human or Divine; and they were the more to be desired since among their primary results would be the detection of the absurdities imposed by the shasters on the credulity of the people, and which were interwoven with their customs and laws.

INSTITUTION FOR NATIVE SCHOOLS.

But trained schoolmasters were not available, nor likely to be for a long time ready, to meet the requirements of the case. At this juncture the monitorial system of Lancaster, then in its early stages of success, offered a remedy. In one of the ablest papers ever written on the subject of popular education, especially in its relation to the state of India, Dr. Marshman, in 1816, called attention to the new system in a pamphlet of forty-two pages. It was entitled, "Hints Relative to Native Schools, together with an Outline of the Institution for their Extension and Management." The schools were to be vernacular schools, but were to embrace in the instruction given in them not only the subjects already mentioned, but orthography, grammar, natural philosophy, ethics, and morality, not omitting a compendium, clear and definite, of the great truths taught in Scripture. The schools thus planned were eagerly welcomed. In a few months nineteen schools were set up within a few miles of Serampore, all at the earnest request of the inhabitants.

PROPOSALS FOR A COLLEGE.

At this time the enlightened policy of Lord Moira* had also given an impulse to education among the higher classes of Calcutta. To meet the growing demand for English instruction, the Hindu College

* 1814 to 1823, afterwards the Marquis of Hastings.

was founded in 1816 by several opulent natives, for the education of their children in the English language and in European science.* Naturally, Christianity was excluded from its curriculum. It was therefore speedily followed, in 1818, by proposals emanating from Serampore for a College for the "Instruction of Asiatic Christian and other Youth in Eastern Literature and European Sciences." This document proceeded from the vigorous and able pen of Dr. Marshman, though signed by the trio at Serampore. In two important points it differed from the plan of the Hindu College. The education was to be carried on in the vernacular of Bengal, Sanscrit taking the place of English, and the Christian faith was to be the dominant influence in the instruction to be given. "The College was to be the handmaid of evangelisation." Its first words are: "A more important object can scarcely engage the mind than that of the propagation of Christianity throughout India." For its achievement the document proceeds to say: "History teaches us that its propagators must be acquainted with the languages, religion, customs, laws, modes of thought of the people whose long-established systems of belief it is proposed to supplant." Not only, therefore, must the various languages of the country be studied and used, but that great language, the Sanscrit, which is the key and fountain of so many of them, and in which is enshrined the philosophy, the laws, the beliefs, and the worship of the multifarious Hindu peoples, must be diligently acquired. The Scriptures, once translated into Sanscrit, could then easily be transfused into the numerous dialects which had broken off from the parent stem; and there would be uncovered the very roots of that tremendous system of tradition and superstition which held bound the Hindu nations with the fetters of caste unbroken in its power for centuries. Hence the Serampore brethren became the advocates of an Oriental as opposed to an Anglican education, and of *Christian* instruction as the adversary of heathen idolatries. On these principles all the arrangements of the College were to proceed.

* "Lives of Carey, Marshman, and Ward," vol. ii., p. 118.

The Institution was therefore described as “a College for Native Christian youths, in which, while instructed in the Scriptures, they shall be taught Sungskritu in the most efficient manner, and be made as fully acquainted with the philosophical doctrines which form the soul of the Boudhist and Pouranu system as are the learned in India themselves.”* Such knowledge was held to be indispensable to a comprehension of the intellectual and moral condition of the nation, and native Christian preachers must understand this system in order to reach the hearts and minds of their countrymen. Paul understood the philosophy of the Greeks; and as all Indian knowledge is in Sanscrit it must therefore be learned, and its writings investigated.†

But the studies pursued in the College were not to be limited to Sanscrit and its cognate languages. Arabic and Persian, the knowledge of which would be found conducive to effect translations of the Scriptures, and Chinese also, were to be introduced as soon as practicable. Some students might go on to the acquisition of Latin and Greek. European science and information were also to be imparted. In particular, instruction was to be given in astronomy, the principles of attraction and gravitation, the laws of motion, mechanical powers, zoology, botany, mineralogy. Ideas of morality drawn from the Sacred Volume were not to be passed by. A select number of youths should, however, acquire a complete knowledge of the English language, and thus have opened to their inquiries the literature of the Western world, and be able “to enrich the vernacular language with its choicest treasures.” But, above all, their minds should be “thoroughly imbued with a knowledge of the Scriptures, and of Christian doctrine.”

But while the Asiatic Christian should thus be specially instructed in every department of knowledge, and be prepared for a Christian life of evangelic usefulness, the College would throw wide its gates to youths from all parts of India, and of all denominations. Youths of Portuguese and French extraction might be specially instructed in

* Programme, p. 3.

† *Ibid.*, p. 4.

the Latin from which their respective tongues were derived. It was specially provided "that while this College secures to Christian youth instruction capable of drawing forth all the powers of the mind, it should by no means stop here ; it should afford instruction to native youths from any part of India. If none but Christian youths are admitted on the foundation, still its exercises and lectures should be accessible to all classes of the population. Not only should the lectures on the Holy Scriptures and on the various branches of science be open to every Hindu or Mussulman youth who may wish to attend them ; any native youth who may support himself, whether Brahman, Soodra, or Mussulman, should also be admitted to all the privileges of tuition in the College for any number of years, and every "benefactor to the College should have the power of recommending to all its privileges any native youth whose welfare he wished to promote, and for whose personal support he made himself responsible." Such a benefactor would be enabled in any part of India, at the expense of four or five rupees monthly for a few years, to give the son of a faithful native servant an opportunity of acquiring knowledge which might expand his mind, render him eminent in life, and possibly show him the way to a better, even to life everlasting.*

ITS FOUNDATION.

With such wide and far-reaching views for the mental and spiritual regeneration of the Hindu people, it was evident that corresponding and ample arrangements should be made. A suitable building must be provided, with numerous lecture-halls for the professors and classes that would be required. A library must be gathered from all quarters, in which could be consulted the Vedas, Puranas, and other writings in the ancient Sanscrit tongue. Arabic and Persian literature, with other Oriental tongues, and even Chinese, must yield up their stores, in addition to all the approved writings of English authors of every name. A philosophical apparatus must be provided

* Programme, p. 9.

for the use of the lecturers in various branches of natural science. In a word, means must be supplied for the attainment of all necessary knowledge—the whole quickened, controlled, and directed by the Word of God. For this purpose, therefore, a daily lecture must be delivered on some selected portion of the sacred Scriptures, of which abstracts should be given every week by the pupils in their respective vernaculars.

Some slight modifications in this large and comprehensive plan were subsequently adopted, chiefly at the suggestion of Lord Hastings, the Governor-General. It was thought that the idea of the conversion of the Hindus was somewhat too prominent, and that it would prejudice the institution in the eyes of the natives. This was met by the statement that arrangements would carefully be made for the instruction of either Hindus or Mohammedans, by which no strain would be placed on their consciences; the instruction intended primarily for native Christians, to prepare them for future usefulness, would certainly not be compulsory on the students of other faiths.

The scheme thus set forth met with prompt and ready support among the English residents and in Government circles. The large liberality of the Serampore missionaries who, from their own funds, proposed to meet the cost of the erection of the necessary buildings, called forth promises of subscriptions sufficient to defray the daily expenses of the Institution. But the marked distinction between this and the institutions established and sustained by the Government and the purely native colleges was maintained. In the latter Christianity was absolutely ignored and the Bible systematically excluded. But it was the glory of missionary institutions that while secular instruction of all kinds may be freely imparted, it is blended with Christian knowledge. Christian principles govern and influence the whole, and if by secular knowledge alone the religion and customs of heathen people are undermined and overthrown, the pupils of Christian colleges are not without moral guidance and that knowledge of God and His commandments in the keeping of which lies the whole duty of man.

RECEPTION IN ENGLAND.

It was unfortunate that the information which reached England of the establishment of this noble and far-reaching scheme came at the time when the serious misunderstandings, which issued after a few years of embittered controversy in the separation of the Serampore brethren and their Missions from the Society, were in full operation. On Mr. Ward's visit to England in May, 1818, to raise funds for the College, his reception was by no means cordial. Still, he was permitted to lay his case before the Committee. He fully described the various labours in which the brethren at Serampore had been engaged, and urged that it was a most important part of the plan of the College to train up native teachers and pastors, both in secular and Christian knowledge, for the nascent Church of Christ. He pointed out that long years must elapse before missionaries could be provided in sufficient numbers for India's millions from the churches at home; not only must the native church be relied upon to furnish evangelists and pastors, but there was a large number of Eurasians—men born in India of European parents—already in a measure prepared by their knowledge of the vernacular and by their habits of life for usefulness among the people. The College was ready to their hands to provide both the students and the requisite instruction.

The discussion was animated and exciting. It was mixed up with many extraneous and painful matters, but at length the following resolution was arrived at: "The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern world, and as they conceive that the College recently founded by their brethren at Serampore may materially promote this desirable object, they beg leave to recommend it to the liberal attention of the Christian public."*

From this resolution it would appear that the Committee were, on the whole, satisfied with the explanation afforded them; and, from

* Lives of Carey, Marshman, and Ward, vol. ii., p. 198.

subsequent notices in the Annual Report of 1819, the objects of the College seem generally to have met with their sincere approval.

They speak of it as a college "to train up pious youth for the Christian ministry, to augment the Biblical knowledge of such as are already employed in preaching, and to enable those who by loss of caste have been reduced to indigence to maintain themselves. Even heathen youth are to enjoy the benefits of this seminary if they support themselves." They add, "It is hoped that this establishment will eminently conduce to the gradual improvement of the Oriental translations, and that a body of native preachers will thus be provided whom God will honour as efficient instruments for carrying on His cause in India."*

If, in the above extract from the Report, the secular department of the College work receives scant notice, at all events no disapprobation was expressed. In other circles, however, this part of the work of the College was strongly approved. A generous donation of £500 from Mr. Douglas, of Cavers, and many other gifts, especially from Scotland, gave emphatic evidence of interest in its success. A little more than £3,000 was obtained and placed in trust, with the specific direction that the interest should be transmitted to Bengal, and be expended in training native preachers and other Christian students for the service of the Gospel in India. A warm welcome also awaited Mr. Ward in the United States, where he collected £2,000 more. This sum was to be devoted to the same object, and placed in the hands of trustees with similar instructions.†

ITS PROGRESS.

In the face of many obstacles the College slowly emerged into an established fact. Its buildings were completed at a cost to the missionary brethren of £15,000; its halls were furnished with the necessary apparatus, and pupils began to frequent its classes. Mr.

* See Mr. Baynes' "First Part of Report on Serampore College," 1882, p. 4.

† Report, 1819, p. 12.

Mack, a young man of great ability from England, was added to the Serampore band in 1822, and, by his lectures on Natural Philosophy and other subjects, drew many students to his classes. Mr. Swan arrived in 1825, and joined the tutorial staff soon after the death of Mr. Ward, which took place in 1823.

Apart from the vernacular schools connected with the College, the students numbered between forty and fifty, of whom about two-thirds studied Sanscrit; but in 1824 English began to assert its supremacy as the medium of education, and Sanscrit slowly receded into the background. But the success of the Institution stimulated the formation of others. Bishop's College was founded in 1821, and the Government Sanscrit College was erected in 1822.

The cost of the land and buildings sorely taxed the private resources of the brethren, and while the current expenses, amounting on an average of six years to nearly £1,200 per annum, were furnished by public, but chiefly local, subscriptions, they found themselves unequal to bear the additional cost of the stations they had founded. These stations were numerous. Besides Serampore and Barrackpore on the opposite side of the river, there were, in Bengal—Dum Dum, Jessore, Dacca, Chittagong, Akyab, and Dinagepore; in North India—Benares, Allahabad, Muttra, and Delhi. Ten brethren in European habits, chiefly Eurasians, and twelve native preachers occupied these stations, nearly all of whom had been fitted for their work by instruction received at the College. All these missionary brethren had hitherto been supported from the sources provided at Serampore. At this time (1827), besides the work in Calcutta, the Society itself occupied only five stations in the Mofussil—viz., Cutwa, Soory, Digah, Dinapore, and Monghyr—employing about ten missionaries, the bulk of whom were employed in various capacities in Calcutta.*

* Report, 1827.

FIRST APPEAL TO THE SOCIETY FOR ASSISTANCE.

Considering the circumstances, it is not surprising that the Serampore brethren should seek assistance for their College and stations from the Society at home, in whose Reports the stations had regularly been reported as a part of the Society's operations. In the Society's Report for 1827 the following passage relates the first steps that were taken to obtain the required help. After stating that the College was established in 1818, it proceeds: "Upon this undertaking the advice of the Committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had previously been devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid, even for the maintenance of the College itself. Application being made to the Committee for this object, although they could not consider the funds entrusted to them as generally available for such an object, yet, in order to meet the wishes of their brethren as far as they could with propriety, the Committee engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry."* Six months afterwards, and before arrangements could be agreed upon for this object, another more pressing application was made for assistance towards the maintenance of the missionary stations, apart from the College. While awaiting the result of the inquiries set on foot, and the consequent discussions thereupon, three grants of £1,000 each were voted for the Missions alone by the Missionary Society's Committee. But, in the end, both in the case of the College and the stations, the conditions laid down by the Committee for the permanent help desired were deemed hard and inadmissible by the Serampore brethren. Complete separation became, therefore, in their judgment, unavoidable. Thenceforward the Society at home, and the missionaries at Serampore, were "to constitute two distinct and independent bodies."†

* Report, 1827, pp. 13, 14.

† *Ibid.*, 1827, p. 9.

THE SEPARATION.

The Serampore missionaries were not prepared for this issue to their application. Although many eminent men among the churches sympathised with their views, there was no organisation ready to take up their cause. The differences between the missionaries and the Society became more and more embittered, and their injurious influence was felt by both parties throughout the denomination. During the ten years that followed the separation, and the effort to maintain the Institutions and the Missions that had clustered around Serampore, the obstacles to separate action continued to grow in magnitude; nor did the Society itself escape unscathed from the strife. In 1834 Dr. Carey was called to his reward on high; and in the following year the health of his surviving colleague, Dr. Marshman, began to show signs of decay. Mr. Swan had left India at the time of the separation in 1827, but Dr. Leechman succeeded him in 1831, and, in conjunction with Mr. Mack and Mr. John Marshman, carried on the work at Serampore with efficiency and success.

RE-UNION.

In 1835 the pressure for want of funds was excessive, the remittances from England were uncertain, variable in amount, and obtained with difficulty, so that, when in the early part of 1837 both Mr. Mack and Dr. Leechman were in England, partly for the purpose of creating more abundant pecuniary support, the question of surrendering the stations to the Society was pressed upon them. They found a strong desire prevailing for re-union among the best friends of the Society and Serampore, while the obstacles to the formation of an effective and permanent agency for the maintenance of their Missions appeared well-nigh insuperable. To save the work of half a century from extinction, it seemed absolutely necessary to bring them into line with the operations of the Society. A large meeting of the friends of Serampore, both ministers and laymen, assembled at Liverpool on the 22nd September, 1837, to consider the question, and,

with few exceptions, the suffrages were given for re-union. The decision was immediately communicated to the Committee of the Society in London. The reply was favourable. In the resolution adopted the Committee say, that they "cordially reciprocate the feeling of earnest desire expressed by the friends at Liverpool, to restore a combination of missionary effort among all the members of the denomination at home and abroad." Negotiations followed, and on the 7th December, 1837, the terms were finally settled, and the stations in the Mofussil planted by the Serampore brethren, were incorporated with those of the Society. Dr. Marshman did not live to learn this happy close to the painful contentions of the years that had gone. He fell asleep on the 5th December. "It was on the day after his burial," writes his son and biographer, "that the two deputations met in London, and the Serampore Mission passed over to the Society. It was emphatically buried in his grave." *

But there was one exception to the complete amalgamation of the Serampore Mission with the Society. The Station and the College of Serampore were excluded. The Committee of the Society "declined to undertake any responsibility in connection with Serampore College."

It was not from any want of success that this re-union was rendered needful. By the transfer of the stations planted by the Serampore brethren about thirty agents were added to the roll of the Society's Missions. Nor was the College in a less prosperous condition. The number of students in 1836 exceeded a hundred, one-half of whom consisted of native Christians, the largest number which had yet been assembled there. There were likewise ten students in European habits, and the report of the year details with minuteness their attainments in Greek, Latin, and Hebrew, in mathematics, logic, natural philosophy, and divinity. Sanscrit had given way to English. "Since the establishment of the Institution," writes Mr. J. C. Marshman, "the desire for English instruction had been gradually diffused through the native community. Natives edited journals and com-

* Lives, &c., vol. ii., p. 518.

posed poems in the English language ; their progress in mathematics, metaphysics, and mental philosophy exceeded all expectation. The cultivation of English literature and European science, though unaccompanied with instruction in the principles of Christianity, had raised them above their creed, and emancipated them to a great extent from the fetters of Hinduism. The influence of the shasters and of the priests was rapidly giving way to this new and more beneficial influence.”*

The Serampore brethren had supposed that since the Greek literature and language had survived the influence of modern letters and thought, so the Sanscrit would ever remain as the source and standard of Hindu learning. In this, with other learned men, they were mistaken. They wisely yielded to the new issues of Hindu life, and sought to give a Christian tendency to the stream of English studies now flooding the land.

A NEW PROPOSAL TO THE BAPTIST MISSIONARY SOCIETY.

The five years following in the history of the College were, however, years of decline. Only Mr. Mack and Mr. John Marshman remained to realise the objects of its founders. The resources which might have been found in England were no longer forthcoming, and the personal liberality and exertions of Mr. John Marshman were unequal to the strain. With Mr. Mack's concurrence, Mr. Marshman once more sought help from the Society, and in 1842 offered to the Committee of the Baptist Missionary Society the use of the College for the training of Christian natives for the ministry. For this purpose he was willing to surrender the proceeds of the Ward's Funds in England and America, on the condition that the Society would undertake to provide the salary of a Theological Professor. This proposal the Committee received "with sincere pleasure." It had ever been their wish to form a class for the training of an indigenous ministry, from which might come native evangelists and pastors.

* Lives, &c., vol. ii., p. 501.

They were thankful that the native Christian community had already furnished several of their best missionaries.* For five years the Committee undertook to pay the salary of a Theological Professor, and soon after Mr. Mack's decease the Committee approved of Mr. Marshman's suggestion that the Rev. W. H. Denham should take the office of Professor, and become a member of the College staff.

SERAMPORE MISSION STATION ADOPTED.

The decease of Mr. Mack, on the 30th April, 1845, further opened the way for the re-union of the Mission Station of Serampore, as distinct from the College, with the Society; and by the close of the year the Rev. W. H. Denham, in association with the Rev. John Robinson, took charge both of the Mission and of the proposed class. The Committee in their Report for 1846 also state that the only portion of the old causes of strife which remained had been settled "on terms as satisfactory to the Committee as they were honourable to Mr. Marshman." † "Serampore," they add, "is in itself a station of great promise. Large and populous districts in its immediate vicinity are visited by the missionaries. . . . Endeared as it is to our body by many and rich historical associations, the Committee have much satisfaction in including it once more in their Annual Report."

Till the year 1853, when he was joined by the Rev. J. Trafford, M.A., the College continued under the charge of Mr. Denham, one of the ablest of the Society's missionaries. A good share of success attended their labours. Writing of the year 1848, Mr. Denham remarks, "We now possess spacious and suitable accommodation for the Christian and native students. Five young men are beneath our own roof, two more are about to join the class as probationary students; a large number of Hindu youths and young men are receiving in the College School a Christianised education." ‡

Again, in 1850, Mr. Denham mentions the names of several young

* Report, 1846, p. 9.

† *Ibid.*, 1843, p. 7.

‡ *Ibid.*, 1849, p. 15.

men, both Eurasian and native Christian Hindus, trained in the College, who were in various ways serving the cause of Christ. Others were in secular or Government employment.* In the schools connected with the College some 750 boys were receiving a good vernacular education. Two students, however, who had offered themselves for missionary work, the Committee regretted they were unable to employ.

A RENEWED OFFER OF THE COLLEGE.

In June of this year (1850) Mr. Marshman again made overtures to the Committee to assume the active oversight and management of the College.† He was contemplating a speedy departure from India. Since the death of Mr. Mack, the burden of its management had rested upon his shoulders as Master, the only survivor of the Serampore band. It was his desire to place the College on a permanent basis, and to provide for its continued efficiency and usefulness. But it was his earnest wish to effect this by a closer union with our own Mission body. Writing to Mr. Trestrail, he says, "Nothing can be more distressing to my feelings than to anticipate that a station hallowed by so many associations, and an institution upon which my colleagues expended £15,000 sterling of their own funds, for which they procured the security of a Charter, and in which their hope and affections were so intensely fixed, should pass out of our denomination. . . . It is now twelve years since the last of the Serampore missionaries terminated his earthly career, and I am very much mistaken if all those feelings which had been engendered by the unhappy discussions of twenty years, have not long since given place to an appreciation of their zeal and disinterestedness. The Baptist denomination cannot, I think, fail to perceive that the distinguished position it holds among the Christian communities of Great Britain is scarcely less owing to the labours of those illustrious men, Carey, Marshman, and Ward, who led the way in the establishment of modern missions, than to the consecrated genius of Fuller, Hall, and Foster." ‡

* Report, 1850, p. 35.

† *Ibid.*, 1850, p. 4.

‡ First part of Report of General Secretary, 1882, pp. 12, 13.

From this letter it is perfectly clear that Mr. Marshman contemplated some permanent plan that would secure to the Baptist denomination the future existence and management of the College. "I am impressed," he further says, "with the painful conviction that, unless it can be attached to a permanent and organised association, its sphere of utility will be sadly narrowed, and its very existence put in jeopardy. As the last remaining member of the body to whom the Charter was granted, and the sole surviving colleague of the Serampore missionaries, I feel myself laid under the most stringent obligations to place the College upon a permanent basis, and to provide, in the most effectual way within my reach, for its continued efficiency and usefulness." And he continues: "It is indispensably necessary for the continued efficiency of the College that there should be some permanent body in England who will consider themselves bound, as much for the sake of their own reputation as of their associate interests, to undertake the responsibility of watching over the Institution; and on whom can this duty be considered as more appropriately devolving, than on the body with whom its founders were connected?"*

These extracts from Mr. Marshman's letter to the Committee leave no doubt as to the object he wished to attain—viz., the perfect, complete, and entire amalgamation of the College with the operations of the Baptist Missionary Society. It will now be seen how far his earnest desire was fulfilled.

HOW DEALT WITH.

On reaching India in 1850, the Deputation, Messrs. Russell and Leechman, by the wish of the Committee, conferred with Messrs. Marshman and Denham on the subject, and the heads of an agreement were formulated and signed by both parties. On the return of the Deputation to England, the memorandum was submitted to the examination of a Committee chosen for the purpose. The past action

* Report, p. 12.

of the Committee, and its correspondence with the Serampore brethren, were carefully reviewed. The report of this Committee was submitted to a full meeting on the 13th of August, 1851, and it was then deliberately resolved "to repeat the expression of their best wishes for the prosperity and success of the College, and their desire to co-operate with the Council in diffusing religious knowledge among the natives of India by availing themselves of the use of the College buildings at Serampore for the purpose of training an indigenous ministry." *

The principles on which the proposed co-operation should proceed were laid down in a series of carefully-drawn resolutions. "According to the plan adopted," as summarised in the Annual Report of 1852,† "the Committee are at liberty to use the College buildings, for the repair of which generous provision has been made by Mr. Marshman, for the purpose of training a class of young men, both East Indian and native, for the ministry in India, the secular classes of the College being open to the students without charge. The responsibility of the management and direction of the College affairs will, as heretofore, remain with the Council, which will, for the most part, consist of missionaries of the Society, the Committee only engaging to support the theological tutor and his class, the expense of which is not to exceed the sum of £500 a year.‡ In addition to this, the proceeds of Ward's Fund will be available for the same purpose."

The "generous provision" made by Mr. Marshman, alluded to above, consisted :—

1. Of a donation of £1,350, the proceeds to be devoted to the repairs of the College and the payment of the ground-rent.

2. The transfer to the College of two houses at Barrackpore, valued at £2,000, for the support of an English tutor.

3. The cancelling of a debt of £1,607, which was due to Mr. Marshman as Master of the College for advances he had made.

* Mr. Baynes' Report, part i., p. 13.

† Report for 1852, p. 10.

‡ See ante, p. 10.

4. A donation of £18 monthly towards the annual expenses of the College.*

It is necessary here to remark that the arrangement made did not altogether fulfil the wishes of Mr. Marshman. The amalgamation was not perfect. The scheme secured to the Society the most complete freedom of action, and the power of withdrawing at any time from its connection with the College. The last of the resolutions agreed upon was as follows :—“The Society is at liberty at any future period, should circumstances appear to it to render it necessary, to withdraw from all connection with the College by withholding the annual contribution.”†

In attempting to lay down rules for co-operation, a great difficulty had to be encountered in the absolute independence which the College Charter secures to the Council. This could be limited or varied only by an application to the Legislative Council of India, or by the act of the Governor-General in Council ; nor could a legal claim to the endowments of the College be otherwise obtained. Still, it was within the power of the Council to make the Missionary Department an auxiliary to the operations of the Baptist Missionary Society, and assure to the students of that Department free access to the secular classes of the Institution.

The Council could further pledge itself to give to the Society the free use of the College buildings for their purposes, which, indeed, were in full harmony with the original objects of the Institution. At the same time it was legally practicable for the Council to elect on its board a majority of gentlemen who were Baptists, and also missionaries of the Baptist Missionary Society. It was this that the Council engaged to do, and with the express object of “establishing a cordial concert and co-operation between the College and the Society.”‡ The “secular instruction on Christian principles,” one

* See Mr. Baynes' Report, 1882, p. 14, and Report of Society for 1852, pp. 20, 21.

† See the entire series of resolutions in Annual Report for 1852, p. 21.

‡ Resolution 4.

of the two chief departments of the College, was to remain under the direction of the Council; but the predominance of Baptists and Baptist missionaries on the Council assured to the Society that it should be conducted in harmony with their purely missionary objects.

In accordance with this arrangement, the Rev. J. Thomas and Rev. W. H. Denham became members of the Council. It is doubtful whether the formalities required for their election were duly observed. But any defect on this point does not affect the good faith of Mr. Marshman, the Master of the College, in giving into their charge, as representative of the Society, the College and its endowments, and in subsequently appointing Mr. Denham to be Master of the College. This act gave to the Society, through its missionaries, that predominance in the Council of the College which could secure to the Society all the advantages it was proposed that it should enjoy, and a paramount influence in everything affecting its welfare.

The arrangements thus made appear to have worked to the satisfaction of the Committee, and, under the energetic direction of Mr. Denham, every department of the Institution attained efficiency and success.

“If,” said Mr. Denham, “there is an Institution in connection with your Mission in India possessing claims on the sympathy and prayers of the Committee and churches, it is Serampore. Now with us it is the seed-time; we shall reap, too, if we faint not. To you it is an inexpensive Institution, quietly and efficiently working out your plans. If we are to realise a full blessing on our work, we must not—and I trust we have not—forgotten the watchword of Serampore. If we attempt, we must look to you to devise liberal things, and by liberal things we shall be established. The whole number of children and youths under our superintendence does not fall short of 600.”*

* Annual Report for 1853, p. 22.

FINAL ARRANGEMENTS PROPOSED.

The anticipated departure of Mr. Marshman from India, which took place in the last months of 1855, led him, on August 16th, as Master of the College, together with his two associates, Messrs. Thomas and Denham, to address a letter to me, then in India, on the future management of the College. It was stated in this communication that Mr. Marshman would no longer be able, after his removal to England, to provide for the monthly deficiency which then existed in the income of the Institution. Allusion was made to the unwillingness which existed on the part of many of the supporters of the Society to avail themselves of the system of Grants in Aid established by the Government of India. There might also be some objection to the continuance of the Society's Grant towards Mr. Denham's allowance. They, therefore, felt it desirable to avoid any subject which might disturb the harmony of feeling which prevailed, and which the acceptance or proposal of a Grant in Aid from the Indian Government might initiate.*

Only two modes remained by which the efficiency of the College could be secured. "The one," it was stated, "consists in the Society's associating the College, and all its property and endowments and advantages, with the plans of its extensive and increasing Mission in Bengal." They then say that "the primary object of the College, as an auxiliary to the cause of Missions, and the promotion of religious instruction, would be accomplished by such a union, and the College be perpetuated in the denomination in which it originated." They also stated that probably £500 or £600 a year would be sufficient to effect all that would be required. If the plan be approved, Mr. Marshman would retire from the Council, and the vacancies should be filled up in accordance with the wishes of the Society.

But if the Society should reject this arrangement, there would remain no course "but that of secularising the Institution." It

* Mr. Baynes' Report (first part), 1882, pp. 15, &c.

might be that other societies would be glad to accept the proposal now made, but the terms of the Charter, which constrains the Governing Council to consist of a majority of members of the Baptist denomination, left no alternative but to resign the Charter to the public authorities. Probably the buildings, with their endowments, would be only too readily accepted by the Government, in whose hands it would become an efficient school of learning in the popular and opulent neighbourhood of Serampore, but the Institution would be entirely lost to the object of evangelisation, and become a merely secular Institution.

On receiving this communication, I felt it to be my duty to refer the whole matter to the Committee at home ; and, in the meantime, to make such arrangements as were necessary for carrying on the Institution ; adding, in my reply to Mr. Marshman, that " I would fain hope that their decision will be such as to retain, in connection with the Baptist denomination, an Institution so intimately bound up with the past history of Missions in the East, and of our own Mission in particular."

In forwarding these documents* to the Committee, in a letter, dated September 7th, 1855, I entered more fully into several points which seemed to me vital to the matter in hand. I referred in the first place to the deficit in the College receipts as being not less than £400 a year, which had hitherto been met by the liberality of Mr. Marshman, but added that, in my judgment, from £500 to £600 per annum, independent of the grant to Mr. Denham, would be required to secure an efficient staff of teachers for the Institution.

After a slight reference to the question of Grants in Aid, I proceeded to say that there remained no other alternative " than the abandonment of the Institution with its Charter, its endowments, its buildings, and its fine library to the Government, unless, in some form or other, the Society will take charge of its interests and work it for the great

* All these papers will be found in Mr. Baynes' Report (first part), pp. 15 to 17.

purposes of its original foundation." For most important reasons, this alternative could not be contemplated without dismay; and as these reasons seem to me as weighty now as then, I may be permitted to quote them.

1. "The godless education already imparted in Government Institutions has wrought infinite mischief; and its extension will be but the spreading of a sore which the healing balm of Christianity may be long in purifying and closing. That this system should be carried on at all at Serampore, on the very spot consecrated by the prayers and tears of holy Christian men, whence have flowed those healing streams which are now slowly finding their way throughout the land, drying them up, as it were, in their very birthplace, would be an aggravation of the evil that would make angels weep."

2. "The Mission at Serampore will probably receive its death-blow. It will be next to impossible to hold our ground against the combined influences of the school and the Church. With the accession of a host of Government officials, influences of every kind will be brought into play; and it will be next to impossible for our people to withstand them. Nothing more disastrous could happen to our Mission in India than to be driven away from the cradle of its birth; marking out Serampore to be as conspicuous for its failure as it has been eminent for its success."

3. After speaking of the unanimity of the missionaries in its favour,*

* It may be of interest to quote from my diary the views expressed by the Bengal missionaries at the Conference held in Calcutta on August 29th and 31st, 1855, during the negotiations, then proceeding, with Mr. John Marshman.

Rev. Dr. Wenger, of Calcutta:—"It was intended for a University. Wishes a suitable endowment could be formed to make it a University."

Rev. George Pearce, of Alipore:—"He rejoiced in the prospect of an immediate connection and renewal of its close alliance with the Mission. He should strongly deprecate the College being thrown into the hands of Government. Serampore had been very useful. Men educated there were found in all parts of India, and are the strength of our English churches."

Rev. J. Thomas, Calcutta:—"He hoped the old breach would now be thoroughly healed."

and the disarrangement it will produce in the plans of the Committee, I proceed to say, "Our plans for training native preachers and pastors for the service of Christ will be unsettled, and we should lose an admirable training school for the schoolmasters we are desirous to educate for our Mission Schools. It is no slight advantage to these young men to be able to attend in classes daily where the best education of the kind is given, and a larger range of knowledge open to the student than is the case of any school within our reach. It is also desirable that we should have at our command an Institution where the better class of our native Christian youth may obtain a thoroughly good and first-rate education. Our native Christians labour under many disadvantages; but the want of an education that shall fit them for a higher social position, towards which thousands of young Hindus are most resolutely aiming, we may well meet, and prepare for them, as in some measure an equivalent for the temporal losses they sustain by the confession of the Gospel."

4. Again, "They are Baptist Missions and Churches which are

Rev. J. Parry, of Jessore :—"He wished Serampore to remain in connection with the Mission. It should be our design to elevate the native Christians in the scale of society."

Rev. J. Sale, of Jessore :—"It will be useful to train at Serampore a superior class of men."

Rev. J. Page, of Barisal :—"Bishonath, the beginner of the Barisal movement, was from Serampore; so also was John, Shoron, and Boikanto, the best men we have; also Gunga Narayan, of the South Villages."

Rev. C. B. Lewis, of Calcutta :—"It would be a most lamentable event to lose Serampore. To secure Serampore will give us many unforeseen advantages."

Rev. J. Williamson, of Sewry :—"I would like to see it of extensive use. He did not see why the native preachers should not be educated as well as ourselves."

Rev. H. Smylie, of Dinagepore :—"Serampore had done great good, and wishes his children could go there."

Rev. T. Morgan, of Howrah :—"The condition of the College displayed great generosity and great perseverance. He would like it to be a Theological Institution."

In these views the Conference was unanimous.

spreading and multiplying in Bengal. From Orissa on the west to Burmah in the east you have a continuous line of Baptist Missionary Churches, and making their way into the interior of the land. Some forty millions of persons are thus within the compass of our work. Ought we not to secure for these coming tribes of the Lord a school of the prophets, whence may come forth men prepared to lead them into the possession of their inheritance? I think future generations of our native brethren will lay high blame upon us if we suffer to lapse from our grasp an Institution so well adapted for their wants, so sacred in its associations, and so admirably situated for the purposes in view."

ACTION OF THE COMMITTEE.

On reception of these documents in England, they were immediately printed and circulated, under date of November 14th, 1855, not only among the members of the Committee, but among many of the chief supporters of the Mission, who were requested to favour the Committee with their opinions on the subject. In the note accompanying the documents, the Committee state that the questions for discussion at the ensuing Committee Meeting were two—(1) "Shall the College be brought into more intimate relationship with the Society?" and (2) "Shall an attempt be made to raise the amount—£500 per annum—necessary to carry it on?"

The further question is also asked by the circular: "Shall there be rendered void the toils, the sacrifices, the liberality, and generous self-devotion of the Serampore brethren?"*

The Committee met on the 12th of December. Many replies to the circular were found to have been received, all urging the Committee to adopt the proposed arrangement. It was a full meeting of the members. Mr. Marshman, having just arrived from India, was also present. His replies to questions were most explicit, and after prolonged discussion, the following resolution was adopted:—

* This circular and documents will be found in a bound volume of papers in the Mission Library.

1. "That the Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, as printed in his recent correspondence—viz., 'that it be regarded as a part of the Society's operations'—and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out."

To this resolution an important amendment was moved, to the effect that the present arrangements stand, and that, with a view to a permanent arrangement, a sub-committee should inquire whether the existing statutes of the College were suitable to the present wants of India and the objects of the Society. After an animated debate, the amendment was lost by a large majority.

The second resolution was then adopted as follows :—

2. "That it appears to the Committee desirable that the annual amount required for the support of the College should be provided for by some means which should prevent its being wholly cast upon the annual income of the Society, and would therefore encourage the formation of a permanent fund, the interest of which shall be devoted to this purpose under the direction of this Committee, so long as this Committee may think fit."

The final resolution was carried by acclamation.

3. "That this Committee express their grateful sense of the generosity with which Mr. Marshman has hitherto provided for the annual deficiency in the College income, and of the disinterested and satisfactory manner in which the final arrangements have been made by him and the Council for the association of the College with the Society as now proposed and accepted."

"Thus, after many years of partial estrangement," says the Committee in its Report for 1856,* "this Institution is again brought into close connection with the Society, and all traces of a disagreement, which has always been deplored, have, it is hoped, completely disappeared."

* Annual Report for 1856, p. 7. Some of the above particulars are taken from a letter addressed to me at the time by Mr. Trestrail.

RESULTS.

From this time the College in all respects became an integral part of the Society's operations. Our missionaries have conducted its affairs. The appointment of Masters and school teachers has been made at the pleasure of the Committee. The funds of the College have been received by the Treasurer of the College, and expended by the Committee as they were needed. All deficiencies have been supplied, as they occurred, from the Society's funds.

On an average of twenty years from 1853 to 1878, the annual deficit* appears to have been (taking the Rupee at par) £247 on an annual average income of £1,074, or 23 per cent. Taking the average of the years for which the details have been supplied, the numbers of pupils of the following descriptions in attendance were as follows :—

Europeans and European Boarders	...	...	...	...	13
Native Christian Boarders	...	...	...	...	13
Scholars in the Higher College Classes	...	...	...	...	45
Scholars in Lower Classes	...	...	...	...	292

With the exception of one or two years at the commencement of the settlement—that is, from 1853 to 1878—the College was under the superintendence of the Rev. John Trafford, M.A., who became, on the decease of Mr. Denham, in 1855, the Principal, and, later on, the Master. By his unceasing application and conspicuous ability, the College attained the greatest success it ever enjoyed. The buildings were kept in good repair, the library was catalogued and enlarged by Mr. Trafford, and is now one of the best in India. Notwithstanding various adverse circumstances, the College, under the patronage of the Society, bade fair to become one of the most successful Institutions of the kind in India, giving a thoroughly Christian education to a large body of Hindu and Eurasian youth. It did not, indeed, reach the high ideal of its founders; but it was a living germ, from which

* This does not include the salary of the Master as a missionary of the Society.

might burst into bright foliage the noble enterprise they had conceived.

Mr. Trafford found great help in the associates that were united with him. The Rev. W. Sampson and the Rev. Thos. Martin gave their assistance both as missionaries at the station, and as tutors at the College classes. Mr. Dakin, a trained schoolmaster, rendered in the school department, both as teacher and organiser, the most efficient service. The ten years from 1858 to 1868, when Messrs. Trafford, Sampson, and Dakin wrought together, without much interruption from ill-health, was the most prosperous period of their labours.

But the health of Mr. Trafford began in 1873 to show symptoms of decline. Mr. Sampson was obliged to return home in 1866, and Mr. Dakin died in 1869.* And although various missionary brethren, as opportunity served, kindly gave their aid, the College soon felt the absence of the persistent, trained, and congenial labour of these devoted and united brethren.

The College Council, as such, during these years, took no part in the government or direction of the College, and confined itself to such steps as were necessary for the repairs and structural stability of the various properties and buildings, and the security of the endowments. As vacancies occurred on the Council, they were filled by nominees of the Society, in accordance with the understanding which had been arrived at—viz., that the new appointments should be made from members or missionaries of the Baptist denomination.

* In the Report of 1870, the Committee thus speaks of Mr. Dakin, p. 3:—
 “It was in 1859 he entered on the special task for which the Committee had engaged his services. His thorough mastery of the system of teaching in British Schools, and his adaptation to the work, enabled him to raise the school department of the College into a high state of efficiency. Many of his pupils, through his instruction and example, have become most useful teachers—some in the College itself, others in cognate institutions—thus enlarging the sphere of his usefulness, and contributing in measure to that great educational movement which, combined with other influences, is shaking to the fall the whole structure of Hindu society.”

Undoubtedly, the position of the Missionary Society, as established by the various decisions of the Committee which have passed under review, was an anomalous one; and should the Society decide to continue its support of the College in the future, it may be advisable to adopt the suggestions of Mr. W. C. Morgan, one of the Counsel consulted by Mr. Baynes in 1882—viz., to apply to the High Court of Calcutta to identify by some legal Act “the College and the College property with the Mission, placing both in the hands of the Committee of the Baptist Missionary Society for the time being, and so clear the way for making the College subserve the chief objects of its noble founders.” “This,” he adds, “was the earnest desire of the last original member of the College Council,” as appears by Mr. Marshman’s letter to Mr. Trestrail.*

SUBSEQUENT HISTORY.

For five or six years before the visit of Mr. Baynes in 1881-2, the College began to decline, both in numbers and efficiency. There were continual and frequent changes in the teaching staff. It needed reinforcements of trained men from home, to whom the work of tuition and Christian education would be a labour of love. They were earnestly pleaded for by Mr. Trafford when in England in 1874, and again in 1877; but they were not obtained.

In referring to this subject, in a paper written for the use of the Committee in 1877, Mr. Trafford, after speaking of the serious and many changes from which the College had suffered, continues, “This narration, I think, sufficiently explains the state into which matters have come. I utter no reflection on any one of the brethren who have been with me, or in my stead. They have been variously qualified, and differently inclined to the work. Some of them, perhaps, have more readily accepted their appointment because it suited their convenience; some because they felt that there was need for *some one* to assist. All of

* Mr. Baynes’ Report, first part, p. 23.

them, with the exception of myself, Mr. Dakin, and Mr. Thomas, have gone to India for other work, and with the additional exception of Mr. Sampson, I do not think they have ever been enthusiastic in that of Serampore. Everyone has not the aptitude to secure success in this work. I feel greatly indebted to all my brethren who have come to my help. Nor do I complain either of the Conference in Calcutta or the Committee here. I believe they did the best they could to meet the exigencies of the Mission ; and I know not if you have ever had the matter fairly and fully before you, so that you could take action on it." He adds : " As one who has been placed by yourselves on the Council of the College, who knows what the requirements of the College are, and what it must do to keep its position among kindred institutions, and exercise any power among that class of which and for whom I have been speaking, your institution needs, irrespective of the master who has the superintendence of the lower schools, *two European missionaries*, who shall give their whole time to classes in the College department, with knowledge and ability to teach in an efficient manner. We want two men who shall have faith in education as a means of evangelisation, and, therefore, combine missionary fervour with scholastic habits."

These earnest words of one whom we have just lost, but whose soundness of judgment and mental attainments, combined with sincerity and modesty of character, entitle his views to receive from the Committee the most serious consideration, will sufficiently explain the main causes of the condition of the Institution when inspected by Mr. Baynes in 1881-2.*

* Dr. George Smith, in his "Life of Dr. Carey," thus speaks of Mr. Trafford, p. 410 :—" When, in 1854 (1855), a new generation of the English Baptists accepted the College as their own, it received a principal worthy to succeed the giants of those days, the Rev. John Trafford, M.A., a student of Foster's and of Glasgow University. For twenty-six years he carried on the principles of Carey in all things, save that, when Serampore became one of the colleges of the Calcutta University, the Society would not apply for the same grant in aid from Government which other Nonconformist Colleges enjoy. The result was that, after Mr. Trafford's retirement, the College of Carey and Marshman

On closing his missionary career in India in 1879, Mr. Trafford, by direction of the Committee, made over to the Rev. Albert Williams the conduct of the College as its Principal. The spirit in which Mr. Williams entered on his duties may best be stated in his own words : " It is true that our work at the College among the Hindus differs very greatly from that of our brethren in the Mofussil ; and this for a long time has been the principal part of our labours. And its importance cannot be over-estimated. For years I was strongly opposed to Educational Missions, but I was compelled, by the logic of facts, by what I witnessed in Calcutta, to acknowledge their value and importance as evangelising agencies ; and if I had a class of but fifty students to lecture to every day, I should never desire a better sphere of labour, or more congenial work than that which has been mine for the last two years." *

A short three years, much interrupted by illness, were allotted to Mr. Williams to attempt a revival of the prosperity of Serampore. In July, 1882, he arrived in England in ill-health, and on February 14th, in the following year, he entered on his eternal rest. During his brief career as Principal, the increase of expenditure from various causes pressed heavily on the resources of the College, while the Society was not prepared, either to enlarge the staff of the College to its requisite strength, or to sanction the outlay that was necessary to secure its efficiency. The suspension of the College classes, as the means of lessening expenditure, was proposed and "permitted" by the Committee ; but Mr. Williams hesitated to take so important a step. He said, " The College would have suffered *in prestige*, with the

ceased with the year 1883, and in the same building a purely Native Christian Training Institution took its place. There, however, the many visitors from Christendom still find the library and museum ; the Bibles, grammars, and dictionaries ; the natural history collection and the Oriental MSS. ; the Danish Charters, the Royal portraits, and the British Treaty, as well as the native Christian classes—all of which re-echo William Carey's appeal to posterity."

* Paper read to the Missionary Conference in Calcutta. October, 1880, p. 1.

effect of diminishing the numbers in the school department and in the boarding department. Our native Christians are more sensitive to any deterioration in the College teaching, or any lowering of the standard of teaching, than even the Hindus. I am convinced that our only chance of getting a large number of Christian students is to make the College as efficient as possible. Christian boys will not resort to the school while an impression prevails that the teaching in any department is inferior to that in other institutions.”*

CHANGE OF PLANS.

The visit of the General Secretary in 1881-2 was a favourable opportunity for a full examination into the work of Serampore and its relations with the Society. Mr. Baynes was accordingly instructed to report on the Institution, especially with the object of making “suitable provision for the training of native evangelists, home missionaries, native pastors, and native Christian normal school teachers.” He was further requested to “give careful attention to the important and pressing question of education, and especially with regard to Serampore College,” and “to advise the Committee as to the continued maintenance of the College.”

The issue of these inquiries found expression in the following resolution, adopted by the Committee on January 17th, 1883 :—

“That the Serampore College and School Classes, as at present constituted, be given up, together with the heathen teachers at present employed upon the College staff ; and that for the future the College be conducted mainly and avowedly as a vernacular Native Christian Training Institution.” †

The two following resolutions further embody the nature of the plans to be pursued :—

1. “*A purely Vernacular Department* (presided over by an experienced vernacular-speaking missionary), for the special training of

* Paper read to the Missionary Conference in Calcutta, October, 1880, p. 2.

† Mr. Baynes' Report, Part 2, p. 7, and Minutes of that date.

native or Eurasian Christian youths, that may give promise of becoming useful and devoted pastors, evangelists, or school teachers."

2. "*An English Department*, in which the superintendent of the Training Institution shall be assisted by a duly qualified English teacher."

With the first department the Christian Boarding School was to be incorporated ; but the best boys might take lessons in the second, or English department, with the sons of missionaries, European and Eurasian ; and other boys, native Christian students who were deemed eligible, might enjoy a special training in English. The class was also to be open to Hindu youths on the payment of the fees. These last, I presume, were pupils from heathen families, who would not object to mix with Christians, or to the Christian elements in their education.

REMARKS ON THE CHANGE.

On the scheme thus framed and adopted I have only one remark to make. The previous pages abundantly show that the same objects were provided for and pursued by the founders of the College, and throughout its history they have never been lost sight of. The Report itself says :—

"In past years, Serampore College has done excellent work in educating the sons of missionaries and others ; and not a few leading European and Eurasian Christians in India to-day gratefully acknowledge their indebtedness to their Serampore training." And testimonies are not wanting to prove that many of the Society's best native evangelists and pastors have left the halls of Serampore, and been successful labourers in and around the native churches.

The retention, therefore, of this portion of the College work was fully justified, both by the needs of the Mission and by the regulations laid down to guide their successors by the great men who were the founders of the Institution.

I now turn to that part of the College work which was "given up."

It has been shown how, from the first, "the Serampore trio" con-

templated the imparting of a general education to all classes of people in India. Its speciality was that it must be under the control of Christian men, and provision be secured for the direct communication of Christian truth in every department. Much, in every system of general education, must necessarily in its nature be secular; but at Serampore it was to be an education saturated with Christian knowledge, and directed to this great end—the evangelisation of the Hindu people.

If they taught the Sanscrit writings, it was with the certainty that the exposure of the inanities in them would destroy the superstitions and idolatries of ages. If lectures in science were given, they were confident that the false ideas which underlay the very structure of Hindu society would be rooted up. If they opened the treasures of English literature to their people, they knew that it would undermine Hinduism, and, to use the language of the report,* “furnish the native mind with the matchless stores of literature, science, and poetry, of which the English language is so marvellous a medium.”

But the resolutions under discussion withdraw the Society from this field of labour, and every endeavour, so far as the Society's educational work was concerned, to evangelise the vast educational movement going on, was “given up.” One-half of the work of the College was cut off; and a large proportion of the funds so laboriously and generously devoted to the abolished system were rendered unavailable.

It is, therefore, necessary to add a few words as to the reasons which were presumed to justify this painful, and, as I think, disastrous step.

Enough has already been said of the inefficiency of the arrangements, which were the primary, if not the all-sufficing, cause of the decline of the College classes. But beyond this, the following reasons have been adduced:—

1. Much is made of the vast changes that, during the century,

* Report, p. 2.

have taken place in India. "The old order changeth, giving place to new." These changes, as was foreseen, have all been in the direction of liberating the native mind, and destroying the bondage of caste. Ancient customs have given way, and the wide range of English literature, laws, science, social and political freedom has been opened to Hindu intelligence and acquisition.

All this is perfectly true ; but is the power of Christianity to restrain lawlessness of thought, and anarchy in the State, in philosophy, and in religion, that has followed these changes, therefore needed the less ? At the best, it is said, the result has been to make the educated classes "mere Deists." To take the words of Dr. Norman McLeod, "Education itself, which opens up a new world to the native eye, has utterly destroyed his old world as a system of religious belief." Every year, thousands of such youth leave the Government and other secular institutions. They crowd the great cities, and are entering every department of social and political life. Multitudes of them, it would seem, shorn of all faith in goodness or truth, fall into the grossest vices, and constitute the most dangerous class with which Government has to deal. How can it be otherwise, when even the common primers used in Bengali schools never mention the name of God, and eschew all the religious sanctions of morality ? Are Christians, then, to leave this vast field to the adversaries of God and Christ, and this seething mass to the ruin which dogs its steps, both in this world and in the world to come ? Surely there is the greater need to strain every nerve to gather the youth of the people under Christian influence, and to labour with ceaseless and unresting toil to draw them into schools and colleges where, at least, they shall learn that there is a God in heaven, and, at His right hand, a Saviour of the lost ?

2. But it is further said that the requirements of the Government Universities demand such a devoted attention to secular studies as to leave no time, or very little, for instruction in Christian truth. "The tendency is inevitably to work the educational rather than the Christianising portion of the machinery as effectively as possible ; in

other words, to sacrifice the latter to the former.* “The time and energies of the students, of their teachers and their masters, are more and more taxed in order to keep pace with the growing demands of the Universities. Thus the work becomes increasingly difficult and increasingly burdensome.”

Be it so. But is not this a reason for greater exertion, and the manful bracing up of our energies to meet the difficulty? Are Christians therefore to shrink from the strife with evil, because of its increased difficulty? Let it be remembered that the stake is not a small one. It is the loss of souls; the triumph of infidelity and sin over vast multitudes of the population of India. Is there no Hercules to be sought out to take up the labour, and to cleanse the Augean stable from its impurities?

But further. The Universities do not absorb the entire youthful population of India. *All* cannot find places under Government, and do not need high degrees to satisfy their ambitions. There are thousands upon thousands who are now wanted for the purposes of commerce. Numberless occupations that Western trade and inventions are introducing, and for which a good English education is indispensable, are daily opening in all parts of the land. Intelligent natives are beginning to feel the necessity of this. “It is believed,” records the Commissioners on Education, “that there is a real need in India for some corresponding course which shall fit boys for industrial and commercial pursuits at the age when they commonly matriculate, more directly than is effected by the present system.” †

Native English schools are beginning to understand this, and are giving attention to the task of training their pupils for the thousand-fold situations which modern civilisation opens before them. Among this class alone there must be multitudes to whom a college education like that afforded by Serampore must be invaluable and desired, and to whose success in life University degrees are neither useful nor

* Report, p. 4.

† Education Commission Report, p. 220.

necessary. Efficient masters would certainly draw from among them a large and ever-increasing class of pupils.

3. It is, moreover, suggested as an objection to Serampore, that its position is unfavourable, being, as it were, wedged in between the Calcutta Universities on the one hand, and Hooghley College on the other. This objection can have but little weight—Serampore stands, indeed, about midway between the two cities; that is to say, fourteen miles north of Calcutta, and thirteen miles south of Hooghley. The district around Serampore is, moreover, very opulent and populous, having some 300,000 inhabitants, while Serampore has the decided advantage that its students and pupils are distant enough from both cities, so as to render them free from the demoralising influences which prevail in these two populous centres.

So far as I find recorded, the above were the reasons which issued in the important step of so materially reducing the utility of the College, and the scope of its operations. Accordingly, the Rev. E. S. Summers, who was appointed as the Superintendent, charged with the duty of carrying out the new arrangements, informs us as follows:—

“On Saturday, the 15th December, 1883, I finally closed the College and school classes, as conducted for so many years past; and announced the very weighty reasons that had led the Council of the College to abolish the system, and constitute the Institution henceforth a real Native Training College.”*

FINAL ABANDONMENT.

It is not necessary to trace the history of the Institution under its new form in any detail. We find frequent changes have taken place in the staff, and complaints have been expressed that the buildings are too large, and unsuitable for the diminished work in hand. Nevertheless, the Rev. T. R. Edwards, who was in charge of the Institution on Mr. Baynes' arrival in India in 1889, writes: “In my

* Report for 1884, p. 10. The abolition was literally the act of the Committee, and not of the College Council.

opinion, the Training Institution at Serampore is admirably adapted for its special work." At that time he had under his care only some thirteen students.

But, notwithstanding this favourable judgment on the Training Institution by its Principal, the result was not altogether satisfactory. Nor did the Boarding School give gratifying results ; so that the General Secretary was led to the conclusion that it would be better to give up the College and its Institutions altogether, and to remove the work attempted to be done to some district in the Mofussil. This proposal is now before the Committee.

The reasons stated are of the following nature :—The buildings are costly to keep in repair, and too large for the work to be done ; the grandeur of the College, and the style of living, are prejudicial to the students and unsuited to their simple habits and expectations ; the allowances for their support are too large for the probable salaries of the students as evangelists and pastors in the Mofussil ; the tastes of Babus are encouraged, and lead to dissatisfaction ; a professional spirit is encouraged, and expectations of employment by the Society are held out, which are injurious. In a word, Serampore unfits the men for their work, and for life among a poor and primitive people such as constitute the membership of the great bulk of the native churches.

Two or three remarks will suffice on these considerations.

1. It is certain that some of the best native pastors and preachers in the Mofussil have been educated at Serampore : a sufficient proof that its "grandeur" did not necessarily in other days have the bad effects now affirmed.

2. The Mofussil missionaries who have expressed an opinion are not agreed as to the form which the Institution should take if removed.

Thus, Mr. Tregillus, of Jessore, writes : " With regard to Serampore, my opinion has come to be that the work of training evangelists could as well be done by the missionaries themselves at the various stations." *

* Report, p. 6.

Mr. Teichmann, of Barisal, writes : " I feel strongly we ought to adopt some other plan, and I would propose as a trial that each missionary should train one or two young men as his personal helpers. He might read with these young men all the books which are taught in the College, and that, perhaps, in a shorter time." *

Mr. Robert Spurgeon, of Madaripore, says : " I think a Pastors' College at Serampore would be far better ; the students need more lectures on real Christian work, more enthusiasm roused among them." †

Mr. John Kerry, of Barisal, is not quite clear as to what he would substitute. " It seems to me the only wise course will be to train men on the spot, where they will not get any high-flown notions, but will be content with the small sums the churches can afford to give them." ‡

Mr. Jordan, of Calcutta, writes :—" We need now—and for some years to come I think we shall need—a number of plain native evangelists well versed in the Scriptures. These should be trained in the vernacular, and drilled by missionaries of experience, as good vernacular preachers themselves. My idea is, that we need in the Mofussil a class, say, in Barisal, for Bengali, preparing a number of men to preach the Gospel, somewhat after the fashion of Wickliffe's poor preachers." §

Thus, of these five brethren, one only desires the formation of a class ; two would have each missionary train his own preachers ; one would make Serampore a Pastors' College ; and one does not clearly express what he would have, whether the education should be given in class or by each missionary for himself.

3. But great stress is laid on the importance of the students being kept in touch with the habits and customs of the people among whom they will have to live and labour. Tastes must not be developed to unfit them for such a state of life.

But is not the change here deprecated more or less unavoidable ?

* Report, p. 5.

† *Ibid.*, p. 6.

‡ *Ibid.*, p. 6.

§ *Ibid.*, p. 6.

Does not education necessarily lead to change of habits, to enlarged ideas, to wider vision, and larger hopes? It may further be suggested, whether the ignorance and extreme poverty of the peasantry among whom it is proposed to place the Institution do not ensure modes of life which it is most desirable to avoid, and which, in their very nature, are more or less degrading and fatal to the cultivation of Christian piety and morality? Is not godliness shorn of half its moral value if it does not elevate the mind and create aspirations for a nobler existence than that in which the great masses of the Bengali ryots are content or constrained to live?

Let us be careful that while we are anxious not to unfit a man for the sphere he will have to occupy, we do not impoverish his mind, narrow his sympathies, and repress emotions that adorn and elevate human nature, and prepare it for communion with God and all holy beings. Education, strengthened and controlled by true religion, must raise a man in the estimation of his fellows, and call forth desires and expectations of a better home and more comforts than deep poverty can either reach or understand.

Yet, perhaps, the true solution of this problem may be found here: that *for evangelistic purposes* individuals, when converted, whether male or female, should at once be induced to give to their friends and companions their testimony to the grace of God, to its power to change the heart, and to assure salvation to the perishing and lost. From such converts may selection be afterwards made of those who prove themselves capable of being trained for wider usefulness.

4. A brief reference should be made to the difficulty presented by the physical features of the district of Backergunge. The villages are much scattered, and the inhabitants in them few. For the most part their cottages are built on small mounds raised above the level of the wide-spreading Delta of the Ganges. For a considerable portion of the year they are surrounded by water, and can only be communicated with by boat, or by narrow causeways among low-lying rice-fields. Hence it has been found difficult to form any schools at all with children in numbers sufficient to employ good schoolmasters; and it

may probably appear almost impracticable to collect enough scholars in one spot to constitute a good training ground for a Normal School Institute.

For these reasons I would therefore urge the Committee to hesitate long before they utterly abandon the College prepared to their hands, so eminently fitted for the work it was intended to achieve, and which has borne rich and ripe fruit in the past.

GENERAL OBSERVATIONS.

But, in conclusion, I would add a few other considerations of a more general kind.

1. Is not the Society under a very urgent obligation to the late Mr. John Marshman, from whose hands the College, with its valuable property, passed under the Committee's control? It is on record how earnestly he pressed upon the Committee his sense of duty to do all in his power to secure a *permanent existence* for the Institution. He sought this from time to time, till at length, in 1855, after many rebuffs, the Society listened to his pressing appeals, and accepted, without conditions, the entire charge of the College, with all its endowments and advantages. For this purpose he made certain pecuniary arrangements and gifts, which the Committee, on more than one occasion, have most warmly acknowledged. He became an honorary member of the Committee on his settlement in London in 1856, took an active part in its operations while he lived, and died with the assured confidence that he had put the finishing stroke to a long and painful separation, and secured the permanent well-being of an Institution which his deceased colleagues and friends had struggled so nobly to establish.

But it may be replied that the Charter assures to an independent Council a power to step in at any moment and resume charge of the College, with all its obligations and funds, and, therefore, the Committee is free to renounce the duties they have undertaken.

I cannot think that the Committee will give weight to this contention. They were consenting parties to the arrangement by which the

nomination of the members of the Council was placed in their hands, in order that the Society might have uncontrolled command of the College with all its resources. In accordance with this arrangement, the present members of the Council were nominated and appointed by a special vote of the Committee.

If, then, it be true that the Society can legally, at its pleasure, cast aside this arrangement, and throw the burden of the permanent maintenance and control of the College on the present Council—their own nominees—would it not appear to be a dishonourable breach of the agreement with Mr. Marshman, which only the most imperative reasons can justify, and impose on the present Council a burden for which they were not chosen and were not led to expect ?

2. But further, are we under no obligation to the pioneers of our missionary enterprise in North India—to those great men who founded Serampore, and whose names are held in most honourable esteem, not only amongst ourselves, but in every portion of the Christian world ?

Is it a fault that these large-hearted missionaries of Christ allied education with their evangelistic labours, and aimed by its means to promote the highest and widest interests of every class of the Hindu community ? At the coming Centenary, is our thanksgiving to God, for the great work these noble men accomplished, to be saddened by the reflection that we have chosen this very time to abandon a work they undertook at large cost, and with the greatest self-sacrifice and disinterestedness ; and cherished with an ardour that ceased only with their lives ? “The glory of children are their fathers !” * and is the denomination they adorned, and on which these never-to-be-forgotten heroes of the faith have shed such honour, to be the first to diminish their fame by a confession of defeat, and to remove a sparkling gem from their crown ?

Is it for us to be forward to cast a shadow on the example of these our great leaders, and to throw away the fruits of their zeal and self-denial ?

* Proverbs xvii. 6.

3. In this connection, it may perhaps be useful to mention that it is doubtful whether the Ward's Funds, as well as other property of the College, can be employed elsewhere than at Serampore ; or, at all events, without an application to some legal authority who can give the power to use these resources in any other manner than that intended by the donors and founders.

SUGGESTIONS.

In conclusion, I desire permission at an early meeting of the Committee to propose :

1. That the Mission and College at Serampore be resuscitated on the lines laid down by its founders.

2. That, for this purpose, two brethren be engaged who, by training and sympathy, are well qualified to carry out both the educational and missionary objects of the Institution ; and that the services of a third gentleman, a trained schoolmaster, be also secured, whose duties shall embrace, not only the management of the school or schools formed in connection with the College, but also the training of Christian schoolmasters for vernacular and other schools.

3. That this object be presented to the Society's supporters as one of the items of the Centenary Fund for which contributions are desired.

4. That, if it be thought expedient, an application be made to the proper authorities for a revival of the Charter, and the settlement of the College on a foundation consonant with present needs.

5. That, if the above arrangements are adopted, the resolutions be referred to the Indian and Ceylon Sub-Committee to carry them out and report.

XI.

THE WEST INDIES

REPORTS OF THE DEPUTATION ON
THEIR VISIT TO JAMAICA,
TRINIDAD, HAYTI AND THE BAHAMAS

IN THE YEARS 1859 AND 1860

REPORT OF THE DEPUTATION TO JAMAICA.

BY the direction of the Committee, we have the pleasure of laying before the constituency of the Society the Report of our Secretary, E. B. Underhill, Esq., and the Rev. J. T. Brown, on the Missions of the Society in the West Indies, from whence they have so recently returned. The document, which precedes them, has reached the Committee from the members of the Jamaica Baptist Union. It most fully justifies the propriety of the deputation, and also testifies in a very gratifying manner to the efficiency of the esteemed brethren who undertook the arduous and responsible task.

At two prolonged sittings these documents have been under the consideration of the Committee. We are happy to state that the recommendations of the deputation, with regard to Jamaica, have received their cordial approval; that portion of them, however, which relates to certain changes in the Institution at Calabar, having yet to obtain the consideration and concurrence of the local committee. The changes and suggestions proposed in the Report on the Hayti and Trinidad Missions have also received the sanction of the Committee. That on the Bahamas Mission remains under consideration.

It will be seen that the adoption of these various recommendations will involve increased demands on the liberality of our churches; and though these demands will not be large in the aggregate, yet, considering the pressure already existing on the resources of the Society, we shall have to claim from our friends a generous appreciation of the necessity laid upon us thus to strengthen and extend the good

cause in which we are engaged. Plans for the carrying out of the recommendations of the Report are under discussion, and will in due time be made known to our friends.

*Montego Bay, Jamaica,
March 8th, 1860.*

DEAR AND HONOURED BRETHERN,—It is with feelings of devout gratitude to Almighty God we address you. In the month of April, 1857, a meeting was held at Calabar, to consider the state of our beloved mission, and we united as ministers of the Gospel in addressing to you a letter upon the subject. In that letter, as also in subsequent communications, we earnestly implored you to send out from the Society you represent one or more honoured brethren as a deputation to visit our churches and institutions, to inquire into our circumstances, to advise with us in our difficulties, to consider the spiritual wants and claims of our people, and to aid us in our efforts to advance the kingdom and glory of our Lord Jesus Christ. With some anxiety we awaited your reply to our request, and with high satisfaction did we receive the announcement that, at length, one of your secretaries, E. B. Underhill, Esq., and the Rev. J. T. Brown, had consented to act in this mission of faith and love; and joyfully in the month of November last did we welcome these beloved brethren, with Mrs. Underhill, to our shores. No time was lost by them in the prosecution of their work. They at once commenced the visitation of the churches; and, in the month of December, a considerable number of us were favoured with united and personal intercourse with them at the annual examination of the students of Calabar Institution.

Subsequently, they have visited nearly every Baptist church on the north side, and at the west end of the island. They have been with us in our mission-homes, where Mrs. Underhill, especially, has cheered and solaced our wives and daughters; they have visited our chapels and school-rooms, and seen the state in which the mission property stands; they have had the freest possible converse with our deacons

and leaders, and have had every opportunity of acquainting themselves with their views as well as our own. We believe nothing has been concealed from them, either in our churches or our institutions ; but the strongest desire has been felt that they should know our affairs just as they are. Nor, as you will expect, have general social questions amongst us escaped their notice ; and it has been most gratifying to us to know that they have been pursuing the most searching inquiries in regard to them of all classes of the community—magistrates, lawyers, doctors, planters, and labourers.

During the last week and the present (save as Mr. Brown's indisposition has prevented), they have united with us as brethren in the ministry, and as representatives of the churches associated in the Jamaica Baptist Union now in annual session. Nor can we find words too strongly to express to you the obligations under which we are laid to you for having sent two such brethren amongst us, and to them for having consented to come. They have spoken to us as became them, with great plainness of speech, but their words have always been wise and weighty ; and while the wisdom of their counsels has commended them to our judgment, the gentleness and love with which they have been uttered has brought them home to our hearts.

We believe nothing has been submitted to them that has not received their most patient and careful attention. The necessity of increased ministerial agency, both native and European, so that every considerable church may be under proper pastoral oversight,—the peculiar circumstances of our European brethren needing in sickness a change to their native land,—the necessities of our Training Institution at Calabar, the usefulness and efficiency of which we have been long labouring to extend and increase,—the multiplication, elevation, and improvement of our native pastors, as the hope of our churches,—our day and Sunday schools, and especially the means of supporting the former,—our trust deeds, and the general security of our mission property : all these and many other kindred topics have been considered by them in a spirit of affection and kindness, which has greatly endeared them to us.

Upon all the subjects which have been brought before them they will, doubtless, make their own report ; we need not, therefore, make special reference to the conclusions to which they may have been conducted, or to the plans and propositions which they may be prepared to submit to you. We have opened our hearts to them, and they will better communicate the results of our mutual consultations than we can.

It only, therefore, remains to us most affectionately to commend our beloved friends and you to the grace and love of the God and Father of our Lord Jesus Christ. We are sure the Report of your deputation will have your most candid, careful, and generous consideration ; and we are persuaded, that if the suggestions which they may offer to you be adopted by you and carried into effect, you will not only consolidate our mission in this land, but multiply the fruit of the toils, and tears, and prayers of its sainted fathers, and eminently advance the cause of our God and Saviour.

We are,

Dear and honoured brethren,

Yours in the Lord Jesus,

EDWARD HEWETT, *Chairman of the Jamaica Baptist Union.*

BENJAMIN MILLARD, *Secretary of the Jamaica Baptist Union.*

D. J. EAST, *President of Calabar Institution.*

JOHN CLARK, *Secretary of Calabar Institution.*

JOHN EDWARD HENDERSON, *Treasurer of Jamaica Baptist Missionary Society.*

WALTER DENDY, *Treasurer of Educational Society.*

THOMAS GOULD, *Secretary of Sabbath Schools.*

JAMES M. PHILLIPPO, *Spanish Town.*

G. R. HENDERSON, *Beththephil.*

WM. CLAYDON, *Four Paths.*

FRANCIS JOHNSON, *Clarksonville.*

ELLIS FRAY, *Refuge.*

EDWARD PALMER, *Kingston.*

JOSEPH GORDON, *Mount Nebo.*

RICHARD DALLING, Staceyville.
 PATRICK O'MEALLEY, Coultart Grove.
 DANIEL G. CAMPBELL, Hewett's View.
 CHARLES SIBLEY, Gurney's Mount.
 GEORGE MILLINER, Bethsalem.
 THOMAS LEA, Stewart Town.
 JAMES G. BENNETT, Dry Harbour.
 ANGUS DUCKETT, Hayes', Vere.

*To the Committee of the Baptist Missionary Society,
 33, Moorgate Street, London.*

REPORT OF THE DEPUTATION TO JAMAICA.

To the Committee of the Baptist Missionary Society.

DEAR BRETHREN,—Through Divine goodness the deputation arrived in Jamaica early in November, and immediately proceeded to make the necessary arrangements for the accomplishment of the trust committed to their charge. As the annual examinations of the Institution at Calabar were announced to take place about the middle of December, much could not be accomplished before Christmas, and only a few stations on the south side of the island and in St. Thomas in the Vale were visited. At the examinations at Calabar, both of the Theological Department, the Normal School Department, as well as a few resident students, your deputation were requested to preside. The result was on the whole gratifying, and the young men acquitted themselves with much intelligence and credit. Thence we proceeded to visit the stations, and were enabled, through the care of Divine Providence watching over us in our manifold journeys and investigations, to visit at their chief stations all the brethren, with one exception, which accident occasioned, and also, with very few trifling exceptions, every church which claimed to owe its origin to the labours of the agents of the Society.

In these visits we sought information from all classes, calling special meetings of the deacons and leaders, and assembling the people both on the weekday and Sabbath for direct personal communication and addresses. Most cordially were these visits welcomed by all, hearty greetings met us in every place, and the amplest opportunities were given for the attainment of every kind of information that we sought. We shall ever bear with us the kindest recollections of these hours of communion with our brethren of every degree, and recall with gratitude to God the pleasant impression made upon our minds, of the warmth of affection, the zeal, the devotedness, and earnest piety of great numbers whom it was our privilege to meet.

The first days of March were occupied in conference with as many of the brethren as were able to assemble at Montego Bay. At these conferences every part of the mission underwent discussion; the advice tendered by us was received with the kindest expressions of regard; and in the suggestions for the future working of the cause of Christ in Jamaica in connection with our Society, which it will be our duty presently to lay before you, we may be understood to enjoy the entire and hearty concurrence of the brethren. All being done that seemed necessary to fulfil your instructions, we left the island early in the month of April.

Without a very much longer statement than can be given in this report, and which, perhaps, may be better given in some other form, we may state the general impression made upon our minds as to the recent results of emancipation. Consideration being given to the length of time since freedom was granted, the obstacles which have had to be surmounted to secure the boon so righteously and generously bestowed upon the West Indies by the British nation, the general causes to which Jamaica specially owes the commercial depression from which even yet she has not entirely rallied, and the low moral state in which slavery left the emancipated negroes, we most emphatically affirm that the Act of Emancipation has been productive of the greatest blessings. Its success is beyond doubt, and the results

may well encourage the ardent efforts of the friends of Africa to seek the destruction of slavery throughout the world, even were not freedom due to the slave on the grounds of moral and human right.

THE MORAL AND RELIGIOUS CONDITION OF THE CHURCHES.

To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary; the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice:—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches, whether under the pastorate of

European or native brethren, and the respect paid to the decisions of the church on all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgment, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect shown to the ordinance of marriage (which indeed yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of Scriptural truth maintained by our denomination.

DEFECTS.

But while we thus express these favourable impressions, there are, nevertheless, existing among the churches, evils of no inconsiderable

magnitude, which require the attention of the Committee, wise and prudent action to remove, as well as wants to be supplied. The main source from which springs the major portion of the evils referred to is the fewness of ministers, whether European or native, to meet the necessities of the churches, and of the island itself.

On reference to the schedules appended, it will be seen that there are no fewer than seventy-seven Baptist churches in Jamaica, which have sprung from the operations of the Society, and only thirty-six ministers, whether European or native, to supply them. From this paucity of ministers flows the following effects :—

1. A plurality of pastorates. It will be seen that, throughout the island, every pastor has at least two churches under his charge, and a few have more. Contingencies, constantly occurring, often add to the labours of these brethren the duty of occasionally taking charge of churches left vacant. Supernumerary ministers there are none.

2. Owing to the scattered condition of the people, but one service, and that a prolonged one, is usual on the Lord's-day. The pastor, therefore, can occupy the pulpit only on alternate Sundays, and when he has charge of more than two churches, still less frequently ; nor are there the means of efficiently filling his place.

3. The habit of attendance on the house of God only on "ministers' Sunday" is becoming increasingly apparent, and tends to check the growth of piety. The services at the class-houses by no means counteract the mischiefs flowing from such a habit.

4. The inability of the pastors to give to the churches the close, vigorous, pastoral superintendence they require. The sick are necessarily left unvisited, and the pastor's presence in the houses of the people becomes a rare occurrence. Dissatisfaction must necessarily ensue, and is occasionally expressed. With the changed circumstances of the population, pastoral oversight has become more than ever indispensable.

5. The partial services thus rendered to the churches tend in a certain measure to diminish the contributions of the people, and give to the pastor's visit the undesirable aspect of being connected with the

collection of their contributions, which are usually brought to him on the day of his coming.

6. The impracticability of forming and maintaining Bible-classes for the youth of the congregations, and teachers' classes for the improvement of those who are engaged in the Sunday-school.

7. The pastors being so fully occupied, they are unable to follow the migratory population into the mountains or other districts, whither the people are drawn by the abundance of work or cultivable land, and thus a considerable number of persons is annually lost to the churches.

8. Again, there is no time or opportunity to extend the Gospel into parts where the means of grace do not exist ; and a check is placed on the formation of new churches, as in the case of the parishes of Clarendon and St. Elizabeth, as there are no ministers to assume the direction of them.

9. The incessant engagements incident to the oversight of churches containing such large numbers of people, the distance at which they often live from the missionary's residence, the secular duties which the pastorate in Jamaica involves among a people so untrained, and just emerging from slavery, and in some cases from savage life, leave the pastor little time for study and self-cultivation. Nor is it unimportant to note that his personal expenses are increased thereby.

10. It is, moreover, incident to such a state of things that the deacons and leaders have thrown upon them a larger responsibility, and an influence may be acquired over the people which would be harmful to the churches' welfare and the pastor's peace.

These considerations have made a profound impression on our minds, and the grave question for us, for the Committee, and the churches of Jamaica to solve is, how and whence is an adequate supply of ministers to be obtained ? The strongest words we could use would fail to convey the full force of our convictions on this subject. It involves the conservation of past labours, the building up of the superstructure so well begun, so perseveringly sustained by the brethren who have continued in the work, and laying for its end the

elevation to a fully self-supporting point of the churches of Christ which the Society has been instrumental in planting.

REMEDIES.

From two sources only can we look for the requisite supply of ministers: to the native-born population of Jamaica, and to the churches of England. Already a small number of native brethren have entered the ministry, and constitute a portion of the present body of pastors. They are sixteen in number, and have been the fruit of some fifteen years of sedulous and anxious labour by the honoured brethren who have fulfilled the duties of President of the Calabar Theological Institution.* Five students are now in the Institution, two of whom will be prepared to accept pastorates during the present year. But we were quite unable to discover any quarter in Jamaica from which a sufficiency of students can be obtained for some years to come. The low state of education of the masses of the people contracts exceedingly the class from which we might fairly look for the individuals required. Local causes, some peculiar to the African character, further limit the available men; while the necessity (more fully to be referred to hereafter) of securing for the future a longer period of preparation will keep back for some years an adequate supply of ministers. The supply hitherto has not kept pace with the requirements of the churches, and a long time must elapse before the void can be filled.

It may, however, still be a question, supposing a full supply of native-born ministers could be obtained within a reasonable period, whether it would be wise to leave the churches as they fall vacant entirely to their charge? The number of European pastors has of late years undergone a steady diminution, and this decrease will continue unless the number be reinforced from England. Is such reinforcement necessary? Are there reasons why, for the present at

* Twenty-three students in all have passed through the theological course in the Calabar Institution.

least, the places of European pastors, rendered vacant by removal from Jamaica or death, should be filled up from this country? We have been led to the conviction that it is important to maintain some European brethren in the field. Although the great body of the people have made a very gratifying and satisfactory advance in intelligence and self-reliance, as compared with the state of things in which slavery left them, yet have they not reached that elevation at which they can be safely left to advance without some influence of a stimulating kind. That stimulus cannot be found in the intelligence of any class among themselves, or in the general progress of events in the island. There is no literary class in Jamaica, nor any number of individuals whose influence is devoted to other than secular pursuits. The only source of moral and religious improvement is found in the missionary body and its alliances, and this owes its value to its continual invigoration from home.

In this judgment we were most strongly confirmed by the uniform concurrent testimony of all parties interested in the improvement of the people. Our native brethren, too, most strongly deprecate being left alone, for the present, to grapple with the difficulties which necessarily arise in the management of the churches and the education of their people. And the great body of the deacons and leaders, while expressing their confidence in the native pastors, rejoicing that men of their own race are rising into positions of honour and usefulness in Christ's Church, yet most earnestly entreated us that for a time the Society should not give up all care of them, or deprive them of the superior instruction afforded by European brethren. Not a little stress was laid on their inability to contend with those forces which yet are striving to limit the freedom they enjoy, and which experience has proved to them ever to be antagonistic to their highest and best interests.

On these grounds, therefore, we most earnestly urge upon the Committee the adoption of plans by which European brethren may be sustained in, and encouraged to assume, the pastorate of a portion of the churches; at the very least, that the most important towns or

centres of population should be provided with such brethren. It should at once be clearly and distinctly understood that any plan adopted ought not for one moment to remove the dependence of the pastor, whether European or native, on his people for subsistence, or in the remotest degree tend to diminish their liberality. It is with pleasure that we are able to state that the course adopted by the Society in 1842, of rendering the churches independent, and throwing the pastors on their liberality for support, has been productive of the best effects. It was very pleasing to find how universally the obligation to contribute to the cause of God was recognised, and to how great a degree the word "duty" was applied by the people to their gifts in this respect. It would be a cause for deep regret should any scheme be adopted, or operation be resolved upon, which should in the slightest degree weaken this sentiment.

It seems to us, therefore, that, in encouraging the formation of pastoral engagements with churches in Jamaica on the part of English brethren, the Committee should restrict its action to the settlement of suitable men, exercising every precaution against any interference with their dependence on their people for subsistence. This, we conceive, may be done by removing the chief of those obstacles which are now found to stand in the way of such engagements—viz., the cost of passage to Jamaica; the necessity arising to make some provision for the pastor's family, owing to the character of the climate; and by affording some assistance in case of sickness involving a visit to a more invigorating clime, similar to that at present enjoyed by many of the brethren now labouring in the island. With such arrangements, we think that the position of a minister in Jamaica would be found to correspond with the position he might expect to occupy in England.

In adopting such a scheme, it would be necessary that the Committee should require of every church seeking a pastor through its medium to give a full account of its state, of its pecuniary resources, and the reasons why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with

propriety be sought. But the details can be best discussed when the plan itself is resolved upon.

To admit of an immediate increase of ministers in the island would at once involve the necessity of some of the present pastors relinquishing one of the churches over which they exercise the pastoral office. This, however, they may not be able to afford, and the more that an immediate increase in the contributions of the church retained could hardly be looked for. For a short time it might be found desirable that the Committee should render some assistance, taking into consideration, in making the grant, that some expense would be saved the relinquishing pastor in travelling to and fro, and that *some* increase might be fairly calculated upon in the church he retains from the additional labour expended upon it. So desirable, for the reasons already given, is the multiplication of ministers among the churches, that, at the trifling annual outlay this arrangement would cost, the gain would be cheaply attained; and the more as this arrangement would be limited in its application to about six or seven of the brethren, with the probability that, in the case of some of them, it may never be required.

PECUNIARY RESOURCES OF THE CHURCHES.

It is important that we should here offer a few observations on the resources of the churches. To lay before the Committee as full and satisfactory an account as possible, nearly all the brethren have furnished us, on application, with statements and accounts from which the tables appended on the income of the churches have been formed. Owing to removals and other causes, we have been able to obtain statements at four different periods only; but these are sufficient to afford the materials for comparison. The sums set down include contributions from every source, England excepted; but inasmuch as variations are found in the modes of keeping accounts, some brethren taking account of sums given for benevolent objects, some adding the collections at the Lord's table, and others not, the totals will be less than the actual receipts. But over against this must be set the sums

received from inquirers in some churches. These are not large enough to affect the general results, so that the calculations may be taken as fairly representing the pecuniary power of the churches. It thus appears that in

		£	s.	d.	s.	d.
1844, 11 churches, containing	8,665 members, collected	5,178	6	4,	or 11 11½	each member.
1849, 24	" "	4,823	16	2	" "	7 4½ "
1854, 45	" "	5,706	10	1	" "	7 7½ "
1859, 58	" "	6,367	18	1	" "	8 2½ "

If we take the entire number of members in 1859, as exhibited by Table No. 1, at 19,360, this, at 8s. 2½d. a head, gives the sum of £7,945 13s. as the entire income in that year of the Baptist churches which have sprung from the operations of the Society. Of the sums contributed, the following were the amounts paid to the pastors as salary:—

Churches.	Members.	£	s.	d.	Ministers.	s.	d.
1844, 9, containing	7,004, provided	2,193	17	1	for 11, or 6 3	each member.	
1849, 23	" 11,867,	2,839	17	11	" 13	" 4	9½ "
1854, 44	" 14,205,	3,339	8	2	" 24	" 4	8½ "
1859, 57	" 14,812,	3,358	18	6	" 27	" 4	6½ "

. It thus appears that, while there has been, as seen in Table No. 2, a continuous diminution in the membership of the churches, there has also been a small but steady decrease in the sums contributed to the pastors. At the same time the *general* contributions of those in membership do not appear to have become less, but to have increased since 1849. Anterior to this date the receipts of the churches were exceptional, owing to the great amount expended in building chapels and mission-houses, nearly all of which had been paid for by 1849.

Moreover, in 1846 commenced the equalisation of the sugar duties, which greatly depressed the commercial prospects of the island, and affected largely the earnings of the people.

It may further be useful if we state separately the sums raised by the churches under European and native pastors respectively. This statement is confined to the year 1859, as the means are not at hand to present the same information as to any former year. Thus, the entire income of

Churches.	Members.	£	s.	d.	s.	d.
34, under 17 European pastors, with	11,220, was	4,775	2	1,	or 8	6
25 " 11 Native	" "	4,312	"	1,592	16	2
					"	7 4½ "

Similarly with regard to salaries in the same year :—

Churches.	Members.	£	s.	d.	s.	d.
23, under 16 European pastors, with	10,321, gave	2,398	11	8,	or	4 7½ each member.
25 „ 11 „ „ „ „	4,491 „	960	6	10 „	4	3½ „

It would thus clearly appear that the churches under European ministers give the larger amounts, both in the way of general contributions and as salaries, as might have been expected from the superior energy of the European, and from his generally occupying the more important stations. The average salary of the European pastors for 1859 appears to have been £149 18s. 2d., and of the native pastors £87 6s. The same difference exists in the sums raised for general purposes and benevolent objects. The churches under European pastors devote 3s. 10½d. a head; the churches under native pastors 3s. 1¼d. It cannot be said that these results are altogether satisfactory. The average salary of European ministers ought certainly to be £200 a year, and that of the native brethren from £100 to £120. It is, nevertheless, gratifying to observe that the contributions of the people have not declined during the last ten years, especially considering the large diminution of wages spent in the island, owing to the great falling off in sugar and coffee cultivation. The pastors have suffered rather from the diminution in the number of their members than from a decline in their liberality. The facts certainly prove that their appeals for assistance are not without a real foundation.

CALABAR INSTITUTION.

If, now, it be fully granted that it is either necessary or desirable to maintain for a time a measure of European influence, still the future well-being and history of the churches are bound up with the existence of an indigenous ministry. It is of the first importance that the native ministry should be both intelligent and pious; nor can we well conceive any pains to be too great to place in the pastorate men habituated to thought, skilled in the knowledge of Scripture, and fitted by natural and acquired gifts to be the leaders of their people. None will venture to affirm that this has yet been

attained. It is not that the education given at Calabar has been fruitless ; many of the native brethren exhibit no inconsiderable ability, and when we consider the low level from which they have had to rise their progress is gratifying. It is, moreover, very encouraging, as establishing beyond question the ability of the African race to rise to a position of intelligence and cultivation like that of their more favoured brethren in Europe. It is to the honour of some of these native pastors that, although they were once slaves, they have risen in estimation and usefulness, and are beloved by all who know their piety and zeal. And it is most pleasing to see that every successive generation of students comes to the period of study better prepared, and makes greater advance, than the preceding. It must not be forgotten that at the time of emancipation education was at the lowest ebb. Few, indeed, could read the pages of Holy Writ, from whence were drawn those joyous hopes of redemption and immortality which had cheered their dark slave life. Scarce one could be found who could utter a sentence of English grammatically, or clearly express the thoughts and emotions which welled up from within him. In the social state in which the people were born and grew up there were no elevating influences ; on the contrary, the tendency of their daily toil, the intercourse of daily life, were in almost all respects of a degrading character, calculated rather to demoralise, even to brutalise, them. The consequences of that state of things have not yet been wholly destroyed. There still remains a large amount of ignorance, of immoral habits. The tone of social life, though much improved, is yet far from being healthy ; while the necessities of labour, the remoteness of the abode of large masses of the population from civilising influences, the inadequacy of educational institutions, render the progress of elevating the people, as a whole, extremely slow. Hence the fewness of suitable candidates for the ministry, the low stage at which they commence their studies, and the limited character of their attainments. The remedy for this state of things is to be found, on the one hand, in an improved system of education, and, on the other, in a prolonged term of

training for those who may be selected by the churches as their guides.

While thankful for the progress that has been made in furnishing suitable men for the pastorate of the churches, we nevertheless think that the efficiency of the Institution would be greatly promoted by a few changes which we now proceed to indicate.

1. An extended term of study. At present the student is retained four years in the Institution. This we would increase to six, a term that would give time for larger acquirements, and, what is equally important, growth of character, and call forth greater mental activity.

2. The vacations to be spent by the students with the pastors of churches, in order that they may acquire a practical acquaintance with the work of the pastorate.

3. Great good we conceive would further result were the President of the Institution to devote the vacations to visiting the pastors, especially directing his attention to the assistance of the native brethren in the prosecution of their studies, and affording them such counsel as they may desire. We have reason to know that such visits would be most useful, and be highly esteemed by all the brethren.

4. The occasional selection of a student to be sent to England for the completion of his studies, whose progress and character would justify such a course. The influence of such a step would be very beneficial on the students themselves, and on their standing with the people.

The adoption of these changes will involve no great demands on the funds of this Institution, while the details are simply matters of arrangement between the Home and Local Committees.

NORMAL SCHOOL.

Our attention was particularly called by the Local Committee of Calabar to the normal department of the Institution. As is generally known to the Committee, this was originated, and for a time sustained, by a separate society. Events, unnecessary to particularise, led to the breaking up of these arrangements. But so

urgent is the demand for schoolmasters, so important their education and improvement, that the Calabar Committee resolved, for a time, to continue the effort, trusting that the Society would eventually assist them. With this view the Rev. D. J. East, assisted by a former student of the Institution, has to this time given his services to this work, at the risk, however, of health, and to the material increase of the responsibilities and labours devolving upon him. In the views of the brethren we were led cordially to concur, and the more that such an extension of the usefulness of the Institution appears to have been from the first contemplated by the honoured brethren who founded it. To the efficient working of the plan it is essential that the President should have the aid of a first-rate schoolmaster. Nor would we confine his labours to the class of normal school teachers; but he should be prepared to render any help he can to the general objects of the Institution. We are, therefore, prepared to recommend to the Committee the annual grant of a sum not exceeding £150 for the accomplishment of this most desirable object, to be expended in the support of the normal school tutor under the direction of the Calabar Committee.

SUNDAY AND DAY SCHOOLS.

From the tables appended, it will be seen that the number of children in ordinary attendance at the Sunday-schools reaches to more than 10,000. A considerable number of adults are also in the habit of attending these schools. On the whole, this fact must be regarded as satisfactory. Two drawbacks were, however, especially brought before us—the difficulty experienced in obtaining books, and the want of efficient teachers. The latter defect is evidently closely connected with the generally low state of education existing in the community. A fact mentioned to us by the Rev. W. Dendy may illustrate at once the progress that has been made and the backwardness of the population in this matter, only premising that the district of his observation is one of the most favourable that can be selected. When he settled at Salter's Hill, some twenty-five years ago, he found

that among 5,000 persons residing around the chapel not more than three could read. In the inquiries he made two years ago among a similar number of people, he found that over 1,700 could read.

If now we turn to the state of the day-schools, we shall find that a large portion of the people must owe the little amount of education they possess to the Sunday-schools. The attendance at the Sunday-schools is three times more numerous than at the day-schools, while those contain not one-half the children which should be found in them. The day-schools attached to the congregations are seventy-three in number, and contain on the books 4,214 children. The fees in no instance, to our knowledge, are sufficient to secure the services of an efficient master. At the same time there does not exist in the island, apart from the Government grants in aid, any means worth naming to supply the sums needed for their support. No part of the work of our brethren is so painful and oppressive as the maintenance of their day-schools in an efficient state. In the first place, it is difficult to obtain efficient masters; and when efficient men are found, the salaries paid them are almost always inadequate, and generally painfully small. Then it is only a few of the brethren, connected with England, who are able to obtain any assistance towards their schools, and this, generally, is both inadequate and uncertain. Others of them, with all our native brethren, have no such resort, and are often compelled, out of their already sufficiently limited salary, to provide the balance of the schoolmaster's support. Considering how generally the lower classes of all communities are slow to appreciate the advantages of education—that the pressure of obtaining a subsistence both hinders attendance of children at a useful age and limits the ability of their parents to pay the requisite fees (facts not less applicable to Jamaica than to other countries)—it is hopeless to look to the people of Jamaica alone to provide for the instruction of its people. This difficulty presses with more than ordinary force on our brethren, from the reluctance of nearly all of them to take the grants offered by the Government, and which form

so important a part of the receipts of the schools of other bodies in the island.

The pressing need of help was very forcibly urged upon us by the brethren, and after much consideration we ventured to suggest the following plan, which, if approved by the Committee, at least so far as to give it a trial, may possibly open the way for valuable assistance. It met with the entire approbation of the brethren. It was proposed that every year the schools requiring help should send to the Mission-house a full report of their condition and wants; that these should be embodied in a statement, under the sanction of the Committee, and sent to the friends of education in the West Indies in this country; the Committee taking charge of the funds so obtained, and appropriating them to the schools in such amounts as they might see fit.

TRUST DEEDS.

In accordance with the instructions of the Committee, we gave considerable attention to the trusts of the Mission property, and to its state of repair. It is already known to the Committee that a considerable number of deeds require immediate renewal. On advising with the Society's solicitor in Jamaica, and seeking an opinion from him, he intimated that he hoped shortly to be in England, when he would seek an early opportunity of personally conferring with the Committee; and at all events that before any resolutions were adopted to change the present system of trusts the Committee would do well to consult the late Chief Justice of Jamaica, Sir Joshua Rowe, now in England. Under these circumstances, we can only refer the matter to the Committee for further consideration. We were happy to find that, with very few exceptions, the properties needing it were undergoing repair, and that the obligation to do it was fully recognised on the part of the people. The most dilapidated places were those which did not enjoy the presence of a resident minister—another, though minor, consequence of the plurality of pastors we have already deprecated. The brethren request us to

convey to the Committee their wish that two or three brethren in Jamaica should be named as representatives of the Committee, to whom any cases of difficulty respecting trust property may be referred for immediate action, if necessary, with the especial object of preventing the undue disposal of any portion of the Mission properties. A case of this kind called for our interference while in the island.

VARIOUS MATTERS.

With regard to the property at Sligoville, we think it should be retained. Although the house on which the sum of £200 was paid to Mr. Phillippo is not at present much required, since Mr. Phillippo has a residence within a short distance of the place, yet its close proximity to the chapel, and the certainty that in case of another minister becoming pastor of the church it would be wanted for his use, render it very undesirable to part with it. The sale of it would also be very obnoxious to the people, by whose contributions it was mainly erected.

The case of the Rev. D. Day, of Port Maria, received our earnest attention, and a plan was devised for the removal of the debt which will release both Mr. Day and the church from the difficulties that have hitherto borne so heavily upon them. By the church and other friends in the island raising a part, Mr. Day generously relinquishing another considerable portion, and the deputation offering to raise the remainder in this country, perhaps amounting to £150, this long-standing and oppressive debt will be removed, the property be secured for ever for the use of the church, and the spiritual interests of the people be largely promoted.

The importance of the early settlement of an English pastor over the church at Falmouth was earnestly pressed upon us by the present minister, the Rev. E. Fray, his church, and the brethren. It is the scene of the labours of the Rev. William Knibb. For some years the church has been declining in numbers, partly from the union of members with other churches, from migration into the interior, as

well as from special circumstances. The church expresses itself as able at once to raise £150 a year for the minister's support, with every prospect of increase, should a suitable person be provided; but they are unable to bear the expense of the voyage from England, or to make any provision for his family. In this state of the matter we lay the desire of the people before the Committee, trusting that some means may be found to place this station in the position of influence and prosperity like that it once enjoyed. It is a very saddening thing to stand on the spot from whence issued words of power and life from the lips of one of freedom's and religion's noblest advocates, and note the decay and dilapidations which exist. We beg earnestly to press the consideration of the matter on the attention of the Committee.

We are requested to lay before the Committee for its kind consideration a letter from the brethren who have certain claims on the Society, having reference to cases of urgent sickness; and another from the Rev. J. Reid, of Montego Bay, in reference to his separation from the Society in 1842.*

We are happy to be able to say that a long-standing difficulty and cause of irritation connected with the chapel of the first church at Montego Bay was brought to a complete and satisfactory conclusion.

We have thus endeavoured to lay before you as full a report as was possible without entering into details that would have made a volume. We think it will be satisfactory to the Committee to state that, in every way possible, the propriety of sending a deputation was impressed upon our minds. We were received with the most cordial welcome on the part of all classes of the community. Every facility was afforded us for investigation. Kindness and hospitalities were extended to us, for which we feel deeply grateful.

Nothing could exceed the readiness with which we were met by all the ministers, and the frankness of their explanations. You will also rejoice with us at the cordial feeling which exists between our European and native brethren.

* The Committee has acceded to Mr. Reid's request, and withdrawn the resolution referred to.—ED. M. H.

In conclusion, we are glad to think and express our strong conviction that, notwithstanding many causes for solicitude still existing, the Society, by its agents and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgiving to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future.

EDW. B. UNDERHILL.

JOHN T. BROWN.

LONDON, *September 21st*, 1860.

REPORT ON THE BAPTIST MISSION IN TRINIDAD.

THE Mission consists of two sections : one in Port of Spain, the chief town of the island, under the care of Rev. J. Law ; the other in the quarter of Savanna Grande, under the Rev. W. H. Gamble.

In Port of Spain there is a well-built mission-house, in very good repair, occupied by Mr. Law, the property of the Society ; and by its side a stone-built chapel capable of containing upwards of 300 persons. It has been built but a few years, and at a cost of nearly £1,000. Towards this sum the Committee gave, in two or three grants, £150 ; but there is a debt of £150 on the building ; the balance has been given by the congregation. By the contributions in progress the debt will be removed in two, or at most three, years.

The church consists of fifty-eight persons : of these about fourteen or fifteen are Portuguese refugees ; the rest, with very few exceptions, are natives of the island, of English or African descent. The congregation, of course, varies much with the season and other circumstances, but the average may be taken at eighty persons. After the Lord's-day morning service, which is conducted in English, Mr. Law conducts a service in Portuguese, when from twenty-five to thirty-five persons usually attend. In the afternoon a Sabbath-school is held ; about thirty children are usually present.

But a very pleasant feature of this school is the presence of some thirty black soldiers of the West India Regiment usually quartered in Trinidad. Some can read well ; others are just commencing the alphabet. They come to the West Indies generally from Sierra Leone, and belong to many African tribes ; thus there is some difficulty in reaching their minds for want of a common language. Mr. Law has also a service in their barracks during the week, which is very well attended. A lecture is usually given in the chapel on Thursday evenings to an audience of forty or fifty persons.

A small station exists at a place called Dry River, which is, in fact, a suburb of Port of Spain. A few coloured brethren conduct a school here, on the Lord's-day afternoon, of about twenty children ; and Mr. Law preaches in the small chapel on Monday evenings to about as many adults. This small chapel will probably have to be removed ere long to another site, as the stone quarry in which it is placed has been sold. This quarry supplied the stones for the building of the chapel in Port of Spain. The people resident at Dry River village are mostly Africans who were imported as labourers a few years ago from Sierra Leone. They have preferred to settle on small plots of land rather than work in the cane-fields, and exhibit a considerable degree of independence. Most of them speak the French language, which is the language commonly spoken by the lower classes of Trinidad since the time of the French occupation. The people generally evince a great disinclination to have their children taught English, and this distaste is fostered by the Romish priests. They say French is the language of the "Roman" religion, and English that of Protestantism. To learn English, they imagine, is to set out on the highway to Protestantism. The Romish priests employ French in their sermons and intercourse with the people ; English is, however, rapidly displacing the French. It is the only language taught in the Government and in private schools, and nearly all the people understand it more or less. I am, however, inclined to think that some effort should be made to reach the people through the medium of the French language ; and I have requested Mr. Law, should he meet with a

suitable individual, to apply to the Committee for his employment as a Scripture-reader or colporteur. Mr. Law is not himself acquainted with French, nor am I aware that any Protestant missionaries in Port of Spain use that language ; yet to great numbers it is the only way to gain access to their hearts or understandings.

I have great pleasure in testifying to the active and laborious life led by Mr. Law, and rejoice at the high esteem in which he is held. The cordial intercourse subsisting between our missionaries and those of the Presbyterian and Wesleyan bodies is also cause for gratitude. All rejoice in each other's success, and are helpers of each other's joy.

SAVANNA GRANDE.

The quarter of Savanna Grande, in which Mr. Gamble labours, is about thirty miles to the south of Port of Spain. It can now easily be reached by a steamer which frequently runs to San Fernando (or Petit Bourg), from which place the mission-house is distant nine miles. The chief town, or rather village, of the quarter is known by the name of "The Mission." This name it obtained from the circumstance that before the aboriginal inhabitants of the island, the Caribs, or Indians, were extirpated or driven away by Spanish cruelty, the Jesuits of Rome had here a mission among them, and made some efforts to Christianise and civilise them. Their efforts failed ; but the place retains the name of "The Mission" still. The population—about a thousand of all ages—consists of coloured people, three-fifths of whom are Romanists, one-fifth Wesleyans, and the rest belong to the Church of England. There are a few Chinese married to Roman Catholic women, which religion they also profess to follow.

The mission-house of the Society lies quite away from the village, in a solitary position, and in the rainy season is almost inaccessible, except on horseback, from the excessive badness of the roads. The chapel was built a little way from the mission-house, and in a scarcely less unfavourable position. It was sold last year, and we do not

now possess any place of worship in "The Mission." Mr. Gamble's family is thus deprived of all opportunity of public worship during a portion of the year. In the dry season they must attend the Church of England. The chapel, however, was not sold until all hope of establishing a church in "The Mission" failed. For four years before Mr. Gamble's arrival it had been closed. He re-opened it, called on all the people, and for a few Sabbaths some attended; but, as before, no success followed, and neither Mr. Cowen nor Mr. Gamble has been able to gain a footing in the place.

STATIONS.

In a semi-circle round "The Mission," and at distances varying from two to six miles, are several settlements, originally six in number, of Africans. They were originally American slaves. During the last American war they were enlisted into the British Army, and at its close brought to the West Indies. Six companies, about 500 men, with their wives and children, were located in this quarter of Savanna Grande, each family receiving the gift of sixteen acres of land. This they cleared from the forest, and they and their children have continued to live in the localities in which they settled. What religious knowledge they possessed they seem to have acquired of some Baptist preacher in America, and to those opinions they tenaciously clung. When Mr. Cowen began to labour among them, he found great ignorance prevailing, and many errors both of opinion and practice. During his life some true conversions followed his labours; but after his death many more were admitted to the churches by Mr. Law—the fruits of Mr. Cowen's self-denying toil. In the interval between Mr. Cowen's decease and the arrival of Mr. Gamble, they chose among themselves elders or pastors (some put themselves forward), under whose guidance Divine worship was carried on, the ordinances being administered only on Mr. Law's occasional visits. On Mr. Gamble's settlement among them, he hoped by frequent visits to exercise a thorough pastoral oversight over them. Immoralities in some cases had been winked at, while in one or two

of the congregations the most unseemly conduct prevailed in public worship, the congregation rising up, dancing and jumping. This Mr. Gamble endeavoured to check, and for some time on this account many of the people have not regarded him in a very friendly manner.

I visited four of these stations. The two most flourishing are named Montserrat and Third Company. The pastor of Montserrat is Mr. Webb, who also acts as schoolmaster, and is a most worthy man. He is supported partly by the Society and partly by the people. He has a membership of fifty-seven persons, fourteen of whom are, however, under church discipline. The congregation varies from fifty to one hundred persons. The chapel is a wooden structure, covered with the carat palm, and will hold 100 or 120 persons.

The Third Company lies in an opposite direction. On my visit there were present about eighty persons, and the chapel will hold 120. It is a very pretty structure indeed, and was lately built by the people themselves. It is very substantial, and roofed with shingles. New Grant and Matilda Boundary can scarcely be said to exist as congregations, but there are chapels at both places. Mr. Jackson, the pastor of New Grant, is an old man and a devout one; but his congregation has dwindled down to his own family. It was here that the jumping mania assumed its most vigorous form, and about sixty persons went off with their leader. I learn, however, that they are disposed to return, and are beginning to see the folly and impropriety of their course. At Matilda Boundary the cause of division seems to have been the exercise of discipline. The other two companies or settlements do not appear ever to have very cordially received the missionaries' visits. I have omitted to say that the "Third Company" church has chosen one of their number as pastor, a man of considerable force of mind, but possessed of the smallest possible amount of knowledge. The chief characteristic of this people is an independence of conduct which leads them to receive interference with distaste. The negro race is usually sufficiently conceited, and these people possess a very fair share of that quality. The missionary committed a mistake in endeavouring to act as pastor,

teacher, and guide, when he could neither visit them every Lord's Day, nor exercise over them that close supervision which the pastorate requires. The only practicable, and, as I think, wise course would have been to approve of the election of elders or pastors among themselves, to have visited them as often as circumstances would allow, or at stated periods, to have been satisfied with affording counsel or advice, and to have taken measures to improve the powers and the minds of those whom the people selected as their leaders. In these views I am happy to say that both Mr. Law and Mr. Gamble fully concur. At Montserrat, where this plan has been for some time in operation under the pastorate of Mr. Webb, the success has been complete ; and I learned that the other congregations would be most happy to fall into a similar relation to the missionary and to the Society.

RECOMMENDATIONS.

I would therefore recommend to the Committee the following, as the method in which this portion of their mission field should be worked :—

1. That these congregations be encouraged by the missionary to elect a pastor from among themselves.

2. That the missionary travel among them, exercising a due moral and spiritual influence for their growth in grace and in the knowledge of Jesus Christ, leaving in the hands of the native pastors and churches the exercise of every ecclesiastical right.

3. That the missionary encourage the pastors to visit him for the purpose of receiving instruction, and also give similar instruction to any young men who may appear to possess suitable gifts for the ministry ; the Committee defraying the cost of their residence with the missionary.

4. That the missionary encourage the formation of schools among the people. A considerable portion of this expense the people can defray themselves, though not quite to the full extent requisite to ensure the services of a good schoolmaster. In most cases it is probable that the pastor himself would be the schoolmaster.

By such arrangements the churches would retain what is so desirable to encourage—their independence. Self-reliance would be strengthened, and the missionary would be free to extend his evangelistic labours in other directions. Already he is obliged to keep a horse for the service of the mission, which must be allowed him ; and I conceive that a sum of £100 per annum would be sufficient for some time to come, beyond the missionary's salary, to work this interesting field. It would enable him to supplement the pastor's salary, or the schoolmaster's ; and, with the growth of the churches, I think it is probable that, in a very short period, even this might be withdrawn. I further recommend, then,

5. That Mr. Gamble be allowed £100 a year beyond his salary, to work the district in the manner indicated.

REMOVAL OF MISSION HOUSE.

I now come to a somewhat more important measure. I have already mentioned that the attempt to establish a congregation at "The Mission" has hitherto resulted in failure. I could perceive no indication that would render the future more hopeful. I have, therefore, to propose to the Committee, with the full concurrence of the brethren, that Mr. Gamble be removed into San Fernando. San Fernando is an important and very rising town. Three-fourths of the sugar estates of Trinidad ship their produce at San Fernando, and consequently people from all parts of the district are constantly coming into it. There is no doubt that the missionary located in San Fernando would see more of the people than he now visits than he ever will do at the present mission-house. The town contains four or five thousand inhabitants. Much of the population is unconnected with any religious body, while the efforts being made for their spiritual welfare are very inadequate. Of the Church of England I need not speak. It is not a mission to the people. Nor of the Roman Catholic Church. The Wesleyans have a congregation which is flourishing, numbering probably 200 people. A short time since a small body of them broke away, and now worship apart.

They are willing to place themselves under the missionary's care. There is also a Presbyterian Church, the minister of which confines his labours to the English colonists, few or none of the people attending his place of worship. There is, therefore, a great dearth of religious instruction, and room enough for a much stronger mission than we shall be able to establish. Every part of the present field can just as easily be reached from San Fernando as from "The Mission," while we may hope that there may be found in such a large place many who will welcome the Word of Life. There is residing in the town an old servant of the Society, Mr. Proctor, who very earnestly pressed upon me the importance and advantages of such a step; and I could not but feel some surprise to find the centre of the mission located in such an out-of-the-way spot as it is at present. I walked over San Fernando, and assured myself of the inviting nature of such a spot for missionary labour.

The cost of the removal need not be large. The present mission-house at "The Mission" might be sold for, say, £150; and certainly another £100 would cover the entire cost of removal and the purchase or erection of another house. Mr. Law and others quite think that £100 would cover the whole expense of a removal. A house, indeed, might be rented, but the rent would be very high as compared with the cost of purchase or erection. The only objection to the sale of the mission-house at "The Mission" is that Mr. Cowen's tomb stands in the garden of it. Mrs. Cowen would, doubtless, feel deeply the committal of its guardianship to strange hands; but sufficient stipulations might be made for its preservation, or the coffin might be removed to the graveyard of the Church of England, which is not far off; or to the cemetery of the American Presbyterian Mission, at a village about two miles away; or the Committee might prefer to let the premises, rent a house in San Fernando, and simply charge itself with the difference. This last method would set aside the difficulty I mention, and the final disposal of the mission premises at "The Mission" might be left to a future day. But, any way, I most strongly urge on the Committee

the removal of the missionary to San Fernando. (This, of course, goes on the supposition that the Committee will not increase the number of its missionaries in Trinidad; and I am not prepared to recommend such a step.)

The Committee will be glad to know that Mr. Gamble is very affectionately esteemed by all our friends. He is very self-denying, and has long felt that the sphere of labour among the American negroes is not so large as to justify the devotion of the entire time of one missionary to them. San Fernando, with the out-stations, will fill his hands, while the experience he has gained will be invaluable to him for his future guidance of the native churches over which he will exercise a general supervision.

I cannot close without adding the remark, that it is of the first importance that mission-houses and chapels should be located in good positions and among the people we desire to benefit. I have seen many instances of the opposite course, and I do not remember a single instance in which the result was not one of much regret. Convenience has been sacrificed to cheapness, or to some temporary difficulty in obtaining a spot altogether suitable. In all such cases it is better to pay the larger price, or to wait the occurrence of more favourable circumstances.

THE COOLIES.

In the quarter of Savanna Grande there are many sugar estates on which the coolies are located. Nothing whatever has been done for their spiritual instruction. They earn good wages, save much money, are comfortable and well treated; but owing to the difficulty of language nothing has yet been done for them. It is worthy of consideration whether native Christian teachers might not be sent from Calcutta for their benefit. The Government would most gladly give them a free passage, while the resident proprietors would cheerfully subscribe to their support. In a note to Mr. Lewis, I have ventured to call the attention of the brethren to the subject.

From all that I can learn, there is much encouragement to labour

in Trinidad. Already missions have wrought a very desirable change in different classes ; but the chief obstacle to the spread of Divine truth is the Church of Rome : its wiles and falsehoods can only be withstood by men of prayer and true Christian zeal. May our brethren be largely endowed with the Spirit of all grace, and their labours become not only more abundant, but more blessed.

EDW. B. UNDERHILL.

REPORT ON THE MISSION IN HAITI.

The Committee will remember that, in this large and important island, the Society sustains but a single station (with a few out-stations) and a single missionary. That station is Jacmel ; the missionary is the Rev. W. H. Webley. The town of Jacmel is large, having a population of 14,000 or 15,000 people. It lies on the sea-coast, at the bottom of a bay of considerable capacity, is the port of communication with the bi-monthly packet from England, and is among the healthiest towns in the island. The people are professedly Roman Catholics ; but there are mixed with the rites of Catholicism many practices derived from the native superstitions of Africa. Obeahism, Mialism, and snake-worship are much followed by the ignorant and superstitious people of the plains and mountains. During the reign of the Emperor Soulouque, the Vaudoux, as these people are called, were much encouraged. The palace of the black monarch may be said to have been the centre of these degrading rites, the emperor and empress themselves being reputed to have held the position of chief priest and priestess among their Vaudoux subjects. The original barbarism of the African continent, brought hither in the time of the slave trade and slavery, still characterises to some extent many of the people ; while years of anarchy, frequent changes in the form of government, and sanguinary rulers, have combined to hinder the progress of social improvement and civilisation.

COMMENCEMENT OF MISSION.

In December, 1845, the late Mr. Francies commenced the Baptist mission in the town of Jacmel. The Wesleyans had preceded us in Port-au-Prince, where, so early as the year 1816, they had established themselves. In Jacmel no attempt had previously been made to introduce the Gospel, and the Baptist Mission continues to occupy it alone to the present day. Seven months after his arrival, Mr. Francies was called to his rest. Mr. Webley succeeded him in February, 1847. In the interval, the interesting school established by Miss Harris had been successfully carried on, and the efforts made by Mr. Francies for the spread of the Gospel in the town were not lost. Two persons were baptized during Mr. Francies' short term of service; and between fifty and sixty have been added to the Church since that time by his successor. The Church now includes forty-seven members. A few of these live at a distance from Jacmel; others, in the mountains around; so that their attendance at Divine worship in Jacmel is necessarily infrequent and uncertain. One member is a merchant at Gonaives. Another is a judge under the present government in Port-au-Prince. Others fill respectable stations in society. Some are very poor, and dependent on manual labour for their daily bread. A few have fallen away from the path of righteousness and peace; but more have died in the faith, testifying in death their hope of immortality, and their confidence in the Lord Jesus Christ as their only Saviour.

Within the last few years Mr. Webley has succeeded, at the cost of great personal exertion and labour, largely assisted by grants from the Committee, in erecting a handsome wooden structure, which serves for both a dwelling-house and a chapel. The chapel is on the ground floor, is fifty feet long by thirty feet broad, and sixteen feet in height, the upper floor or ceiling being supported on fluted columns. The windows are not glazed, but closed with jalousies, to admit as much air as possible. The apartments of the mission family are behind and over the chapel. They are commodious and airy, every way suitable for the purpose

intended. The building stands in the principal thoroughfare of the town, and may be said to be the handsomest structure it contains. The congregation is very fluctuating. During my visit it has ranged from twenty-five to fifty persons; but on some occasions the chapel is filled to overflowing. The services on the Lord's-day are held in the morning and evening, and a prayer-meeting is observed in the afternoon. There are also two services in the week. During the later years of Soulouque's reign great jealousy of the movements of foreigners was exhibited. The labours of the missionary were confined to the town, and even there he was obliged to act with great prudence and circumspection. Since Soulouque's deposition and exile, Mr. Webley has been able to resume his journeys into the country, and to revisit three or four very promising out-stations lying at a distance of from eight to twenty miles.

STATE OF THE MISSION.

Perhaps, however, the prospects of the mission were never so low as at the time of my arrival. The health of the mission family had been most seriously impaired. For four months Mr. Webley's services in the chapel were almost entirely interrupted. For some time it was doubtful whether his weakened strength would survive the attacks of fever which laid him prostrate. His inability to preach, of necessity, much affected the attendance at public worship. He had no one within reach to supply his place, and at present the Church does not contain anyone of sufficient ability and gifts to conduct Divine worship, beyond that of simple meetings for prayer. Hence the attendance at public worship of persons not members of the Church has become very irregular. In many cases it has ceased altogether—at least for the present. Indeed, since his resumption of his duties, on the partial improvement of his health, there has not been time for the congregation to rally from the depression thus occasioned. I am thankful to say that I leave him and his dear partner better in health than I found them.

Mr. Webley is further inclined to attribute some portion of the

depression now existing to the influence, not yet wholly counteracted, of the unwise and thoughtless conduct of Mr. Lillevoix, who occupied the pulpit during Mr. Webley's visit to England in 1856. The moral tone of the Church was lowered, and many hopeful young men, regular attendants at Divine worship, were disgusted and driven away. These have not yet returned. But I am thankful to say that the Church has recovered its harmony and peace. Seldom have I witnessed more brotherly love, more devotion, and simple-hearted piety, or more attachment to the pastor. The Christian attainments of the members have appeared to me unusually high, while their walk and conversation in the world recommend the Gospel they profess. More activity might, perhaps, be displayed in diffusing the Word of Life among their fellow-countrymen; and this, I have some reason to hope, will be awakened by my visit among them.

THE SCHOOL.

The present depression which our esteemed missionary laments may be traced to yet another cause. A great loss was sustained in the breaking up of the school founded by Miss Harris, and carried on in conjunction with Mrs. Webley and some pious native assistants. Probably one-fourth of the members of the Church trace their conversion, in some form or other, to this school. The school was also highly prized by the inhabitants of Jacmel, was more than once spoken of in terms of the highest commendation by the authorities, who officially inspected it and offered pecuniary assistance. The missionary and his work were thus brought under the frequent attention of the people, and many occasions were opened to him for intercourse with them. The friendships then formed have not, indeed, wholly ceased; but the breaking up of the school removes those constant opportunities for Christian labour, in the families whence the children were drawn, which the missionary formerly enjoyed. Some of the pupils are known in secret to be cherishing in their hearts the truths of the Gospel, though now removed from his influence, or but rarely accessible to his instructions; while it is

affirmed by many intelligent persons that the best of the young people in the town owe their character to the school no longer in being. Certainly, it has left its mark on the Church, and contributed largely to the devoted and intelligent piety of which I have already spoken.

FUTURE PROSPECTS.

Notwithstanding these causes of depression, I am persuaded that they are of temporary duration, and especially so if the Committee, under Divine guidance, are enabled to adopt suitable measures for the revival and extension of the work. I am the more confirmed in this impression by the journey I have taken to the capital, during which I had an opportunity of inspecting the flourishing Wesleyan mission established there, and of becoming better acquainted with the condition of the country. In spite of the drawbacks to its prosperity which Haiti has suffered, especially of late, under the imperial *régime* of Soulouque, it has made some sure and steady advance. There may not be much progress in the cultivation of the staple products of the soil, yet the people are certainly less barbarous, and some of the blessings of civilisation are steadily finding their way beyond the towns into the interior. The present Government is eminently favourable to progress. In an interview with which I was favoured by the President Geffrard, he said:—"That he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights, that everyone might be able to understand and claim his rights, so as to render despotism impossible." He added that his position was a peculiar one; that however he might wish to bring forward useful measures, the people were in such a state of ignorance that he was often obliged to hold back. He has shown his sincerity by establishing in various parts of the country not fewer than sixty-seven free schools. It is worthy of note that in Jacmel the master of the boys' school is the late master of our own school; and the mistress of the girls' school, numbering nearly two hundred children, is M. Diane Ramsey, a member of the

mission church, and one of the native assistants of Miss Harris. Though a Protestant, and known to be such by the President, she has received the appointment with the express understanding that she may read the Scriptures, offer prayer, and sing Christian hymns in the school, where every child is the child of Catholic parents. How long the prejudices of the parents may remain in abeyance it is difficult to foresee. Much is due to the fact that M. Ramsay is the best teacher in Jacmel, and that the influence of the priests is very low among the people, from their avarice and immorality. It still remains as a striking instance of the liberality of the present Government that the President has cordially approved the appointment. Under his enlightened rule, confidence is gradually being restored, the vile practices of the Vaudoux hide in the recesses of the forests and mountains, and missionaries have free access to all parts of the land. A more favourable opportunity cannot exist, in the providence of God, to renew and revive our exertions for the spiritual well-being of Haiti, and if possible to enlarge them.

RECOMMENDATIONS.

I proceed to make a few suggestions towards this end, which I trust the Committee will find it practicable to adopt.

1. It seems to be of the first importance that Mr. Webley should not be left longer to labour alone. It was surely never intended that one sole individual should be the entire contribution of the Baptist Missionary Society to the evangelisation of Haiti. An attempt was made a few years ago to give Mr. Webley a colleague, which, through the afflictive hand of Providence, was rendered unavailing. Since then our brother has had no helper, no one with whom to take counsel, no one to look to for aid in sickness or for encouragement under depression. It cannot but be expected that, under such circumstances, the missionary's courage should sometimes fail, and his exertions be paralysed by despondency. The sad results of Mr. Lillevoix's temporary occupation of the station would, doubtless, have been avoided had a second missionary of the Society been in the

island. It is not necessary, in order to meet the case, that the additional missionary should reside in the same town. A location within comparatively easy reach, presenting a favourable field for missionary labour, can be chosen, yet at the same time near enough to afford the support, counsel, and aid that either missionary may need. Thus in the vicinity of Jacmel there is Les Cayes, Aquin, Bainette, Leogane, Petit Goave, and other places equally eligible for missionary effort. But I would not overlook Port-au-Prince, the capital and seat of government. It is a large city of some 30,000 inhabitants. For some time the American Free Baptists had a mission there, which, through the misconduct of the missionary, has been broken up, and is scarcely likely to be renewed. The Wesleyan Missionary Society has now the only Christian mission in the place, and the missionary will, I know, most gladly welcome a fellow-labourer in the good cause from our Society. Indeed, he strongly urged upon me the importance of the Society establishing itself there.

A further reason for this exists in the fact that in the country about Port-au-Prince are to be found many individuals holding our sentiments, as in St. Marc, Gonaives, and Dondon, who might be brought into Church relationship at Port-au-Prince, but cannot be from Jacmel, owing to distance and the difficulty of communication. Still, the question now is not so much the *location* of a second missionary as the necessity of giving Mr. Webley a colleague. This it is that I most strongly urge on the Committee. Mr. Webley does not enjoy the strong health he formerly did. A tropical clime has had its usual effects on a European constitution. I deem it essential to the best interests of the mission, that the providential interruptions to which missions in tropical climes are so subject should be met by a brother or by brethren residing on the spot, and the work of years not be allowed suddenly to collapse or be lost by a period of neglect, inevitable where the labours of a single missionary are interrupted by prolonged sickness or death. But I need say no more. The experience of the Society is wholly opposed to the practice of allowing a missionary to labour alone in any part of the world.

THE SCHOOL.

2. The effects and influence exercised by the school so vigorously conducted by Miss Harris and her assistants, would appear to encourage the Committee to attempt its revival. It is certain that it would be received by the inhabitants of Jacmel as a very great boon. It is, however, essential to its success, that the lady at the head of it should be an excellent French scholar. The education would be entirely in French, except in a few rare cases, where English might be desired; and the main expense, except at starting, would be the salary of the Christian lady engaged. There are, side by side with the chapel, premises for sale, with a house upon them, which could be altered so as to make a good schoolroom. These could probably be obtained for £200. Towards this sum contributions could be gathered in Jacmel to the extent probably of £50 or £60: so that the cost to the Committee of re-establishing the school would not be large. If a small fee were required of the scholars, a sum sufficient to cover the annual expenses of the schoolhouse and native teachers, or assistants, might be obtained. It is not possible for a missionary's wife to take charge of such a school. It can only be effectively carried on by a devoted and pious female, whose whole time shall be given to it. Many of the scholars would be from the best families of the town, and of ages quite to repay the attention shown to them. With the experience of the past before us, there seems every reason to expect that, with God's blessing, such a school would again become a nursery to the Church.

BIBLE READERS.

3. Very few among the Haïtien people can read, especially among the poor. They are also addicted to spending much time in lounging about the doors and verandahs of their houses, in a state of listless idleness. From their bigoted attachment to Catholicism, few of them possess the Word of God, or are even acquainted with its contents. To some extent, Bibles have found their way to many

houses, and are known to be read and valued. The Church contains converts who have been brought to God through the simple perusal of the Word. All these circumstances together lead me to think that one of the most useful agencies which could be employed would be an order of Scripture-readers and colporteurs of the Bible. On mentioning the matter to Mr. Webley, I found an interesting corroboration in the fact, that one or two of the members of the Church were occasionally in the habit of thus going to their neighbours, giving them the Scriptures, reading to them, and praying with them, and that several instances of conversion had resulted. The plan seems indeed to be well calculated to meet the circumstances of the people. Besides, it has appeared to me that, since the breaking up of the school, the mission and attendance at public worship had suffered from the want of some external instrumentality, by which the care of their souls could be brought home to the people.

It is not enough that the doors of God's house should regularly be opened, and the preacher of righteousness ever in his place to proclaim the truth. Curiosity may bring a few, but as a motive it soon wears out. Passers-by may be attracted, and become regular hearers of the word ; and instances of it are not unknown. But the missionary also needs some instrumentality constantly working among the people, and pressing upon them the welfare of their souls. At present the mission possesses no such instrumentality. Deeply impressed with this, I have accepted (of course, subject to the approval of the Committee) the services of two Christian friends, a man and a woman, for this special duty, and authorised Mr. Webley to expend not more than £30 a year in their support, with the confident hope that this amount will be supplied either by the Committee or by the contributions of private friends. The female is the first convert of the mission. Her name is Eliacine. She has already made herself useful in this way ; but with the charge of a little family upon her, and her husband having left her, she has not been able to do so much as she might. Since her conversion she has lived a most consistent Christian life, and has ever shown herself active to the extent of her

opportunities in bringing others to the Saviour. A very interesting account of her conversion will be found in the *Herald* of October, 1846. The name of the man is Lolo Jean Michel, a black man, resident on his little garden about a mile and a-half from Jacmel. He officiated as our guide over the mountains to Port-au-Prince, and I had frequent occasion to observe his humble, unobtrusive piety, and his love to God's Word, during the ten days of our being together. He has borne, since his conversion, a most consistent character; has once been imprisoned for two months for righteousness sake, and is therefore a tried Christian. He has already been the means of the conversion of several persons, and will enter on this work with great delight. So far as I can learn, and my own observations extend, two more eligible persons could not be found. I have, therefore, ventured to set them to work at once, and anticipate that much good will result from their labours.

NATIVE HELPERS.

4. There are in the Church two or three hopeful young men, who after instruction may perhaps be of use in the kingdom of God. I have encouraged Mr. Webley to give them the instruction they need, to call out their abilities in the prayer-meetings, and in other ways, with the hope that there may be found among them some fit to become assistant missionaries, and to occupy as ministers and pastors some of the smaller towns of the island. This will not, however, at present occasion any charge on the Society's funds, though I hope at some future day to see *Haitiens* preaching to *Haitiens* the Word of Life under the auspices of the Committee.

I have deemed it of much importance to press upon our excellent brother, the missionary, the principle of finding in the *Haitien* church the means of its own extension. It is impossible to expect that the churches of England can supply the men and the means to cover *Haïti* with chapels, missionary stations, and missionaries. "Every convert a preacher," must be the missionary's motto. Every convert should, if possible, be made, in humble dependence on God's Spirit,

the means of gaining another. All the gifts of the Church should be utilised. There are in the Jacmel church excellent materials, which need only to be brought into use to cheer the missionary's heart, and to aid him in his great work. Much has been said to the church, during my visit, on this point, and I trust the future will show not without good effect.

I rejoice to be able to testify to the high esteem in which Mr. Webley is held by the community among whom he resides. Amid the dangers and perplexities which were often thick about him during the late Government, he was enabled to act prudently, so as to avoid any collision with the authorities, who would have been only too happy to have availed themselves of a false step to plunge the mission into desolation. That time of peril is past, and, in the dawn of a better day for Haiti's political and social elevation, I trust we may also see the coming of a bright time in which its superstitions shall fall away, and the redemption that is in Christ Jesus become the hope of its people.

Jacmel, November 1, 1850.

EDW. B. UNDERHILL.

REPORT ON THE BAHAMAS MISSION.

Of the numerous islands, or islets, which form the Bahamas group, not more than thirty are inhabited. On eighteen there exist churches in connection with the mission. At the commencement of Mr. Burton's labours, in 1833, the population was numbered at 16,500. It had increased in 1841 to 25,292, and in 1851, the date of the last census, to 30,663. At the period of emancipation there were upwards of 9,000 slaves. The white and coloured population numbered 7,231. Since that time the latter class has diminished, or at least has not increased; the great body of the people now consists of the enfranchised and their descendants, with a considerable number of Africans who, from time to time, have been released from slavers captured in the neighbouring seas on their way to Cuba.

In order to visit the stations I was compelled to charter a small

schooner. I was thus enabled to call at such places as were most convenient, and to convey the missionaries, the Revs. W. Littlewood and J. Davey, to Turk's Island, to confer together with me and Rev. W. K. Rycroft. The cruise occupied five weeks, and enabled me to spend five days in Inagua, and an entire week at Grand Cay, the chief stations of Messrs. Littlewood and Rycroft.

THE DISTRICTS.

The Bahamas mission may conveniently be divided into the northern, central, and southern districts, under the guidance respectively of the Revs. J. Davey, W. Littlewood, and W. K. Rycroft. The northern district embraces seven islands, having a population, in 1851, of 18,923 persons. The central district embraces eight islands, with a population of 4,235. The southern district contains three islands, having a population of 3,250. But Mr. Rycroft has, in addition, a station at Port-au-Plat, on the island of St. Domingo, which he can only visit occasionally. Seven other inhabited islands, containing a population of 4,255, have no Baptist churches, and are therefore not included in the above arrangement. On the eighteen islands occupied by the missionaries are sixty-one churches, having seven pastors, and forty-five elders or leaders. The entire number of members is 2,706; of enquirers, 330; of Sunday scholars, 2,586. The attendants on public worship in the various chapels are reckoned at 6,202. Adherents, or persons who may be said to prefer our form of worship, may probably be reckoned at one-fourth more. It would thus appear that, notwithstanding the presence in the islands of other denominations of Christians—the Church of England, Wesleyans, and Presbyterians—a very considerable portion of the people is attached to our mission. But if we add the members of the churches of the old or native Baptists, some 1,200 in number, it is probable that nearly one-half of the population on these eighteen islands is distinctively Baptist.

NATIVE CHURCHES.

At the origin of the mission there were found in being several churches calling themselves Baptists, and owing their existence to the teaching of negroes brought to the islands from North America. Many superstitious practices were prevalent among them. Their leaders were very illiterate, and their church discipline not so strict as the Word of God requires. Hence, in the formation of the mission churches, it was necessary to provide for better instruction and purer discipline, and by degrees the numerous churches now existing were gathered in the various islands. Only at Nassau, in New Providence, at Grand Cay, at Matthew's Town, in Inagua, does any considerable number of people reside, and only at these places, therefore, can churches of any magnitude be gathered. On the other islands the population is very much scattered; and between the small settlements upon them the means of communication and intercourse are both tedious and difficult. Hence the origin of the numerous small churches which are found on the islands. Each settlement has its own chapel, its separate church organisation, and teachers. For instance, the Island of San Salvador, or Cat Island, with a population of 1,900 persons entirely Baptist, has ten mission churches and nine churches of old Baptists at the ten or twelve settlements on the island, each church with its teachers, leaders, deacons, regularly constituted and independent of all others. The difficulty of intercourse, and the impracticability of amalgamating these churches together, may be better understood if I add that the island on which these settlements are formed is about ninety miles in length, and from two to six miles only in breadth, is entirely without roads, and consists of a calcareous limestone, very bare of soil, except in spots, and causing great fatigue to the traveller in treading the rough and stony tracks made by the feet of the people.

The scattered condition of the churches, their remoteness from the chief centres of population, and the somewhat rare opportunities which are open to the missionary to visit them, render it most difficult to supply the spiritual wants of the people. An annual visit, in most

cases of a few days' or weeks' duration, is as much as the missionary can possibly afford, consistently with the duties incumbent upon him at his principal station. The churches have, therefore, necessarily been left in the hands of their leaders. Generally two at least are chosen in every church by the people, on whom rests the discipline and instruction of the church. Only of late years has any considerable proportion of the brethren been able to read, and though in the main good and devoted men, yet they cannot be considered on the whole as fitted for the posts they occupy. With the spread of education a very sensible advance is, however, apparent; and there are among the leaders at the present time several intelligent and well-instructed men, by whom the churches are governed and taught from Sabbath to Sabbath.

THE NATIVE PASTORATE.

It was to remedy this defect that some years ago our highly-esteemed missionary, the Rev. H. Capern, with the full concurrence of the Committee, appointed in each island of the northern district a pastor possessing somewhat superior abilities, and more cultivated than the rest of his brethren. It was arranged that he should travel among the churches, preach to them as he was able, and exercise over them a general pastoral oversight. The churches were expected to furnish this brother with the means of subsistence, Mr. Capern promising the pastor to add to his means should it be necessary, either from funds furnished by friends at Nassau, or from the grants of the Committee. In three instances only, in the northern district, have I been able to ascertain the sums raised in the islands for the support of these pastors. They are as follows: Mr. McDonald, of Eleuthera, received £5 1s. 9½d.; Mr. Laroda, of San Salvador, £14 2s. 3d.; Mr. F. McDonald, of Exuma, £18 12s. 11d. The missionary supplemented salaries to the amount, in the whole of his district, of £71 4s. 3d. Thus, were it not for the allowances made from Nassau, these native brethren could not have lived on the sum raised for them by the people. It does not appear to me that the

churches are unable to do more. On the other hand, although money, actual coin, is not plentiful in many of the out islands, yet the people are well provided with the necessaries of life, and can very well afford to raise the sum required for their pastor's support—say from £30 to £50 a year. In the case of Eleuthera and Ragged Island the members of the churches are not numerous enough to do this, but Mr. Hanna, of Ragged Island, is able, by his occupation, to support himself; while in the case of Mr. McDonald, of Eleuthera, the difficulty seems to arise from his not enjoying the confidence of the people, who otherwise would be the supporters of the cause in the island. But, apart from this, I cannot say that the plan pursued has proved, on the whole, a successful one. This is owing not so much to any fault in the selection of the brethren chosen as pastors, as in the circumstances of the churches themselves. I have already said that each of these little churches is completely organised, with its leaders, deacons, members, Sunday-schools and chapel, entirely independent of all others. The pastor thus becomes the teacher not of one, but of several churches, and is bound to no one in particular. His visits are necessarily only occasional, and interrupted by the difficulties arising from weather and means of transit from place to place. In the intervals of his visits the churches look to their own leaders for instruction. It is obvious that these partial services of the pastor are likely to meet with only a partial return in the way of subsistence; while, from his superior position, he sets aside for the time the individuals whom the church has specially chosen for its leaders. Hence there has arisen, in many instances, an unwillingness to receive the pastor or to contribute to his support; and in a few cases the leaders have exhibited considerable reluctance in allowing the pastor to occupy the teacher's place in their midst. To the missionary they have no objection. His visits are welcomed and highly esteemed. Not always so the visits of the pastor appointed by the missionary, who, though he may be better instructed, yet is not one of themselves, gives only occasional services, and yet expects to be supported by them.

There is, indeed, something anomalous in the entire arrangement, and not altogether accordant with the views of church polity prevalent among Baptist churches. Here are churches completely organised, though small in numbers; over a collection of them is placed a pastor, owing his appointment and support to a foreign source; and over all is the missionary. Unless for weighty reasons, would it not be better to return to a simpler arrangement, and to leave in the hands of the leaders chosen by the people the oversight to which they are called; the missionary continuing to visit them, and give such counsel and help as their circumstances may require? The chief advantages of the present plan are the somewhat improved character of the teaching, and the entire consecration of the time of one man to the care of the churches. But by a careful selection from among the leaders, and the assistance which the missionary may render, either on his visits, or by an occasional resort to the principal station where the missionary resides on the part of the local pastors, with a suitable supply of books, the instruction may undergo a continual improvement; while the smallness of the churches does not necessarily require the abandonment of all secular employment on the part of the pastor.

The arrangement I have been describing is chiefly confined to the northern district. In the central district the churches continue to be presided over by the leaders; but Mr. Littlewood is about to ordain some of them to the pastorate. Each person so ordained will be the pastor over one church, and will receive support from his own people, with, probably, an occasional grant from Mr. Littlewood. During the last year the leaders in this district received from the missionary the sum of £31 15s. 2d.

In the southern district Mr. Rycroft has settled one young man in the Caicos Islands, and is preparing another. The native brethren in this district received last year £133 15s. 1d.; but this unusually large sum includes the expenses of the removal of Mr. Kerr from Nassau to Turk's Island.

NASSAU.

It will be seen from the annexed schedules that the church at Nassau is a very large one. It is an increasing one; it occupies two chapels, removed about a mile from each other—the one, the mission chapel, calculated to hold 800 persons; the other 600 persons. The mission chapel is held in trust for the Society, and is so crowded that the church is contemplating an enlargement. The other chapel, a somewhat plainer building, is held in trust among the people, and has recently undergone improvement and repair. Divine service is held in both on the Lord's-day, the missionary usually preaching in the morning and evening at the mission chapel, and in the afternoon in the native chapel. In the latter, the morning service is generally conducted by one of the elders or leaders. I have ventured to suggest to Mr. Davey and the people the propriety of electing an assistant to the missionary, to be supported entirely by the church. Such assistant, or co-pastor, might most usefully occupy the pulpit alternately with the missionary, and, when the missionary is absent among the islands, discharge the duties of the pastorate. The number of members in the island of New Providence, now upwards of 800, renders some such arrangement very necessary.

The Committee is aware that the missionary at Nassau draws his entire support from the Society, and occasionally an additional sum for the native pastors in the outer islands. Last year this latter sum was £40. The remainder was drawn from the income of the church, or from local subscriptions, and expended at the discretion of the missionary. The receipts from pew rents and the classes have latterly increased, and there is at present no reason why the whole of the local expenditure, beyond the missionary's income, should not be provided for by the church. Its means are ample enough for the purpose. As the local funds, in addition to the expenditure for repairs, expenses of Divine worship, &c., have for some years borne a portion of the demands of the native pastors, and as there is no objection to this, if the members of the church at Nassau are inclined out of their abundance to help towards the support of the Gospel in

the out islands, I have suggested to the missionary, and to the leaders, the appointment of a small committee, to be associated with the missionary in the appropriation. As the funds are provided by the people, I think they should have a voice in expending them. The diminution of responsibility, and the cordial concurrence of the church in all matters of pecuniary outlay, will, I am sure, be satisfactory to the missionary as well as to all concerned.

OUT ISLANDS.

Inagua, the chief station of the central district, and the residence of Mr. Littlewood, is comparatively a new station. The population is at present but small; yet, as there are many white persons resident there, and the island is the seat of an important trade in salt, the income of the church has been sufficient to defray all local expenses. Beyond the missionary's salary £35 was drawn last year for the native teachers; but they ought, I think, to be sustained by the churches they serve.

In the case of Turk's Island, the missionary was able last year to appropriate £20 from the local receipts towards his salary, so that his drafts on the Society were less than usual. This was owing to a very successful bazaar held the year previous, which enabled him to put the chapels of his district into excellent repair, besides meeting all other demands.

The appended schedule of last year's income and expenditure will bring these various points clearly before the Committee. They lead to the conclusion that for the future the Committee need not provide for more than the support of their missionaries; and I would recommend that the missionaries be advised, and that they should very distinctly inform the churches, that for the support of their pastors, the maintenance of Divine worship, and for all local purposes, they must depend on their own local resources.

SCHOOLS.

It will be observed that no reference has been made to day schools in this report as under the direction of the missionaries. With one

exception day schools do not exist in connection with the mission. The exception is at Lorimer's station, on Caicos Island, where a large day school is taught by the pastor, Mr. Kerr. Its establishment was rendered necessary by the conduct of the teacher of the Government school. In all other cases throughout the islands very efficient schools, on the British school plan, are supported by the Government at an annual cost to the colony of £1,500. They contain 2,500 children. They have hitherto been free from all denominational bias, and have largely contributed to the progress which the Bahamas people have made in knowledge and intelligence. The Church of England is the only body that has shown dissatisfaction with the system. Separate schools have been established, supported by extraneous funds, for the adherents of that church, in which are educated, on the national system, about 1,100 children.

Sunday-schools, however, exist at all the stations, and contain about 2,500 children. The teachers are drawn from the more intelligent of the adult members of the church ; but there is a great lack of books. This want may well be supplied by an occasional grant from the Committee.

VARIOUS MATTERS.

The want of suitable books for the native pastors and leaders is sorely felt, and if purchased in the colony are very costly. I beg to suggest to the Committee the grant of £20 or £25 for this purpose. Such a gift would be highly valued, and be received with very great thankfulness.

Before closing this report I must just allude to a dispatch forwarded to me by the Governor of Jamaica, written by the President of Turk's Island, accusing Mr. Rycroft of joining in a measure which, in the opinion of the President, would "probably eventually be productive of bloodshed." On reaching the colony I sought an interview with the President, and made inquiries as to the grounds of so grave a charge. I am happy to say that proofs were not forthcoming, and that there does not appear to have been the least ground for such a statement. The Committee will rejoice that the confidence they

have placed for seventeen years in Mr. Rycroft need not in the least be withdrawn, and that our brother deserves, as he will surely have, their warm support.

On the whole, it must be most gratifying to the Committee, and a cause of devout thankfulness to God, that the labours of the Society in these secluded islands have been so largely blessed ; and that they have been permitted to participate to so great an extent in the elevation and spiritual progress of these enfranchised children of Africa. Very much yet remains to be done in the way of education, in the improvement of morals, in the growth of deep and enlightened piety. But when we take into consideration how lately this people has emerged from degrading bondage and the debasement of slavery ; how few are the advantages of civilised life which they enjoy in their island homes ; to what a great extent they are deprived of the means of advancement by their comparative poverty, and the distance of profitable markets for their produce ; it is rather matter for surprise that they should display so much intelligence, by their industry win from a rocky and scanty soil a comfortable livelihood, and evince so much fervent devotion and sincerity in their attachment to the Gospel. To these dark denizens of tropical lands, children of depressed Africa, the Gospel has been life from the dead, and emancipation a boon of unmixed blessedness.

The chiefest obstacle to their improvement lies in the system of wrecking, to which Nassau owes the main part of its prosperity. Invaluable as are the services of the men employed in this calling, in times of peril and storm, to the crews of vessels often wrecked on one or other of the numberless rocks and shoals which lie in the way of the great trade between the eastern seaboard of the United States and the islands and countries lying in and around the Gulf of Mexico, yet too often they partake of a gambling, reckless, and fraudulent character. Your missionaries cannot but discountenance the evils of the system, and are often called to mourn over the falling away of hopeful converts, drawn into the exciting vortex.

It only remains for me to express my gratitude for the warm and

affectionate greetings which everywhere hailed my coming, and for the large hospitality which missionaries and friends of all denominations and classes pressed upon me. Through Divine mercy the voyage was free from all accident. Our little bark was safely and skilfully piloted by coloured hands among the many shoals and rocks of these dangerous seas; for God was with us—the Hearer and Answerer of many prayers which ascended to His throne from the hearts of dear friends in our native land.

EDW. B. UNDERHILL.

London, September 16, 1860.

No. I.

TABULAR VIEW of Day and Sunday Schools connected with Jamaica Baptist Churches, for the Year ending January 1, 1860.

	MINISTER.	SCHOOLS.	NUMBER ON THE BOOKS.			AVERAGE ATTENDANCE.			Sunday scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
1	Rev. J. J. Porter	Bethlehem	...	...	...	...	...	...	36
2	Samuel Jones	Buff Hay	37	23	60	25	13	38	159
3	Do.	Lennox Estate	69	17	76	52	13	65	219
4	David Day	Port Maria	18	24	40	3	12	15	110
5	Do.	Oracabessa	...	...	...	...	...	...	175
6	Thomas Smith	Mount Angus	63	31	94	52	22	74	263
7	J. M. Philippo	Spanish Town	128	54	182	83	35	118	115
8	Do.	Taylor's Caymanas	47	15	62	25	15	40	...
9	Do.	Passage Fort	30	15	45	22	7	29	41
10	Do.	Kensington	31	17	48	21	12	33	...
11	Do.	Sligo Ville	30	13	43	24	10	34	145
12	S. Oughton	Kingston	...	...	...	...	...	...	150
13	E. Palmer	Do. (Ragged Sch.)	70	30	100	70	30	100	30
14	H. Harris	Bellecastle	37	8	45	37	8	45	80
15	Do.	Stokes Hall	40	2	40	40	20	60	...
16	James Hume	Victoria	39	11	50	39	11	50	...
17	Do.	Buxton Town	40	7	47	40	7	47	...
18	Do.	Ewarton	45	27	72	45	27	72	...
19	Do.	Prince's Field	20	17	37	20	17	37	...
20	Do.	Time and Patience	34	12	46	34	12	46	...
21	Do.	Enfield	30	15	45	30	15	45	...
22	Do.	Jericho	8	12	20	8	12	20	150
23	Do.	Mount Hermon	41	21	62	41	21	62	140
24	Do.	Robson Ville	29	31	60	29	21	60	...
25	Joseph Gordon	Mount Nebo	49	19	68	22	12	34	187
26	Benjamin Millard	St Ann's Bay	49	30	79	27	19	46	...
27	Do.	Nichols Mount	50	11	61	30	4	34	496
28	Do.	Three Hills	46	28	74	34	24	60	...
29	Do.	Walkerwood	18	9	27	17	8	25	...
30	Do.	Ocho Rios	...	...	...	...	...	...	381
31	P. O'Meally	Coultart Grove	...	...	...	...	...	...	153
32	J. J. Bennett	Salem	...	...	...	...	...	...	189
33	John Clark	Brown's Town	72	44	116	62	30	82	...
34	Do.	Do. (elder girls)	...	15	15	...	15	15	...
35	Do.	Buxton	45	19	64	27	8	35	...
36	Do.	Harmony	49	26	75	24	18	42	600
37	Do.	Bethany	21	11	32	13	5	18	...
38	Do.	Stepney	31	18	49	16	12	28	...
39	Francis Johnson	Clarksonville	19	15	34	10	12	22	410
40	Do.	Mount Zion	...	...	...	...	...	...	209
41	R. Dalling	Stacey Ville	...	...	...	...	...	...	127
42	Thomas Lea	Stewart Town	27	14	41	15	6	21	169
43	Do.	Gibraltar	...	...	...	...	...	...	110
44	Thomas Gould	Waldensia	62	36	98	51	29	80	369
45	Do.	Unity	...	...	...	...	...	...	150
46	D. J. East	Kettering	...	...	...	...	...	...	100
47	Do.	Calabar (Normal)	62	48	110	45	28	73	227
48	E. Fray	Refuge	...	...	...	...	...	...	250
49	Do.	Falmouth	50	...	50	50	...	50	160
50	Vacant	The Alps	10	6	16	10	6	16	70
51	G. R. Henderson	Hastings	56	34	90	32	20	52	237
52	Do.	Bethephil	21	24	45	15	20	35	140
53	John E. Henderson	Granville	21	17	38	21	13	34	...
54	Do.	Hartfield	15	8	23	15	8	23	113
55	Do.	Watford Hill	38	22	60	27	13	40	100
56	Walter Dendy	Salter's Hill	76	53	129	47	33	80	...
57	Do.	Maldon	63	29	92	39	19	58	...
58	Do.	Sudbury	22	15	37	20	8	28	...
59	Do.	John's Hall	16	25	41	9	11	20	610
60	Do.	Springfield	25	23	48	15	12	27	...
61	Do.	Newton	6	17	23	4	9	13	...
62	Edward Hewett	Shortwood	88	54	142	50	25	75	270
63	Do.	Mount Carey	69	30	99	35	15	50	252
64	Do.	Belmont	31	22	53	20	11	31	...
65	Do.	Bethel Town	8	22	30	4	18	22	290
66	Do.	Do.	81	28	109	55	18	73	...
67	James Reid	Montego Bay	...	...	...	...	...	...	180
68	Charles Sibley	Gurney's Mount	30	19	49	20	12	32	290
69	Do.	Mount Peto	63	17	80	44	12	56	107
Carried forward			2,263	1,228	3,491	1,655	865	2,520	9,130

No. I.—Continued.

	MINISTER.	SCHOOL.	NUMBER ON THE BOOKS.			AVERAGE ATTENDANCE.			Sunday scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
		Brought forward...	2,263	1,223	3,491	1,655	866	2,520	9,130
69	Rev. William Teall	Lucoa (girls) ...	...	72	72	...	35	35	220
70	" Do.	Jericho ...	85	33	118	62	26	88	...
71	" Do.	Richmond ...	54	13	67	34	12	43	...
72	" Do.	Mount Moriah ...	22	28	50	11	15	26	...
73	" Do.	Fletcher's Grove ...	...	...	...	...	...	...	40
74	" Do.	Green Island ...	...	...	...	...	...	...	39
75	" Vacant	Fuller's Field ...	20	10	30	20	10	30	50
76	" D. J. Campbell	Hewett's View ...	41	18	59	19	6	25	39
77	" George Milliner	Vauxhall ...	27	10	37	26	6	31	118
78	" Do.	Spring Garden ...	29	14	43	26	9	35	58
79	" R. E. Watson	Point Hill ...	8	2	10	8	2	10	...
80	" Do.	Mount Olive ...	18	2	20	16	2	18	} 337
81	" Do.	Rock River ...	40	4	44	30	4	34	
82	" Angus Duckett	Hayes ...	35	36	71	19	20	39	215
83	" Do.	Cross ...	21	11	32	15	6	21	...
84	" W. Claydon	Four Paths ...	...	...	...	...	...	50	...
85	" Do.	Porus ...	...	...	...	...	...	40	200
86	" Do.	Mandeville ...	...	...	...	...	...	35	30
87	" Do.	Greenock ...	...	...	...	...	...	45	380
			2,683	1,481	4,144	1,946	1,018	3,128	10,756

No. II.

NUMBER OF MEMBERS IN THE CHURCHES CONNECTED WITH THE JAMAICA BAPTIST UNION.

Year ending Dec. 31.	Number of Churches reported.	INCREASE.			DECREASE.				Members.	Inquirers.
		Bap-tized.	Re- ceiv'd	Re- stored	Died.	Dis- missed	Ex- cluded.	With- drawn.		
1828	...	...	...	...	...	...	...	...	5,742	4,143
1829	...	1,875	772	40	85	172	64	...	8,440	...
1830	...	1,228	703	...	...	...	...	...	11,000	17,000
1831	24	1,914	323	60	170	112	111	...	10,838	17,000
1832*	...	...	...	...	...	...	...	...	...	...
1833*	...	...	...	...	...	...	...	...	...	...
1834*	...	...	...	...	...	...	...	...	...	...
1835	...	2,650	268	180	356	211	156	...	13,818	16,000
1836	...	2,950	160	206	212	44	213	48	16,860	16,146
1837	32	2,124	382	181	160	230	287	84	18,720	17,781
1838	36	2,474	383	283	265	320	296	114	21,337	20,919
1839	37	3,457	471	400	300	162	461	61	24,777	21,111
1840	40	4,648	804	352	337	619	541	256	27,706	18,984
1841	...	...	...	...	...	...	...	...	...	...
1842	40	2,695	586	319	389	591	777	96	27,682	11,811
1843	36	1,881	408	430	393	706	567	226	22,154	8,028
1844	34	1,657	291	455	509	246	768	99	21,836	3,812
1845	35	947	592	385	355	427	580	64	21,161	3,502
1846	40	438	132	519	356	89	719	176	20,994	2,985
1847	42	480	224	337	367	93	736	152	18,983	1,680
1848	37	783	211	408	464	117	766	131	17,854	1,831
1849	41	606	190	397	454	99	697	215	18,481	1,511
1850	39	239	181	401	1,225	70	831	283	15,571	2,933
1851	34	1,068	460	663	659	358	549	35	14,073	2,778
1852	33	835	142	448	681	189	589	...	15,353	2,665
1853	38	775	97	432	346	93	663	61	11,065	1,858
1854	43	518	109	488	768	38	600	61	15,401	2,112
1855	47	809	183	529	374	45	788	73	17,392	1,803
1856	45	557	100	463	295	42	689	34	15,106	1,743
1857	52	590	110	503	400	31	665	92	15,682	2,641
1858	...	...	...	...	...	...	...	...	18,275	1,719
1859	57	495	83	378	388	35	590	249	15,046	1,796

No return.

Western Union Churches only reported.

* No meeting of the Union held for three years, in consequence of the unsettled state of the Mission.

No. III.—TABULAR VIEW of Churches which have originated in the operations of the Baptist Missionary Society in Jamaica, for the year ending December 31st, 1859.

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	NAME OF			Number Chapel Accom- modate	Aver'ge Attend- ance.	In- crease.	De- crease.	Mem- bers.	In- quirers.
	CHURCH.	PARISH.	PASTOR.						
1	Bethlehem	Portland	J. J. Porter	150	120	2	...	34	19
2	Annotto Bay	Metcalfe	S. Jones	700	900	...	37	527	77
3	Buff Bay	St. George's	Do.	450	290	...	4	143	35
4	Port Maria	St. Mary's	D. Day	800	500	...	16	249	48
5	Oracabessa	Do.	Do.	700	500	...	18	218	46
6	Mount Angus	Do.	T. Smith ... ..	...	900	...	48	408	20
7	Spanish Town	St. Catherine	J. M. Philipppo	1,200	700	5	...	700	88
8	Sligoville	St. Thomas-in-the Vale	Do.	600	400	3	...	2 0	30
9	Hanover Street	Kingston	E. Pamer	600	250	...	...	140	24
10	Hayes	Vere	A. Duckett	900	550	...	6	168	62
11	Enon	Do.	Do.	400	100	...	4	56	...
12	The Cross	Do.	Do. ... ..	...	...	...	...	50	...
13	Four Paths	Clarendon	W. Claydon	900	600	3	...	179	32
14	Porus	Manchester	Do.	700	800	...	6	229	54
15	Mandeville	Do.	Do.	400	200	15	...	76	10
16	Greenock	Clarendon	Do.	850	550	...	4	80	20
17	Thompson Town	Do.	Do.	200	150	...	...	75	8
18	Mount Merrick	St. Dorothy's	R. F. Watson	300	310	...	3	80	16
19	Point Hill	St. John's	Do.	600	380	...	3	119	21
20	Rock River	Clarendon	Do.	350	350	...	4	142	22
21	Stacey Ville	Do.	R. Dalling	550	500	...	11	224	24
22	Paradise	Do.	Do.	300	200	...	2	83	6
23	Mount Nebo	St. Thomas-in-the-East	J. Gordon	700	550	39	...	287	53
24	Moneague	St. Ann's	Do.	755	140	...	78	1 0	16
25	Conlart Grove	Do.	P. O'Meally	450	350	...	23	216	46
26	St. Ann's Bay	Do.	B. Millard	1,800	1,400	...	6	604	37
27	Ocho Rios	Do.	Do.	900	800	...	...	329	38
28	Salem	Do.	J. G. Bennet	500	400	3	...	249	33
29	Dry Harbour	Do.	Do.	290	250	4	...	160	19
30	Brown's Town	Do.	J. Clark	1,600	1,400	...	8	832	43
31	Bethany	Do.	Do.	800	7 0	...	41	420	17
32	Tabernacle (Sturge Town)	Do.	Do.	200	200	...	6	107	9
33	Clarksenville	Do.	F. Johnson ... ..	...	450	...	6	224	13
34	Mount Zion	Clarendon	Do.	900	250	4	...	149	15

PRINCIPLES AND METHODS OF MISSIONARY LABOUR.

35	Stewart Town	Trelawney	T. Lea	700	} 600	12	...	279	7
36	Gibraltar	Do.	Do.	320		9	...	142	4
37	New Birmingham (The Alps)	Do.	Vacant	500	300	...	265	5	
38	Waldensia	Do.	T. Gould	1,000	650	11	330	35	
39	Unity	Do.	Do.	200	350	21	160	12	
40	Rio Bueno	Do.	D. J. East	700	150	9	254	22	
41	Kettering... ..	Do.	Do.	300	100	12	220	...	
42	Refuge	Do.	E. Fray	1,250	800	26	495	16	
43	Falmouth... ..	Do.	Do.	2,500	1,000	15	564	35	
44	Bethtephil	St. James	G. R. Henderson	800	500	2	267	23	
45	Hastings	Trelawney	Do.	400	4 0	4	160	12	
46	Salter's Hill	St. James	W. Dendy	2,200	800	18	714	2 2	
47	Montego Bay	Do.	J. E. Henderson	600	5 0	1	464	69	
48	Watford Hill	Hanover	Do.	350	350	23	291	...	
49	Mount Carey	St. James	E. Hewett	1,100	800	3	512	40	
50	Shortwood	Do.	Do.	800	700	18	402	45	
51	Bethel Town	Westmoreland	Do.	800	850	7	526	60	
52	Gurney's Mount	Hanover	C. Sibley	700	600	11	259	30	
53	Mount Peto	Do.	Do.	300	500	28	316	90	
54	Lucea	Do.	W. Teall	900	700	10	326	14	
55	Fletcher's Grove	Do.	Do.	700	500	10	117	9	
56	Green Island	Do.	Do.	450	100	3	63	1	
57	Hewett's View	St. Elizabeth	D. G. Campbell	300	300	6	281	24	
58	Bethsalem	Do.	G. Milliner	253	280	6	145	14	
59	Wallingford	Do.	Do.	352	300	4	74	23	
60	Ebenezer (Spring Gardens)... ..	Trelawney	Do.	230	200	5	58	12	
61	Mount Charles	St. Andrew	John Thompson	200	200	...	155	28	
62	Dee Side	Do.	Do.	80	70	...	31	9	
63	Belle Castle	St. Thomas-in-the-East...	H. B. Harris	2f0	2 0	...	126	6	
64	Stokes Hall	Do.	Do.	100	80	...	79	8	
65	Jericho	St. Thomas-in-the-Vale ...	James Hume	900	700	...	1,018	187	
66	Mount Hermon	Do.	Do.	600	5 0	...	385	86	
67	Montego Bay (1st Church)	St. James	James Reid	1,800	350	...	3 2	...	
68	Savanna la Mar	Westmoreland	John Clarke	800	400	...	543	40	
69	Fuller's Field	Do.	Vacant	400	300	...	240	6	
70	Thompson Town	Clarendon	T. Moodie ... ..	...	...	...	175	24
71	Smithville	Do.	Do. ... ..	...	...	...	151	28
72	Kilsythe	Do.	Do. ... ..	...	...	...	87	20
73	Mount Olivet	Do.	Do. ... ..	...	...	...	65	23
74	Kingston, East Queen Street	Kingston	Samuel Oughton	2,000	300	...	250	...	
75	Port Royal	Port Royal	Do. ... ..	...	...	...	12	...
76	Yallahs	St Davids	E. Palmer	300	150	...	100	...	
77	Old Harbour	St. Dorothy's	J. Dowson	800	500	...	200	...	
				47,425	32,300	193	409	19,300	2,295

NO. IV.—TOTAL INCOME OF CHURCHES.

PLACES.	1844.		1849.		1854.		1859.	
	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.
		£ s. d.		£ s. d.		£ s. d.		£ s. d.
Hanover Street, Kingston	23 10 0	140	25 19 9
Mount Charles	109	52 19 7	155	65 7 8
Dea Side	31	21 15 0
Belle Castle	121	59 13 8	126	72 4 6
Stokes Hall	58	28 9 3	7	49 11 4
Anotto Bay	549	233 5 10	527	274 11 1
Buff Bay	142	5 7 4	143	48 11 0
Jericho	1,041	747 19 7	793	227 2 8	1,015	263 16 6	1,018	277 8 4
Mount Hermon	375	100 1 6	385	102 0 4
Mount Merrick	516	267 9 5	465	92 15 5	70	15 16 5	90	15 19 7
Point Hill	98	18 14 9	119	14 10 4
Brown's Hall	10 17 0
Rock River	120	37 9 10	132	38 8 3	142	23 9 0
Four Paths, Clarendon	216	90 10 9	179	134 11 0
Greenock, Clarendon	105	35 15 6	82	72 3 0
Porus	223	104 9 4
Mandeville	82	99 17 0
Hayes	166	16 0 3
Enou	53	30 5 9
The Cross	50	16 18 10
Stacey Ville	221	52 19 9	243	75 7 4
Paradise	69	18 9 6	84	25 7 11
St. Ann's Bay	790	337 17 4	590	261 1 11	505	3 38 4
Ocho Rios	395	187 12 1	333	73 1 0	329	118 8 4
Salem	505	294 13 2	...	...	...	...	224	116 19 0
Dry Harbour	173	120 3 7
Brown's Town	1,778	1,174 0 2	1,060	542 19 7	937	526 11 0	880	367 14 8
Bethany	500	267 16 0	524	135 5 3	500	134 13 0	420	152 5 1
Mount Zion	145	31 7 1	151	48 11 0	156	64 0 2
Clarksonville	381	91 12 1	326	123 15 0	229	102 18 9
Stewart Town
Gibraltar	634	109 13 9	439	187 1 3	421	160 9 5
Falmouth	836	290 3 1	698	230 0 7	564	174 10 6
Refuge	598	190 16 4	615	208 14 9	496	159 16 9
Waldensia	421	122 11 6	330	187 9 0.
Unity	196	74 19 3	169	96 6 6
Bethshephal	300	121 5 5	267	101 5 11
Hastings	182	52 15 0	180	103 17 3
Salter's Hill and Maldon	1,468	676 4 5	1,234	440 15 1	807	382 5 0	714	345 11 11
Montego Bay (2nd church)	460	268 0 1	378	183 14 1	404	198 15 8
Watford Hill	219	83 14 7	281	81 18 9	597	95 13 5
Gurney's Mount	743	615 5 9	642	386 3 9	172	53 2 6	259	98 12 6
Mount Peto	326	88 14 3	316	191 6 11
Montego Bay (1st church)	542	260 9 10	368	196 9 5	302	148 8 3
Mount Carey	710	314 4 3	628	245 13 5	572	142 14 10
Bethel Town	463	210 1 4	522	284 10 6	526	142 0 7
Shortwood	520	209 16 0	484	131 12 9	402	94 8 7
Savanna la Mar	632	356 0 11	543	278 19 9
Fuller's Field	421	390 5 8	...	...	313	117 12 7	240	90 0 9
Providence	193	68 16 0	175	57 17 8	214	85 8 10	281	88 9 3
Thompson Town	180	53 5 11	175	45 18 10
Smithville	170	21 7 2	151	33 2 2
Mount Olivet	40	20 15 8	65	25 8 10
Kilsythe	35	16 8 1	87	39 4 3
Mount Angus	525	144 3 0	306	97 5 6
Wallingford	113	65 7 0
Bethsalem	146	40 12 7
Spring Gardens	58	16 2 6
Wallingford (St. Elizabeth's)	75	27 4 9
Per Head	8,665	5,178 6 4 0 11 11	13,101	4,823 16 2 0 7 4	16,013	5,706 10 1 0 7 7	15,532	6,387 18 3 0 8 2

BAHAMAS MISSION.

NORTHERN DISTRICT.—REV. JOHN DAVEY, MISSIONARY.
1860.

Island.	Pastor.	No. of Churches	No. of Teachers	Members.	In-quirers.	Sunday Scholars	Attend-ance.	Popula-tion in 1851.
New Providence	John Davey	4	3	814	135	632	1,252	8,159
Andros Island	E. Hall	5	4	105	40	207	284	1,039
Grand Bahama	J. A. Hanna	7	3	130	5	54	284	922
Eleuthera	W. McDonald	4	1	89	6	91	147	4,610
San Salvador	Jos. Laroda	10	10	313	40	395	940	1,828
Exuma	F. McDonald	8	4	213	13	164	343	2,027
Ragged Island	G. Gibson	1	...	54	...	...	80	347
		39	25	1,718	239	1,543	3,330	18,923

CENTRAL DISTRICT.—REV. W. LITTLEWOOD, MISSIONARY.

Island.	Pastor.	No. of Churches	No. of Teachers	Members.	In-quirers.	Sunday Scholars	Attend-ance.	Popula-tion in 1851.
Inagua	W. Littlewood	1	1	84	10	91	300	900
Mayaguana	...	1	1	3	...	...	20	50
Rum Cay	...	2	4	180	14	155	500	858
Long Cay	...	...	...	...	...	...	200	280
Acklin's Island	...	1	2	83	6	126	50	280
Crooked Island	...	...	...	...	...	...	...	...
Long Island	...	6	1	189	16	205	500	1,477
Watling's Island	...	1	1	20	...	...	...	384
		12	10	559	46	577	1,570	4,235

SOUTH DISTRICT.—REV. W. K. RYCROFT, MISSIONARY.

Island.	Pastor.	No. of Churches	No. of Teachers	Members.	In-quirers.	Sunday Scholars	Attend-ance.	Popula-tion in 1851.
Grand Cay	W. K. Rycroft	1	1	148	12	200	600	2,649
Salt Cay	...	1	2	41	5	40	150	
Caicos	L. Kerr	8	7	240	28	226	552	601
		10	10	429	45	466	1,302	3,250

INHABITED ISLANDS WITHOUT BAPTIST CHURCHES.

	Population in 1851.
Harbour Island	1,840
Great and Little Abaco	2,011
Berry Islands	236
Biminies and Gun Cay	150
Green Cay	7
Seal Cay	11
	4,255

NUMBER OF MEMBERS OF THE BAPTIST MISSION CHURCHES IN THE BAHAMAS.

ISLAND.	1834.	1837.	1844.	1849.	1854.	1859.
New Providence	105	489	781	732	649	720
Andros Island ... ..	...	83	95	152	97	129
Grand Bahama ... ..	...	42	135	189	110	150
Eleuthera ... ..	...	99	119	109	110	86
San Salvador ... ..	...	72	219	270	217	323
Exuma	5	98	150	183	207	213
Ragged Island ... ..	...	24	47	72	80	54
Inagua	16	...	...	52	63	83
Mayaguana ... ..	...	...	...	...	...	3
Rum Cay	26	49	220	185	232	180
Long Cay ... ..	...	...	...	...	...	...
Acklin's Island } ... ..	...	74	46	70	60	103
Crooked Island } ... ..	...	...	...	...	...	...
Long Island ... ..	...	29	113	254	220	189
Worling's Island ... ..	...	...	...	...	...	20
Grand Cay }	18	79	413	280	222	187
Salt Cay } ... ..	...	...	...	...	...	...
Cacos ... ..	...	16	...	281	217	238
	170	1,187	2,338	2,820	2,505	2,656

EXPENDITURE AND RECEIPTS.

EXPENDITURE.

DISTRICTS.	Missionary.	Teachers.	Local.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern	220 0 0	111 7 2	264 3 2	595 10 4
Central	250 0 0	31 15 1	122 12 7	404 7 9
Southern	219 3 0	133 4 4	136 15 1	489 2 5
	689 3 0	276 6 8	523 10 10	1,489 0 6

RECEIPTS.

DISTRICTS.	From Society.	By Teachers.	Local.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern	260 0 0	40 2 11	323 18 0	624 0 11*
Central	285 0 0	4 17 2	116 0 9	405 17 11
Southern	199 3 0	...	169 6 1	506 9 4†
	744 3 0	45 0 1	609 4 10	1,536 8 2

* This includes an extra collection for roofing the Mission Chapel.

† This includes the sum of £138 0s. 3d., a balance from the Bazaar Fund of 1858.

XII.

THE JAMAICA MISSION

IN ITS RELATIONS WITH

THE BAPTIST MISSIONARY SOCIETY

FROM 1838 TO 1879

BY

EDWARD BEAN UNDERHILL, LL.D.

Honorary Secretary

THE JAMAICA MISSION.*

THE great Act of Emancipation came into full operation on the 1st August, 1838. At that date the Society's European staff in Jamaica consisted of fifteen missionaries and three assistant missionaries. The number of members in the churches was reckoned at 21,337, and of inquirers at 20,919. With freedom there came a remarkable outburst of religious excitement. In the four years ensuing, numerous new chapels were erected, old chapels were enlarged, mission-houses and school-houses sprang up in every direction. The liberality of the congregations kept pace with the demands made upon them, and a few of the churches began to assume the whole charge of the cost of their religious organisations.† To meet this rapid expansion of the mission, urgent appeals were made to the churches at home; and, in answer to the fervent oratory of

* The following Paper has been compiled from the MINUTES AND REPORTS OF THE COMMITTEE, at the request of the WESTERN SUB-COMMITTEE. At the same time, it must be understood that I alone am responsible for the accuracy of the statements made, and the opinions expressed in it. In the Appendix I have collected the most important documents, and given as complete a view of the Expenditure on the JAMAICA MISSION, since its independence, as I could obtain in the brief time at my command. The total amount is, however, somewhat understated. It has given me much pleasure to carry out the wishes of the Sub-Committee for a complete and compendious view of these important transactions.—E. B. U., Hampstead, November 29th, 1879.

† In his speech in Exeter Hall, May 22nd, 1840, Mr. Knibb said: "You kindly, as a Society, supported me when my brethren were in bondage, but they determined that, the moment they were free, they would take the delightful work on themselves. Since my return to Jamaica (in 1834) we have erected three chapels, two school-houses, and a mission-house, connected with my own church, at a cost of about £18,000 currency, and we have paid it all."—*Hinton's Memoir of Knibb*, p. 357.

Mr. Knibb, special contributions were raised to furnish at least ten new missionaries, and a large supply of teachers, for the crowd thronging the sanctuaries, and seeking instruction in the hastily gathered schools. At the close of the year 1842, the number of missionaries had increased to thirty-two, the members of the churches had grown to 33,658, chiefly by transference in due course from the inquirers' classes, which now embraced 14,353 persons.

The cost of this flourishing mission had grown in a proportionate degree. The annual reports of the four years preceding independence give the expenditure on Jamaica as follows :—

1839	...	...	...	...	...	£6,514	2	5
1840	...	...	...	...	...	6,870	3	11
1841	...	...	...	...	...	9,016	0	7
1842	...	...	...	...	...	7,701	12	6

The charges of the new missionaries fell on the year 1841, and were partly met by the special subscription of £2,000. It will be useful, in order to understand the bearing of this large expenditure on the revenue of the Society, to add here the general income received in those years, by the Treasurer, for the support of the Society's operations in the East as well as in the West :—

1839	...	..	...	...	...	£16,223	10	11
1840	...	...	...	...	...	15,236	8	10
1841	...	...	...	...	...	18,097	5	8*
1842	...	...	...	...	...	18,821	10	6

The Jamaica expenditure of the Society did not, however, cover the whole cost of that mission. Some of the churches partially, or wholly, supported their own ministers, and, with slight help from England, especially from the Society of Friends, they maintained all their schools. Above all, the chapels and other buildings were put up almost entirely at the cost of the people, with only an occasional grant from the funds at home.

At the same time the Society was labouring under a constantly

* This does not include the £2,000 specially subscribed as above.

increasing burden of debt, which was not a little increased by the inconsiderate drafts of some of the Jamaica brethren. Thus, in

1839 the debt was	...	...	...	£2,631	13	3
1840	"	...	...	3,341	7	0
1841	"	...	...	1,958	13	4
1842	"	...	...	3,943	10	3

notwithstanding that during the first three of these years, £4,610 had been contributed by the British churches to remove the yearly accruing deficit.

This latter fact, together with the wonderful display of liberality on the part of the Jamaica churches—from whom £1,000 had been received in 1841-2, to assist in meeting the difficulties of the Society—very soon after emancipation led many to hope, both in England and Jamaica, that the Jamaica congregations would assume the charge of the maintenance of their religious privileges. The minutes of the Committee show that there were frequent discussions on this subject. Among several instances, allusion may be made to an interview that the Committee enjoyed with the Rev. J. Tinson, on the 20th October, 1841. He was asked to give his opinion as to “the possible independence” of the churches in Jamaica:—“He expressed his decided conviction that, though many of them did not require aid for their own support, others yet did so; and that *missionary* work could not at present be efficiently carried on without assistance from Britain, although probably it might be so in a few years.” As early as 1840, the Committee proposed to the Jamaica brethren that the churches which could support their own pastors should receive from the Society’s funds only one-half of the cost of the outfit and passage whenever a new pastor should be required.

It was obvious that the Society’s income was unequal to the strain of supporting the Jamaica Mission at the enhanced cost which the circumstances imperatively imposed. The Society could not at the same time carry on, on an adequate scale, its other missions in the East. Relief was naturally looked for in the abounding liberality and gratitude of the freed population. Pressed by the Committee, and

relying on the cheerful and voluntary efforts of the churches, the Jamaica missionaries therefore resolved, at their annual Association meeting held in Kingston, in January, 1842, the Rev. J. M. Phillippo presiding, to declare their independence of the funds of the Society, and, from the 1st of August, 1842, to undertake the maintenance of Christ's cause in the island from the island's own resources; thus nobly commemorating at the same time the anniversary of emancipation, and the jubilee of the Jamaica Mission itself. They also promised to aid the Society in the projected mission to the Western Coast of Africa, which its relieved resources would enable the Committee to undertake. This resolution was ratified, and fittingly recognised, during the proceedings of the annual meeting of the Society in 1843. The gathering was "greatly cheered and encouraged," runs the resolution, "by the zeal and liberality of the mission churches, which have now resolved to maintain the cause among them without pecuniary aid from the Society, while they are largely contributing, at the same time, to send the Gospel to Africa."* "Although," said Mr. Knibb, "it will require an effort, and a strong one, to maintain the Jamaica Mission among ourselves, I am confident it may be done if the bond of union can be preserved."†

The words of the Kingston Resolution were as follows:—"That after the 1st August next no further drafts be made upon the Parent Society in aid of the Jamaica Mission, and that the amounts required by any brother previously to that time be ascertained and forwarded to the Committee." I cannot find that any stipulations were at that time made, or any rules laid down, with regard to the future relations of the missionary brethren with the Home Committee. There would seem to have been only some general understanding, that the Committee would not object to grant loans for the relief of those who

* "For the African Mission," Knibb said, "I will pledge my church to £1,000, and I will get it in a week. I will pledge Mr. Dendy's church for £500 or £600, and he will get it in a few days. I will send to Jamaica, and I am sure we shall get our money as soon as you get yours."—*Memoir*, p. 364.

† *Memoir*, p. 355.

were deeply involved in liabilities, on account of their building operations. In writing to the Committee, some expressly gave in their adhesion to the resolution of separation on that condition. The resolution was carried out with the consent of all. The drafts of the missionaries for the year 1842 were reduced to £5,062 2s. 3d., of which sum £1,022 were an outlay for new missionaries. The chief part of the money spent on the Jamaica Mission in the following year, 1843, and amounting to £1,193 8s. 10d., consisted of payments for the same object.

The bright prospect soon became overclouded. Pecuniary difficulties began to afflict the ministers and churches before the year 1843 was closed. The action of the planters in breaking up the villages on their estates, and turning out their occupants without provision or care; difficulties arising on the question of labour; the purchase of small properties by the peasantry; and the erection of cottages in the newly-founded townships, drew largely on the resources of the people, so that contributions to the service of Christ began to decline; besides which, the moneys needed for the completion of chapels and manses were necessarily devoted to the support of the pastors, so that debts were incurred or left to accumulate. A time of widespread sickness also set in. The health of many brethren needed a change which they were unable to secure, while unanticipated emergencies sorely beset the ministers of the smaller congregations. To meet the necessities of the case, the Committee during 1844-5 made grants to the amount of £2,080 1s. 6d., and a further sum of £1,008 was paid in the following year, to meet certain outstanding obligations entered into by the Committee in previous years. These demands were felt to be most burdensome by the Committee. At the end of the financial year 1844-5 the debt of the Society was £2,398, caused in part by these unexpected drafts from Jamaica. The deficiency was further increased in the first four months of the financial year 1845-6 by £3,571, making the deficit £5,969, which only the Jubilee Fund enabled the Society to surmount.

The free trade measures of the English Government in 1845 added

to the difficulties of the island, and gave an irretrievable blow to its prosperity as a sugar-growing colony. These circumstances conspired to render absolutely necessary some aid to the brethren struggling with debt, and with perplexities of various kinds springing out of the social changes freedom had entailed. The Committee, with the concurrence of the Annual Meeting of the Subscribers in 1845, therefore resolved to raise £6,000 as a "parting gift." The response of the English churches was not, however, equal to the grant. A portion of it had to be borrowed, and remained for several years a burden on the Society's resources. It was finally liquidated in the year 1851. In the statement put forth by the Committee, it was declared that the debts owing on chapels and manses amounted to £18,000, exclusive of £2,500 more on school-houses, and nearly all of it had been incurred previous to the declaration of the pecuniary independence of the churches. Certain conditions were laid down as to the terms on which grants should be made; and as these conditions have formed the basis of all the subsequent action of the Committee in its dealings with the Jamaica brethren, it is essential here to quote them. After directing that the grants can only be made to properties in trust, or about to be placed in trust, the resolution proceeds:—"That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided—viz., that the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that in case of the return to this country, through ill-health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary, or missionary's widow and orphans: that is, the Committee will 'regard such case as it occurs, considering the claims of the parties and the circumstances of the Society.'

"That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica, who have been recognised

or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee."

Then follow directions as to the remittance of the grants, and the conditions close with an instruction to the Committee to forward a copy of the resolution to each of the brethren, "with an announcement to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica." In due course the acceptance of these terms was received from the missionaries.

The sum ultimately advanced on this account amounted to £6,300.*

Important as was the help thus rendered to the Jamaica brethren, it did not touch their personal circumstances. The later months of the year 1845 and the early ones of the following year added to their difficulties, and the most pressing representations came before the Committee of the absolute need of further assistance. In the general condition of the island there was no improvement, and the deaths of the Revs. W. Knibb and T. Burchell increased the gloom, and intensified the forebodings of evil which found expressions in the letters of the brethren. At the quarterly meeting of the Committee on the 7th October, 1846, the condition of the churches was again fully considered; and as it was found that both Dr. Angus and the Rev. C. M. Birrell were not unwilling to undertake a voyage to the island, their valuable services were at once accepted. Their instructions were, "to confer generally with the brethren on questions which have arisen since the independence of the churches, and to make the fullest inquiry into their condition." The more particular questions related to the pecuniary circumstances of the brethren, the Calabar Institution, the practicability of the formation of a fund for the support of widows and orphans and infirm missionaries, besides some other matters of a purely individual nature. For the immediate

* £2,150 had been collected in Jamaica in 1842-3 as the contribution of the Mission Churches to the Jubilee Fund; but a very small portion of it reached the treasurer of the Fund. The money was loaned, with the consent of the Committee, to chapels in debt, and secured by a mortgage on the property.

relief of personal distress, the munificent sum of £2,000 was placed at the disposal of the deputation by Sir Morton Peto, the colleague in the treasurership of Mr. Gurney.

From these instructions it will be seen that the subjects which came principally under discussion related "to the nature and degree of connection to subsist between the ministers and churches there and the Society." The missionary brethren were anxious that the Society should exercise some degree of control over the ministers and churches; but this, in the judgment of the Committee, would certainly be found to be inconsistent with that perfect independence to which self-supporting churches were entitled. The Deputation also found that the idea was prevalent in Jamaica that complete independence would be injurious to the churches, that they were still too immature—too weak in faith and purpose—to be left safely to their own guidance and strength.

Before leaving the island, the Deputation met a general assembly of the missionaries and pastors. At this meeting, the views of the brethren were embodied in a series of resolutions, to be laid by the Deputation before the Committee. At the quarterly meeting of June 16th, 1847, these resolutions were accordingly discussed, with such explanations as the Deputation could give, and, after mature consideration, were adopted as the final arrangements, by which the relations of the brethren with the Society were for the future to be governed. As the resolutions are very long, and somewhat diffuse, it may suffice to give here the following summary of them:—

1. The first resolution concerned those missionaries who proceeded to Jamaica between January, 1840, and April, 1845, and places them on a similar footing to those who were sent out previous to that period, as the same is defined in the resolution of the annual meeting of April, 1845.

2. In the second resolution it is stated that the Committee could not regard the preaching schoolmasters, who had been engaged at the request and charge of individual missionaries, as having any pecuniary claim on the Society; but, were a new

Widows' and Orphans' Fund to be formed, they should be held as eligible to all its benefits on the same terms as other brethren.

3. In the third resolution the brethren express their satisfaction with the explanation of the Deputation that, when any one of the missionaries is compelled to relinquish his post, the Committee would meet so much of the expense of his return to England as his church was unable to provide.

4. In the fourth resolution the case of those pastors sent out before 1845 is dealt with, whose churches might prove unable or unwilling to support them. Such pastors were to "be regarded as free to write to the Committee," and the Committee on its part was to "be free to consider the application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify."

5. In the fifth resolution it was arranged that pastors not sent out by the Committee might occupy trust property on the same terms and conditions as those sent out by them.

6. In the sixth resolution the Committee undertakes to assist in the settlement of mission properties on the trusts of the Model Deed.

7. In the seventh resolution provision is made for the annual transmission to the Committee of regularly audited accounts of the churches, for the inspection and advice of the Committee, especially in cases where an application is made for a minister to be sent out by the Committee.

8 and 9. The eighth and ninth resolutions relate to the terms on which new ministers should occupy chapels in trust, and under circumstances of debt.

10. In the tenth resolution the Committee engages to obtain a pastor, on the application of a church, on receiving from the church at least one-half the expenses of outfit and passage; provided the concurrence of the pastors who are members of the [Jamaica] Missionary Fund is secured, in charging the remainder to that Fund.

11. In the eleventh resolution it is affirmed that none of the foregoing provisions must be "understood to imply the existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in the island"; nor are they to interfere in any way with the resolution of 1845, except so far as regards the object of the first of the present series.

12. The twelfth resolution declares that no minister hereafter sent to Jamaica, or who may be at the time a pastor not sent out by the Society, has any claim on the Society in consequence of these resolutions.

13. The thirteenth resolution provides for the formation in Jamaica of a "Missionary Union and Auxiliary to the Baptist Missionary Society," to raise at least £1,000 a year to be sent home for such objects as the Committee of the Parent Society may direct. It is, however, suggested that the sum so raised should for the present be spent on the liquidation of chapel debts in the island, or on cases of religious destitution.

14. The last clause affirms the concurrence of all the signatories with these resolutions, and expresses the hope that they will remove all misunderstandings. They further state that they deem the provisions as to chapel properties just to all parties, and trust that the arrangements "will prove highly conducive to the peace and spiritual interests of the churches at large."

The signatures of the missionary brethren are appended to this document. They are all Europeans, for at this date no coloured brethren had been called to the ministry of the Word except the two Merricks, and they had become missionaries in Africa.

It cannot fail to be observed with what extreme care—I may say with what jealousy—any resort to the funds of the Parent Society was guarded against, and with what completeness the pecuniary independence of the Jamaica churches and pastors was reaffirmed. In communicating to the missionaries the confirmation of the first resolution

by the Annual Meeting, held April 25th, 1848, the Secretary, Dr. Angus, added the following remarks * :—" Allow me to urge upon you the formation of a Union Fund [see resolution 13 as above] so as through us to aid one another and to send the Gospel to the heathen. This is essential to the support of some of your own stations, and it will prove conducive to the general prosperity of the churches. I feel it the more important, from the settled conviction that no aid can be hoped for from England, beyond what we give for Calabar, and what the Friends give for schools. You are still much stronger than the majority of our churches here, and there is only wanting co-operation and mutual help. We as a Society have our hands full. Our churches cannot respond to any special appeal, and for you to appeal to them direct (as has been more than once suggested) would fail, I am persuaded, and would constrain us to withhold our present help." The same circular also conveyed to the brethren a minute of the Committee, dated the 18th May, giving a more explicit interpretation of the third resolution. It is stated to be the rule of the Society—" That in the case of a church supporting a missionary as its pastor, the expense of a temporary return to this country cannot be met by the Society. That in the case of a permanent return through ill-health, the Committee contribute towards the expense only if such a step is recommended by competent medical authority, and has received the previous approval of the Committee; and that the advantages contemplated by these resolutions are available only in the case of missionaries whose relation to the Society has not been dissolved by the Committee."

Questions which had occasioned long and perplexing correspondence ever since the act of separation in 1842, were thus apparently settled, and that in a manner perfectly in accordance with the wishes of the brethren in Jamaica. For six years—from 1847 to 1852 inclusive—no drafts were made on the general funds of the Society. In the following six years there were a few cases assisted, but they were

* Circular of May 30th, 1848.

cases of sickness only, and of return to England for invigoration of health. It was not, however, because the churches in Jamaica were in a flourishing state. On the contrary, the financial and commercial condition of the island was at the lowest. Poverty touched large classes, and the labouring population found little remunerative employment. Towards the close of 1849 numerous and painful applications for aid to certain necessitous brethren came to hand, which led, on February 13th, 1850, to the discussion in Committee of the whole question of affording aid to the Baptist churches in Jamaica, and on the receipt of further urgent resolutions from the Western Union, the subject was again taken up in the month of April. The requests urged by the Western Union were these:—1. To clear off the more pressing chapel debts. 2. To secure some amount of pecuniary assistance for a few years for brethren and stations that absolutely require foreign aid. 3. To increase the number of stations in the island. The minute adopted states the opinion of the Committee, “that the present distressed condition of Jamaica makes it desirable that temporary aid should be afforded to some of the Baptist churches in the island”; but that, “in the judgment of the Committee, it is expedient that it should be provided and administered independently of the Society.”

The reason of this conclusion is given in the reply forwarded to the Western Union, by the Home Secretaries—viz., that “it was felt by the Committee, in common with the brethren of the Western Union, most undesirable that the Jamaica churches should again be thrown into a position of unconditional dependence on the funds of the Baptist Missionary Society.” This letter is dated April 10th, 1850; but from a printed circular before me it would appear that, on March 20th a public meeting had already been held in the Mission House, and a Committee formed, with the object of giving temporary aid to some of the churches; or, to use the words of the circular, “to aid the efforts of the churches to provide for their pastors’ support, adequate to the frugal maintenance of themselves and their families.” To this sole object the fund was to be confined. Of this fund Mr.

J. H. Allen was appointed Treasurer, and the Rev. Dr. Hoby, Secretary.

As the records of the Society contain no reference to this fund, although the members of its Committee were members of the Mission Committee, I am unable to say what came of it. It was, no doubt, practically set aside by the frightful calamity which, towards the close of the year, afflicted Jamaica, and which rendered an appeal to the English churches necessary on wider grounds. At all events, the subject was again taken up by the Committee, and dealt with in a different manner, in the autumn of the following year.

The three closing months of 1850 was a period of extreme suffering in Jamaica. The cholera swept over the land, sparing neither sex nor age. Not less than 20,000 persons fell before the blast of the pestilence in three months, and before it ceased its ravages in the following year, it is calculated that at least one-tenth of the population became its prey. Agricultural operations came to a stand. The almost entire cessation of labour, and the numerous deaths, affected the contributions of the churches, and the missionaries, although mercifully preserved from the pestilence, were called to suffer privations scarcely less painful than those with which the poor people were afflicted. The appeal immediately issued to the English churches met with a prompt and most liberal response. Before the close of the fund nearly £2,500 were contributed, and, in the distribution, every class of the population was assisted. The missionaries, both European and native, shared with their poorer brethren in the "ministration" of these gifts of Christian love.

The assistance supplied to brethren from the Cholera fund did not, and could not, remove the difficulties under which some of the churches laboured in their endeavours to support the cause of Christ. They were indeed aggravated by that direful visitation. Again, in July and October, 1851, the Committee were obliged to reconsider the question of aid to necessitous pastors. At the latter date they had the advantage of consultation with four brethren, then in

England in pursuit of health. The two following resolutions give the result of their long and anxious discussions * :—

1. "That, inasmuch as recent depression in the commercial condition of Jamaica, and the fearful ravages of cholera in that island, have greatly lessened the pecuniary means of the churches, and placed many of our esteemed brethren, their pastors, in great exigency, it seems essential to the continued existence of some of those churches that their pastors should be aided by pecuniary exhibitions to a moderate amount, and for a limited time.

2. "That an appeal be made to the constituency of the Society to create a special fund, which, in contradistinction from the general funds of the Society, shall alone be available to meet the cases referred to in the foregoing resolution."

To render this distinction more emphatic, the preamble of the resolutions, after referring to the arrangements of 1842 and 1845, declares that "the Committee earnestly resolves that the declaration of independence, both as to the pecuniary support of the pastors in Jamaica, and as to all the operations and proceedings of the churches, should be strictly and permanently maintained."

The response to this appeal was not at all encouraging. It amounted to no more than £550 15s. 7d., and the last payment was made from the fund on June 29th, 1853. From this time forward, till the return of the Deputation in 1860, no change was made in the relations of the Society with the missionaries. Considerable sums, more or less in amount, were expended in Jamaica; but the grants were made in accordance with the arrangements before mentioned. Some rejected cases were doubtless cases of hardship, but to obviate any breach of the regulations laid down, they were occasionally assisted from private sources. It was the recurrence of such cases, and the frequent applications for assistance, and for counsel, in the emergencies that arose, together with some more general considera-

* *Missionary Herald*, January, 1852, p. 11.

tions, that led to the appointment of the Rev. J. T. Brown and Dr. Underhill as a deputation, in the autumn of 1859, to visit Jamaica. Before, however, I speak of the results of this visit, it will be necessary briefly to refer to the arrangements made by the Committee for the settlement of the affairs of the Jamaica Widows and Orphans' Fund.

This fund was formed some time before emancipation by the missionaries in the island. It was constituted partly by personal payments and partly by contributions from the Mission churches. No payments, however, had been made subsequent to 1842. The moneys thus collected were advanced on loan to the trustees of chapels and other Mission property, and constituted a part of the debts, amounting to £18,000, stated to be owing as chapel debts, in the settlement of 1845. Other £2,000, it will be remembered, had also been advanced for a similar purpose from the moneys contributed in Jamaica towards the Jubilee Fund of the Society. The deeds were generally held by the Treasurer of the fund as security for the repayment of these loans. As there seemed no probability of the congregations being able to repay these advances, and a few of the annuitants becoming urgent for the settlement of their claims, after much consideration, the Home Committee undertook the settlement of them, on condition that the chapel debts should be cancelled, and the Mission property be set entirely free from all claims on the part of the members of the Widows and Orphans' Fund. This settlement was effected by the repayment in cash of the sums contributed by those missionaries who had left the island and the Mission, and by guaranteeing the sum of £20 a year to the widows of those who remained in Jamaica, and to their orphan children up to a given age. This arrangement was cordially assented to by the annuitants, with one or two exceptions, and was accomplished at an immediate cost to the Society of £592 2s. 11d. The Society has also faithfully adhered to the other part of the plan, and supported from its own Widows and Orphans' Fund the widows and orphans of several Jamaica brethren. The general effect of the measure was to release

all the Mission property from the debts incurred previous to 1845.

In the year 1857 the question of a second deputation to Jamaica had been raised by a letter from ten of the most influential of the European brethren. It was not, however, till the latter end of 1859 that the Committee were able to secure the services of the two brethren already named for this important task. The views of the European brethren embraced the following subjects :—"The present arrangement of the pastorate of the churches; the existing location of the Jamaica brethren; the pecuniary losses that may be incurred by them in making fresh arrangements, and the mode of meeting those losses; the supply of more English brethren for the work of the ministry; assistance to visit England for the restoration of health; and the provision of funds for schools from subscriptions obtained in this country; and controlled in expenditure by the Committee of the Society."

It was obvious that these proposals involved the return of the Jamaica churches to a state of dependence, more or less complete, on the funds of the Society. The Deputation were therefore instructed to take every suitable opportunity of informing the pastors and churches, "that such a reinstatement is wholly unattainable," and to represent strongly to them "the duty of maintaining their own religious privileges, and, by fresh efforts or better organisation, the necessity of doing so without the aid of the Society."

With regard to the changes it was proposed that the Committee should carry into effect, in the existing pastoral relations of the European brethren, the Deputation were to remind them that since 1845 it had been "a cardinal point with the Committee to leave the churches to the unfettered exercise of their rightful freedom in the choice and election of their ministers, as well as in all matters relating to their ecclesiastical government and order." From this course the Committee declared they were "not prepared to depart." "This right," they say, "we desire ever to respect"; and the Deputation were directed "carefully to abstain from every act that would seem to clash with it."

For the present purpose it is not necessary to enter upon the remaining subjects which were to be investigated by the Deputation, or upon the general results of their inquiries. It will suffice here to recall their report and suggestions on the special topic of this paper, and the decisions of the Committee with respect to it. As the result of their inquiries, the Deputation unhesitatingly approved of the action of the Committee in 1842 and 1845. They say that the course then adopted by the Society "in rendering the churches independent, and throwing the pastors on their liberality for support, has been productive of the best effects." "It was pleasing to find," they say, "how universally the obligation to contribute to the cause of God was recognised, and to how great a degree the word 'duty' was applied by the people to their gifts in this respect." And they add, "it would be a cause for deep regret should any scheme be adopted, or operation be resolved upon, which should in the slightest degree weaken this sentiment."*

On only one point do the Deputation make any recommendations that would affect the relations of European missionaries with the Society, and that for the sole object of facilitating an increase of the European element in the ministry of the churches. This object was earnestly pressed on their attention, by the native as well as by the European brethren. In the course of their visits, the Deputation were deeply impressed with the inadequate number of ministers for the work to be done. The seventy-seven churches they found existing as the fruit of the Society's labours, with their numerous offsets in villages and out-of-the-way places, were served by thirty-six ministers only, of whom fifteen were *alumni* of the Calabar Institution, and twenty-one were of English origin. The Deputation give, in considerable detail, a list of "evils" which they regard as "of no inconsiderable magnitude," flowing from this paucity of pastors.† To the remedy of this defect their recommendations are entirely confined.

* See Report, *Missionary Herald*, December, 1860, p. 207. See *ante* p. 291,

† See *ante* p. 286.

Experience seemed to show that the Calabar Institution was not likely to provide for some time to come a sufficient number of men for the pressing wants of the churches, which were both rapidly increasing in numbers as well as needing a more thorough pastoral oversight. At the same time, it was important that the supply of European brethren should not be so abundant as to be a hindrance to the growth of the native ministry, nor occupy positions which native brethren were well qualified to fill. In addition, the Deputation had to keep in view the "cardinal" principle on which the Committee had acted from the first—viz., that of non-interference with the rightful independence of the churches in the choice and settlement of their own ministers. Hence their recommendations went no farther than the opening up of facilities for the acquisition of ministers from England as they were required, and a temporary provision for those pastors whose income might be injured by the relinquishment of any one of the plurality of pastorates they occupied. These suggestions were approved, and the Committee agreed to be the medium by which any church in Jamaica might seek a minister from this country. They promised to provide the cost of passage for the brethren they approved; would make some provision for their families in case of their decease; and lastly, would render some assistance should sickness supervene, and render a change of climate necessary for the restoration of health. The two last points were to be secured by an insurance on the missionary's life, and by the adoption of the rule observed with respect to all the missionaries of the Society. These measures of the Committee were subsequently presented to the Annual Meeting of Subscribers on April 23rd, 1861, and were approved, "in the assurance that they are to be but temporary, and that the expenditure will not exceed in any one year the estimate of from £400 to £600, which the Deputation have stated as sufficient for these purposes."*

These arrangements, however, remained almost inoperative. One minister only was sent out under the conditions laid down, and a

* Report for 1861, p. x.

second was assisted in his removal from one pastorate to another. Six years later a change was made with regard to the five or six senior brethren. In 1867 it was resolved at the Annual Meeting to aid them with an annual grant, in consideration of their long service, their age, and growing infirmities. As the provision mentioned above was not required, it was agreed that a sum not exceeding £600 a year should be definitely devoted to their support, and six stations were named, to the pastors of which this arrangement might apply. At the same time the Committee were to retain their discretion as to the continuance of the grant, whether to the individual or congregation selected.

The only condition attached to the grants was, that each of the brethren selected should confine his pastorate as soon as possible to one church. In recommending this course, the Sub-Committee in their report recalled the suggestions of the Deputation in 1860, that the time might come when it would be desirable to secure so much of European influence as is needed to perpetuate the blessings enjoyed, and to advance the highest interests of the people. This might be accomplished, it was observed, by sustaining "in five or six of the chief centres of population at most, a European brother, by whom such influence may be exercised over the general well-being of the churches as his age and position may fairly and justly entitle him to." Such were the senior brethren then in the field, and they were occupying positions of the kind indicated. As the arrangement of 1861 had practically failed, it was further suggested by the Sub-Committee that the money so set free might be appropriated to this object. The failure of the former plan was attributed "partly to the unanticipated decline in temporal circumstances of the island, but chiefly to the fact that no one congregation was able unassisted to support a European." From this cause the anxious desire of the Deputation to open a larger number of churches to the native brethren was also unaccomplished. A plurality of pastorates was necessary to the support of the European ministers at all. The Sub-Committee, however, hoped that the present plan would contribute to the opening

of a wider field to the Calabar students, and might ultimately secure for the whole body of churches, with the exceptions indicated, an indigenous pastorate. In fact, the Committee have always anticipated that, sooner or later, the churches of Jamaica would be furnished with pastors of native origin, and to this end have persistently endeavoured to maintain the Calabar Institution in an efficient state.

It is sufficient to mention very briefly that on the occurrence of the "Revival" at the close of 1860, an appeal was issued, with the concurrence of the Committee, by the Revs. J. E. Henderson, E. Hewett, and T. Gould, for assistance to engage the services for a short time of a few coloured men to aid the ministers, as readers of the Word of God, in the arduous duties imposed upon them by the prevalent excitement. The aid rendered was not large, and the contributions were expended on agents selected by the Jamaica Missionary Society. As the exigency was temporary, so also were the services of the native brethren engaged.

The independence of the Jamaica churches in relation to the Society again came under consideration in connection with the events of 1865 and 1866. The most painful representations of the poverty and sufferings of the people, and consequently of the pastors, were laid before the Committee in January, 1865. For two years drought had destroyed the provision-grounds, and deprived the peasantry of their usual food. The American war diminished and made costly the supply of bread-stuffs; employment failed; and the moral and spiritual improvement of the people was brought to a stand. To meet this lamentable state of things, a "Distress Fund" was formed, to which contributions were received amounting in the whole to £1,331. In the distribution, the native pastors shared with their English brethren in the liberality of the churches at home.*

In October of the same year, 1865, the memorable "Disturbances" broke out at Morant Bay, and appeared, for a brief period, to

* For a full account of these events, see "The Tragedy of Morant Bay." Alexander & Shephard. Post 8vo.

jeopardise the very existence of the Mission in the island. The Committee were just then assembled at the Autumnal Meeting in Bradford, and they lost not a moment in laying the necessities of the case before the churches, and in sending £1,000 to the relief of the sufferers. The fund which was created reached the munificent sum of £3,409, and, by careful distribution, aided the pastors and congregations for three years to tide over this time of terror and misery.

It was the wish of many brethren in Jamaica that the Committee should seize the occasion to interfere in some way with the independence of the churches, and act directly on the appointment and settlement of their pastors. The Sub-Committee, to whom the distribution of the fund was referred, gave renewed attention to this subject, and it is important to quote the views they laid before the Committee, and which received the Committee's approval. "Such a course," they say, "would practically repeal the independence of the churches, and push the influence which grants-in-aid may allow the Committee to exert, beyond its just and useful limits"; and they then broadly lay down the general principles on which the Society had acted, and ought to continue to act:—

"In adopting the principle of grants-in-aid for the Jamaica pastors, it is to be fully understood that it is the wish of the Committee that the independence of the Mission churches in Jamaica, now enjoyed for more than twenty years, should remain intact, and that the churches, with their ministers, are to continue to manage their own affairs without any direct or authoritative interference on the part of the Society. The pastors are the servants of the churches; they are not agents of the Society.

"The election of pastors, and any changes in their location, can, therefore, in accordance with this principle, only take place with their own consent and the concurrence of their flocks. It is not for the Committee to determine who or where the ministers serving the churches shall exercise their ministry, although the

Committee may justly fix the amount and conditions of the assistance to be rendered from the funds placed in their hands for distribution.”

Acting on these principles, the Committee confined their interference to suggestions, having reference to a few cases brought to their notice ; but, I believe, in no instance were their recommendations carried into effect.

Out of the calamitous event, however, sprang a strong desire on the part of the Jamaica brethren, sustained by the urgent appeals to the Committee of Sir Henry Storks, the chief commissioner of the inquiry into the origin of the Disturbances, to establish a Mission in Morant Bay, on the very scene of the tumults and their frightful suppression. This the Committee acceded to. A grant of £200 a year to the Jamaica Missionary Society for three years, enabled the Jamaica brethren to engage the services of the Rev. W. Teall, and with the sanction of the Committee he commenced this new missionary effort in 1866. Twice, the period fixed for the Committee's aid was prolonged, and at the end of seven years the successful labours of Mr. Teall were brought to a close.

In August, 1864, the Committee welcomed the arrival of the Rev. W. Teall to this country. He had been commissioned by the Baptist Union of Jamaica to lay before the friends of education here the needs of the juvenile population, and to establish a fund as a Jubilee offering to the Jamaica Mission. Every facility was afforded him for the attainment of his object. The moneys contributed amounted to more than £2,000, and though they passed through the hands of the Treasurer of the Society, they were distributed in the island by the Committee of the Jamaica Education Society. Mr. Teall's efforts were in some measure impeded by the collections for the Distress Fund, referred to above ; but for a few years the fund gave most important aid to the schools, till at length the Government system coming into full operation rendered such aid unnecessary.

In the autumn of 1870 an appeal came before the Society, at the quarterly meeting in Cambridge, of a very different kind from any

of the preceding. A time of comparative prosperity had set in in the island. "At former periods," say the brethren representing the Jamaica Baptist Missionary Society, "the pestilence and drought have been our pleaders, but at this time our successes." Places of worship were said to be crowded with hearers, the Sabbath-schools were overflowing, and an unusual number of additions to the churches testified that the Word was not preached in vain, and the number of churches in connection with the Union had considerably increased. Then the disestablishment of the Episcopal Church had thrown upon them "new and heavy responsibilities." Obstacles to evangelisation were removed in many destitute places, while in the eastern part of the island, where Baptist churches had been few and weak, in the short space of six years nine new stations had been formed; not less than 600 persons collected in church fellowship, and 1,700 persons gathered to hear the Word of God. In every direction the most encouraging appearances were manifesting themselves. But ministers to occupy the openings, and to fill up vacancies made by death or otherwise, were not forthcoming. Great as had been the advantages reaped from the Calabar Institution, the help now needed could not there be obtained.

Such were the grounds on which the friends of the Society were urgently appealed to, to send out at once "a few earnest, self-denying men," and to obtain "one thousand pounds per annum for a few years, to be devoted to strictly missionary work."

The appeal was published by the Committee and excited much interest, but the response was not equal to the request. About £1,800 were placed in the hands of the Treasurer during the four years over which the contributions extended, but only two brethren were sent out. It does not appear, however, that any efforts were made in Jamaica itself to enlarge the usefulness of the Calabar Institution, or to obtain an increased number of native brethren for evangelistic work, a service for which they seem to be especially adapted.

In 1874, the Committee were able to pass through the Legislative

Council of Jamaica an Act, by which the Mission properties, that were not affected by the arrangements of the Deputation in 1847, were finally settled on the trusts of the Model Deed. Nearly all these properties were placed in trust in the time of slavery, and on trusts which were either incompatible with the principles of Baptist churches, or which had become impracticable to observe through the changed condition of the island and its population. The Act places all these properties in the hands of the same body of trustees, and gives to the members of every church equal and independent rights in the management of their affairs. It permits a reference to the Committee of the Society in certain contingencies, and places the reversionary right to the property in the hands of the Society. Considerable expense was incurred in accomplishing this important work, but it was met by a succession of grants as they were required from the general funds of the Society.

I now come to the last of the appeals (until the present one) which the Jamaica brethren have addressed to the Committee. It came in the first months of 1877, and was signed by twenty-eight European and native brethren in equal proportions. The actual body of pastors at the time numbered forty-six, of whom twenty-two were native brethren, educated at Calabar, and two others were obtained from other sources. Of the twenty-two European brethren, twelve had been sent out by the Society, and ten others had been supplied from various quarters, five of them from England.

They inform us that the Mission is in a most critical state, and make the "solemn avowal that unless something is done, and that speedily, to supply our urgent need, the Baptist Mission in the island will sink into decrepitude." Their great need is men. To enforce their appeal they refer to the representations made by the Deputation in 1860 on this point, and show that although the present number of pastors is forty-six, as against thirty-six seventeen years before, there had been so large an accession of churches as to render the proportion between the number of churches and pastors less favourable than at that time. Then, there were seventy-six churches under

pastoral care ; now there are ninety-nine, and fifteen more without any pastoral oversight at all. The entire number of members was, in 1860, 19,360. In 1877, the aggregate reached 25,268. Thus "our wants have grown more pressing with the lapse of time."

To these representations the Sub-Committee gave a prolonged consideration, and their recommendations were accepted unanimously by the Committee. After expressing the sympathy they feel with the memorialists, "in the specially trying circumstances of many of the churches in the Island of Jamaica," the Committee say that they "will greatly exercise their good offices to assist in the selection of suitable pastors for the churches needing European ministers, and in very pressing cases" will be willing to assist by a grant-in-aid such churches as cannot meet the entire cost of passage and outfit. To guide the judgment of the Committee, certain information, which is noted in detail, should be given. Finally, the Committee formally repeal the measures now obsolete adopted in 1861, in the following words—viz, "That these recommendations be substituted for the resolutions of 1861 with regard to this question."

With this resolution closes the long series of transactions in which the Baptist Missionary Society has expressed the terms and conditions of its interference with the affairs of the Jamaica Mission, from the time that the churches and pastors declared themselves independent, and withdrew from their reliance on the funds of the Society. But the Committee are now requested to review the entire situation, and practically to re-establish the old position of the European brethren, under the designation of "unpaid agents" of the Society. The proposals are laid before the Committee by the Rev. J. E. Henderson, one of the senior brethren, and the Rev. C. E. Randall, who about eighteen years ago became pastor of the churches at Gurney's Mount and Mount Peto. The first and chief proposal is in the following words :—"That the Jamaica Mission be in a general way distinctly recognised as a part of the Society's work"; and an arrangement is next suggested by which the business of the "Jamaica Mission" shall be carried on. The third proposal is "that all European

brethren at present in Jamaica shall, if they so desire, be recognised as unpaid agents of the Society, and all so recognised shall be on the same footing as regards their relation to the Society." The three next proposals relate to an insurance to be secured on the lives of the brethren under forty-five years of age, and provide for a visit to England in cases of sickness, and the sending out of new missionaries, the Society to bear half the expense. The seventh proposal asks that a sum not exceeding £300 per annum be allowed "for the furtherance of the general interests of the Jamaica Mission." And, finally, the estimated cost of these various objects is laid at £750 per annum. This sum is deemed to be not too much "for the purpose of striving to avert threatened evils, and to strengthen a work which has been the glory of the Baptist Missionary Society." The reasons given for making this startling revolution in the action of the Society for nearly forty years, are briefly these:—The moral influence that such a change would have; no other Missionary Society has cast off their mission churches as we have done; the churches cast adrift are likely to be absorbed into other bodies, and enjoy the fostering care of some European society; the natives desire and esteem such oversight, and the want of it is damaging in popular esteem; some control is needed over Mission property; the intelligence of the churches is not sufficiently developed to realise and act up to the responsibilities of entire independence; and, finally, it would be acquiesced in by the British churches, since they still regard Jamaica as a mission-field.

Writing before these proposals have received the consideration of the Committee, it is sufficient, in conclusion, that I should remark, that from first to last it is evident that the Society has regarded the independence assumed in 1842, confirmed in 1845, and re-affirmed in almost every succeeding act of the Committee, as inviolable. However often, amid the troubles and difficulties with which the Jamaica churches and their pastors have been afflicted, the Committee have come forward with help; the Society has never, on the one hand, trespassed on their self-reliance or done aught knowingly to weaken its

force ; nor, on the other hand, has it relaxed in its observance of the duty not to interfere with the right of individuals or churches to manage their own affairs. From time to time the Committee have rendered aid to individual brethren, whose connection with the Society before the act of independence gave them a title to such tokens of their sympathy, but they have been most careful to avoid coming under any obligation of a similar kind to those European ministers who may since have entered the field. Nor have the Committee, in any case, recognised a claim to assistance from the Society's funds, on the part of any native minister who may have been educated in the Calabar Institution. In the distribution of the various special and distress funds they have made no distinction, giving to both European and native brethren a proportionate share, and the tendency of all their action has been to place both classes on an equality of position, privilege, and right. I conceive that a great mistake would be made if in any arrangement, present or future, for the supply of European ministers, the claim of the native brethren to be eligible in every respect to the pastorate of vacant churches and to the same treatment, is overlooked or denied. The native brethren have never sought any exceptional privileges for themselves. They have been content to rely on their proved fitness for the posts to which they aspire. No evidence has been adduced of their unfitness for the service of Christ in those offices in His Church, the preparation for which is the object of, and the Society's sole justification for, the maintenance at much cost of the Calabar Institution. All the information received in this country goes to establish the contrary, and it is my deliberate judgment that the Committee will best serve the interests of the Mission and the churches in Jamaica, not by pressing Europeans into the field, but by endeavouring to supply the need from among the rapidly-growing numbers of intelligent young men to be found in the churches and congregations of the island. The Calabar Institution is capable of doing more in this direction than it has ever yet done, and the obstacles which may have impeded its career should be carefully sought out and removed. If it is the judgment of our European brethren that

measures should be undertaken to increase their own number, or to afford them individual assistance from the funds of the Society, it is no less the duty of the Committee to consider, how far the pressing need for more ministers can be met, by the increased support and encouragement they can render to the development of an indigenous ministry. Failure to succeed in *this* object will be disastrous to the hope of planting a native church, alike in Jamaica and in every other mission-field in the world.

APPENDIX.

I.—RESOLUTIONS OF 1845.

FROM THE MINUTES OF THE GENERAL MEETING, APRIL 29TH, 1845.

THE Secretary read, on behalf of the Committee, the following resolutions ; and the Rev. W. Knibb, of Jamaica, having addressed the meeting, it was unanimously resolved, on the motion of the Rev. Dr. Hoby, seconded by Henry Kelsall, Esq. :—

“ I. That this meeting has heard, with much regret, of the difficulties under which the Baptist churches in Jamaica are now suffering, in consequence of the heavy debts upon their chapels and other Mission premises ; debts which unforeseen circumstances, tending to depress the people and to impair their resources, have prevented them from discharging.

“ II. That as these debts, amounting to about £18,000 (exclusive of the debts on school houses, which amount to £2,500 more), were all incurred in the erection of chapels and Mission premises, now in trust for the Baptist denomination, and nearly all previous to the declaration of the pecuniary independence of the churches, it is desirable that a grant of £6,000 should be made to the brethren in Jamaica : with the earnest recommendation of this meeting that the churches themselves should make an extra effort to pay off a further part of these debts, and with the expectation that, thus aided, they will be able to provide for the support of the Institution at Calabar and for the extension of the Gospel in destitute parts of the island.

“ III. That the Committee be authorised to make such grant on the following conditions :—

“ (1) That it be appropriated to the payment of such debts only as have been incurred for the erection of chapels and other Mission premises now in trust or about to be placed in trust.

“ (2) That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the

brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided—viz., That the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that, in case of the return to this country, through ill-health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary or missionary's widow and orphans; that is, the Committee will 'regard each case as it occurs, considering the claims of the parties and the circumstances of the Society.'

- “(3) That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica who have been recognised or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee. On receiving this copy the amount may be drawn for in such sums and for such churches as the brethren, at a united meeting to be convened for the purpose, may direct, a list of the drafts being sent home duly signed by the chairman and secretary of the meeting: a majority of three-fourths of the brethren present being essential to the validity of such vote. In case part of the grant is appropriated to any premises not yet in trust, the bill must not be drawn till the trust deed is executed and enrolled and the Committee are advised of the fact.

“IV. That on receiving a copy of the foregoing resolutions, signed by at least three-fourths of the brethren, as specified in Condition No. 3, the Committee be requested to forward a copy of it to each of them, with an announcement to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica.

“V. That in order to obtain donations towards the amount required

and towards the general funds of the Society, Mr. Knibb be requested to spend a little time in England and to visit different parts of the country, to lay the state of the churches in Jamaica before the friends of the Society.

“ VI. That as the necessities of the brethren are urgent, the Committee be empowered to obtain a sum not exceeding £6,000, and to advance the same as provided in the foregoing resolutions, and after repaying so much of it as may be collected for this special object, to charge the balance as a debt due by the Society. The Committee are also hereby empowered to guarantee, in behalf of the Society, the interest and the repayment of the principal.”

II.—ARRANGEMENTS PROPOSED BY THE JAMAICA BRETHREN AND ACCEPTED BY THE COMMITTEE, JUNE 16TH, 1845.

“ I. That the Deputation be requested to represent to the Committee the desirableness of placing those missionaries who have been sent out by them between January, 1840, and April, 1845, on the same footing as those who were sent out previous to that period ; and as the same is defined in the Resolutions of the Annual Meeting of April, 1845.

“ II. Some doubt having arisen as to the position of brethren in this island who were accepted by the Society, and sent out to aid in supplying stations as preaching schoolmasters at the request and charge of individual missionaries ; and the Deputation having stated that the Committee could not regard them as having any pecuniary claim on the Society,—Resolved, ‘ That in all cases where such brethren are pastors of churches, with the consent of the Committee, they be regarded by the brethren generally as occupying a position as honourable as their own ; and that so far as their position in reference to the Committee is concerned, the Committee be requested to consider them (should the proposed Widows’ Fund be formed) as eligible to all the benefits of that fund, on the terms that may be laid down for other brethren.’

“III. The question being raised whether in case the health of any one of the missionaries fail, and he be compelled to relinquish his labours in Jamaica, the Committee regard the Society as responsible for the expenses of his return to England :—The Deputation explained that the practice of the Society in such cases is to meet as much of the expense of a missionary’s return as may be necessary ; but that whenever the church over which he presides is able to meet all the expense, or part of it, the Committee rely on their help.—Resolved, ‘That this explanation be regarded as satisfactory.’

“IV. The question being raised whether in the event of the churches in Jamaica being unable or unwilling to support their pastors, missionaries sent out by the Society have any claim to be taken home at the expense of the Society ; and the Deputation having explained that by the words ‘full and final discharge of all claims whatever,’ it was certainly contemplated by the Society that such a case would not arise, and need not be provided for,—Resolved, ‘That the Deputation be requested to represent to the Committee the great desirableness of placing all the brethren sent out previous to 1845 on the same footing in this respect as any missionary of the Society—*i.e.*, that if the pecuniary circumstances of the churches are such as to make it necessary in the judgment of any of these brethren to leave Jamaica, he be regarded as free to write to the Committee in reference to such circumstances ; and that the Committee be free to consider his application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify.’

“V. A question having arisen as to the position of pastors in Jamaica not sent out or taken up by the Committee, but occupying property now in trust for the Society, the Deputation explained that the Society cannot regard them as having any claim upon their funds under any circumstances, though the Committee will be quite prepared to concur in their occupying trust property on the same terms and conditions as those pastors whom the Society sent out, and which are contained in the trust deeds, or in the accompanying resolutions.

“ VI. That the Committee be respectfully requested to give their aid and sanction in reconveying, as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the Model Deed now laid by the Deputation before the brethren, and at the same time to pass a resolution not to sell any of the chapel property without the concurrence of a majority of ministers in the island appointed in conformity with the subsequent resolutions.

“ VII. That, in the opinion of the brethren, it is exceedingly desirable, in the present state of the churches in Jamaica, that the accounts of each station, after being duly audited and signed on behalf of the church, and entered in the church book, should be forwarded early in January to the Committee, with a request that they will examine the same, and give to the church from time to time such suggestions and encouragement as the pecuniary circumstances of each may seem to demand ; and that the audited accounts of every church applying for a minister be laid before anyone who may be selected for it by the Committee, for his information and guidance.

“ VIII. That the Committee be respectfully requested not to concur in the occupancy of any chapel now in trust by any minister, unless he acknowledge the debts shown by the audited accounts of the church to be due upon the chapel for building and other than casual repairs ; and undertake, if required, to meet from the income of the church, the interest and so much of the principal as the annual receipts will allow ; and unless he accede to the resolutions now adopted.

“ IX. That while the brethren disclaim all interference with the independency of the churches, they respectfully suggest that the Committee should not allow chapels now in trust to be taken possession of, except by such ministers only as are known to the Committee to be of good character, and are of good standing with the majority of the pastors of the churches, appointed in accordance with the present trust deeds or these resolutions.

“ X. That in case any church in Jamaica apply to the Committee

for a pastor, they be requested to inquire for and obtain one, on receiving from the church at least one-half of the expenses of his outfit; and on receiving the concurrence of the majority of the pastors who are members of the Missionary Fund, in charging the remainder to that fund.

“XI. That none of the foregoing provisions are understood to imply the existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in this island; nor is it intended that they should interfere in any way with the resolutions adopted by the Society at their annual meeting in 1845, except so far as these resolutions may hereafter be modified by the Committee in compliance with the resolution in reference to missionaries sent out since 1840.

“XII. That it is distinctly understood that no minister who may be hereafter sent to Jamaica, or who may now, or at any future time, be pastor of a church in Jamaica, though not sent out or taken up by the Society, has any claim whatever on the Society for any purpose in consequence of the resolutions now adopted, or in consequence of the Committee of the Baptist Missionary Society acceding to them.

“XIII. That, in the opinion of the brethren, it is most desirable, in order to revive and perpetuate a missionary spirit among the members of our churches, and to carry on the cause of God in this island and elsewhere, that a ‘Missionary Union and Auxiliary to the Baptist Missionary Society’ should be formed, whose objects shall be to obtain at least £1,000 a year, or an average of one shilling from each member, to be sent home and devoted to such objects as the Committee of the Baptist Missionary Society may direct; it being suggested that, in the present state of the chapels and chapel debts in this island, a considerable part of this sum should be spent at the discretion of the Committee, to meet chapel debts or aid cases of religious destitution in the island.

“XIV. That we, whose names are attached, heartily concur in all the foregoing resolutions, and will deem the adoption of them by the

“SAMUEL HODGES, Pastor, Sturge Town.

“HENRY BLOOMFIELD, Teacher, Jericho.

“JABEZ TUNLEY, Pastor, Spring Field.”

At the Quarterly Meeting of the Committee, held at the Mission House in Moorgate Street, on the 16th of June, these Resolutions, a copy of which had been previously furnished to each member, were maturely considered. After hearing a variety of explanatory remarks from the Deputation, and deliberating on the subject in its various bearings, the Committee resolved, first, that Resolutions 2 to 14, inclusive, be acceded to ; and, secondly, that Resolution No. 1 be acceded to, subject to the approval of the next annual meeting. Another Resolution, having relation to the Widows' Fund, remains for future consideration ; but this is altogether independent of the rest, and the Jamaica brethren themselves, while they propose it as desirable, agree that “If the Committee are compelled to decline all aid, their decision is not to influence in any way the foregoing Resolutions, nor is it to diminish the satisfaction of the brethren on their being adopted.”

III.—RESOLUTION OF THE GENERAL MEETING HELD APRIL 25, 1848.

Referring to the proceedings of the Annual Meeting of Members held April, 1845—

“Resolved, on the recommendation of the Committee—That the Committee of the Baptist Missionary Society be empowered to place Missionaries sent out by the Society to Jamaica between May, 1840, and May, 1846, in the same relation to the Society as Missionaries sent out previous to that date, as that relation is defined in the Resolutions of the Annual Meeting of 1845.”—Resolution iii., 2.

IV.—RESOLUTIONS ON CHOLERA FUND.

At the Quarterly Meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, October 15th, 1851, W. B. GURNEY, Esq., in the chair—Resolved :—

“ 1. That the ministers and churches in Jamaica in connection with the Baptist Missionary Society at the date of 1842 and 1845 were declared able to sustain their own operations independently of the funds of this Society. This declaration was made in 1842 by the members of the Association of the Jamaica Churches, who resolved that after the 1st of August no further drafts should be made on the parent Society, except under very peculiar circumstances. In 1845, on the acceptance of the grant of £6,000, it was resolved by the Society at home and the brethren in Jamaica, ‘That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society,’ special exceptions being made in the case of the Calabar Institution and the return or decease of any missionary sent out by the Society. The Committee therefore earnestly resolves that this declaration of independence, both as to the pecuniary support of the pastors in Jamaica and as to all the operations and proceedings of the churches, should be strictly and permanently maintained.

“ 2. That, inasmuch as recent depression in the commercial condition of Jamaica, and the fearful ravages of cholera in that island within the last few months, have greatly lessened the pecuniary means of the churches, and placed many of our esteemed brethren, their pastors, in great exigency, it seems essential to the continued existence of some of those churches that their pastors should be aided by pecuniary exhibitions to a moderate amount and for a limited time.

“ 3. That an appeal be made to the constituency of the Society to create a special fund, which, in contradistinction from the general funds of the Society, shall alone be available to meet cases referred to in the foregoing resolutions.”

V.—RESOLUTIONS OF THE COMMITTEE, JANUARY
16TH, 1861.

At the Quarterly Meeting of the Committee, held January 16th, the following important rules, prepared by a Sub-Committee, were laid down to guide the Committee in carrying out the recommendations of the Deputation.

In the report of the Deputation, adopted by the Committee, the suggestions for facilitating the settlement of English ministers as pastors over churches in the island of Jamaica are three, namely :—

I. To provide the cost of passage for the brethren approved by the Committee.

II. To make some provision for families of such brethren in case of their decease.

III. To render some assistance should sickness supervene and render a change of climate necessary for the restoration of health.

The Deputation, in offering these suggestions, further say that it will be necessary “that the Committee should require of every church seeking a pastor through its medium to give a full account of its state, of its pecuniary resources, and the reason why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought.”

In accordance with these suggestions your Sub-Committee proceed to offer the following recommendations as rules to guide the Committee in carrying out the plans proposed, the Committee reserving the application of such rules at their discretion :—

I. Any minister applying to be sent to Jamaica should furnish the Committee with the usual testimonials of piety, character, and ability, with a medical certificate as to his state of health and fitness of constitution for a tropical climate.

II. That any church in Jamaica applying to the Committee for assistance in obtaining a minister from England should furnish the following particulars, namely :—

1. Number of members and inquirers, and ordinary congrega-
- tion. 2. Total receipts of the church and congregation for the

previous three years. 3. Amount of salary given to the former minister. 4. Probable salary for the future. 5. State of repair of the chapel, mission-house, and premises. 6. A recommendation from the officers of the Jamaica Baptist Union or four ministers of the island. 7. Any special observations that may contribute to the information of the Committee.

III. Your Sub-Committee further recommend that an assurance be effected on the lives of such brethren on behalf of the Society, and the premiums be charged to the Widows' and Orphans' Fund.

IV. In cases of sickness needing a change of climate and assistance from the Society, your Sub-Committee recommend the adoption of the rule given in the Society's instructions to missionaries for the brethren sent out under this arrangement, and which is as follows :—

“ Should it please God to visit you with sickness, so as to render you incapable of prosecuting your labours, we should not disapprove of a temporary change of climate, provided that step were recommended by the concurring opinion of medical men and sanctioned by your missionary brethren ; a voyage to England should not be undertaken without the consent of the Committee, unless the circumstances of the case are very urgent ; and it is proper to state that while your own health is continued to you we could not sanction a relinquishment of the work on account of the health of other members of your family, excepting in rare instances of obvious and imperative necessity.”

V. When the circumstances of the case are very urgent and time cannot be given without peril of life for previous reference to the Committee, it should suffice to furnish the Committee with proper medical certificates and the testimony of two or more neighbouring brethren.

VI. With respect to the proposed changes in the term and mode of study of the students in the Institution at Calabar, your Sub-Committee recommend that the Secretaries be directed to call the

attention of the Calabar Committee to the suggestions of the Deputation, and to report the progress made to this Committee.

VI.—EXPENDITURE OF THE SOCIETY ON THE MISSION IN JAMAICA

FROM THE YEAR 1838 TO 1879 INCLUSIVE.

The following schedules are not altogether complete. Appeals, more or less of a private nature, for chapels, schools, and other purposes, have been brought before the friends of the Society in this country, but as the moneys contributed did not always pass through the hands of the Treasurer, they cannot here be given. Nor have I been able to separate, without devoting more time than was available, from the sums expended by the Committee on the return of missionaries to this country between the years 1852 and 1861 those amounts which were drawn by the Jamaica brethren either for help in sickness or on their retirement from the service of the Mission :—

AMOUNTS EXPENDED ON THE JAMAICA MISSION.

(a) FROM 1838 TO 1843.

		From General Funds.			Special Funds for Chapels and Schools, &c., &c.					
		£	s.	d.	£	s.	d.			
1838	Payments on account	...	...	7,452	14	3	...	250	0	0
1839	"	...	...	6,406	12	5	...	107	10	0
1840	"	...	...	6,656	3	5	...	214	0	6
1841	"	...	...	*8,414	4	1	...	601	16	6
1842	"	...	...	7,263	5	2	...	438	7	4
1843	"	...	...	†4,683	2	8	...	378	19	7
Total		...	...	£40,876	2	0		£1,990	13	11

* Including £2,000 for ten new missionaries.

† This is the half-year's account up to August 1st, 1843.

(b) FROM 1844 TO 1879.

		From General Funds.			Special Funds for Chapels and Schools, &c., &c.					
		£	s.	d.	£	s.	d.			
1844	Payments on account	...	...	1,172	18	4	...	20	10	6
1845	"	...	...	1,657	7	0	...	422	14	6
1846	"	...	...	532	0	0	...	476	7	0
1847	"	...	...	...	...	...	...	44	5	1
1848	"	...	...	...	...	...	...	162	10	0
1849	"	...	...	...	...	...	...	35	0	0
1850	"	...	...	...	...	...	...	129	12	0
1851	"	...	...	...	...	...	...	217	14	2
1852	"	...	...	...	...	...	...	380	2	5
1853	"	...	...	234	0	0	...	120	10	0
1854	"	...	...	337	14	1	...	170	17	4
1855	"	...	...	31	11	0	...	97	10	0
1856	"	...	...	289	12	7	...	47	0	0
1857	"	...	...	...	...	...	...	...	...	...
1858	"	...	...	345	12	7	...	40	0	0
1859	"	...	...	567	11	0	...	102	9	9
1860	"	...	...	322	9	3	...	13	0	0
1861	"	...	...	536	8	3	...	...	...	...
1862	"	...	...	383	5	0	...	36	19	3
1863	"	...	...	311	5	0	...	68	10	0
1864	"	...	...	132	14	4	...	45	1	10
1865	"	...	...	90	19	2	...	100	4	0
1866	"	...	...	60	0	0	...	99	17	8
1867	"	...	...	145	0	0	...	106	19	4
1868	"	...	...	*874	17	2	...	71	19	1
1869	"	...	...	365	15	5	...	98	9	2
1870	"	...	...	714	2	4	...	111	0	8
1871	"	...	...	879	14	9	...	111	7	10
1872	"	...	...	791	16	0	...	69	0	0
1873	"	...	...	508	11	1	...	62	0	6
1874	"	...	...	†578	1	3	...	218	3	2
1875	"	...	...	†433	8	0	...	218	0	0
1876	"	...	...	309	10	8	...	295	0	0
1877	"	...	...	862	10	0	...	91	7	7
1878	"	...	...	465	0	0	...	163	19	10
1879	"	...	...	635	0	0	...	47	10	0
1867	Gordon Chapel Fund	...	...	...	...	...	...	395	11	0
1877	Falmouth	"	...	...	...	...	...	524	12	6
1879	Mount Peto	"	...	...	...	...	...	147	5	0
Total		...	...	£14,568	14	3		£5,563	1	2

* Including £489 legal expenses incurred during the disturbances.

† In these years £193 were paid on account of the Act settling the Trust Deeds of Jamaica.

(c) AMOUNTS OF SPECIAL FUNDS FOR JAMAICA.

FROM 1846 TO 1871.

						£	s.	d.
1846	Grants for Chapel Debts	...	...	...	...	6,300	0	0
1847	Donation by Sir M. Peto	...	...	...	...	2,000	0	0
1851	Cholera Fund	...	...	...	...	2,478	14	0
1852	Special Relief Fund	...	...	...	...	550	15	7
1861	Revival Fund	...	...	...	...	224	11	3
1864	Education Fund	...	...	...	...	2,002	13	9
1865	Distress Fund	...	...	...	...	1,331	5	4
1866	Special Fund on Disturbances	...	...	...	...	3,409	2	10
1871	Special Appeal Fund	...	...	...	...	1,810	3	3
	Total	...	...	...	...	£20,107	6	0

The year given is the date of the inception of the various Funds.

(d) AMOUNT PAID FROM THE WIDOWS AND ORPHANS' FUND FOR WIDOWS AND ORPHANS AND INFIRM MISSIONARIES.

FROM 1854 TO 1879.

£ 3,525 Os. Od.

SUMMARY.

						£	s.	d.
(a)	From General Funds, 1838 to 1843	...	...	...	...	40,876	2	0
(a)	From Special Funds, 1838 to 1843	...	...	...	...	1,990	13	11
(b)	From General Funds, 1844 to 1879	...	...	...	...	14,568	14	3
(b)	From Special Funds, 1844 to 1879	...	...	...	...	5,563	1	2
(c)	Special Funds, 1846 to 1871	...	...	...	...	20,107	6	0
(d)	From Widows and Orphans' Fund	3,525	0	0
	Total	£86,630	17	4

WORKS

BY

E. B. UNDERHILL, LL.D.

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LONDON :
PRINTED BY ALEXANDER AND SHEPHERD,
CHANCERY LANE, W.C.