

THE MISSIONARY HERALD.

ANNUAL REPORT.

IN presenting to their constituents the sixty-eighth Annual Report, the Committee of the Baptist Missionary Society feel that they would be wanting in a proper regard to the indications of Divine Providence, and in their duty as Christian men, if they did not pause for a moment to acknowledge, with reverence and gratitude, the extraordinary way in which the Holy Spirit is making known His power throughout the world.

It will be remembered that prior to the last annual meeting, there were indications of a revival of true religion in the Church. As speaker after speaker addressed the assembly, the impression deepened that God was about to manifest His great salvation in an unwonted way. Nor did the hopes then excited prove fallacious. Blessings in an abundance, unknown since the Pentecost, have followed the supplications of the faithful. Wherever holy hands have been lifted up without wrath or doubting, there has been given to the suppliants the same persistent spirit which inspired the patriarch's resolve, *I will not let thee go except thou bless me*. There has consequently been awakened a spirit of intense activity and earnestness, manifesting itself in varied zealous efforts to save the lost.

And this spirit continues to spread. It meets us in new forms. In some of the largest commercial cities of the world, we behold the strange spectacle of crowded meetings for prayer, held during the hours of business, and men hitherto absorbed in the pursuit of gain turning aside for awhile, to unite in supplication before the throne of God.

Not the least remarkable fact connected with this revival of godliness, was the call from the mission church at Loodiana to united prayer during the first week of the present year. The prompt and hearty response universally given to it, proves how deeply imbued the Church is with the spirit which gave utterance to that summons, and justifies the belief that she is fast being prepared to receive a still larger blessing.

From these events the friends of missions may take courage. They assure us anew that the Great Head of the Church is graciously

condescending to use our instrumentality, in working all things according to the counsel of His own will. It is not our glory, but His, that we seek; and His regard for His own great name is a pledge that we shall not labour in vain. May we therefore continue instant in prayer, ever remembering that the Divine Benefactor bestows His gifts according to the earnestness with which they are sought, and the diligence with which they are improved.

In looking over the wide field occupied by the Missionary Societies, we see the dense darkness which has for ages covered heathen lands, and the hardness of heart which has characterised idolatrous nations, beginning to give way. It is only when we thus take a comprehensive view of what God has wrought, that we can believe that, by the humble instrumentality employed, the purposes of the Most High will be fulfilled. These recent demonstrations of the power of the Holy Spirit, whose constant presence in the Church has been too much forgotten, enkindles afresh our faith and hope; and the people of God, while bearing on their hearts the wants and woes of heathendom, seem to be inspired with the determination expressed in the prophet's emphatic words, *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

The Conference on Christian Missions, recently held at Liverpool, demands a passing notice. It is one of those great events which distinguish the period in which they occur from ordinary years, and make it for ever memorable. Its deliberations embraced the mission fields of the world, and the various methods employed in them to disseminate the gospel. Representatives of all the societies, and missionaries who had laboured in India, Ceylon, China, the South Sea Isles, Africa, Syria, the West Indies, the country of the Red Indians, and Patagonia, were present. Not only were all animated by the same hallowed feeling, but their intercourse during five days, marked by the freest expression of thought and opinion, was not disturbed by one note of discord. Only at the opening and conclusion of the Conference, were there protestations of brotherly love. More were not needed, for the thing itself was there. The harmony was unbroken and complete. The spectacle was a noble one. The Church, too much divided and estranged in its various sections, was there seen to be one. Such a meeting could not be in vain. The spirit of missions convened it, and kept it in peace and concord to the end. It is a sign of the times; and it is not too much to believe that these events are the precursor of some great change in the moral condition of man, and indicate that the overthrow of the kingdom of darkness may be nearer than we are accustomed to think. Let these considerations animate us with fresh ardour, and cause our future lives to be distinguished by a deeper and more thorough consecration to the service of Christ.

The Committee rejoice to say that they are spared this year the painful duty of reporting the death of valued and honoured missionaries. Those labouring in the field have been preserved in their usual health, while all who had been home to recruit their energies, well-nigh exhausted by long years of toil, have reached in safety their accustomed spheres of labour. The Messrs. Hobbs, Craig, Williams, and Claxton, left in the autumn of last year, and are settled at Jessore, Sewry, Muttra, and Madras. Mr. Comfort, of Thrapston, was also accepted for the Indian Mission, but too late to go forth with these brethren. The interval has been spent by him, in study, in the College at Regent's Park, and he will most likely sail in August. The Committee have also great pleasure in stating that they have received *three* other offers of service, which have been accepted. The friends who have contributed to the Indian Special Fund will be glad to learn that the missionaries who have recently gone forth to India, and those who, in a few months, will follow, could not have been sent at all, if they had not thus provided the means. But what is absolutely needed now, is an addition to the list of annual contributors, that a regular supply, adequate to meet the rapidly augmenting expenditure in India, may be placed at the Committee's disposal.

Ill health, occasioned by long and severe toil amidst the jungles of Barisaul, has compelled the Rev. J. C. Page to come to this country, hoping that a somewhat lengthened sojourn may recruit his strength. He has arrived, and is here present to give his own account of the progress of the work in the district which he has long occupied with unquestioned diligence, and where, in the face of the most formidable opposition, he has toiled with unflinching courage and fidelity, and with the manifest tokens of the Divine approval. The Committee most cordially commend him to the good-will and kindness of their friends throughout the land. The Rev. J. Wenger is also obliged, by enfeebled health, to return to Europe, and he will visit England on his way to Switzerland, his native country. He may be expected to arrive in June. The work of translation, began by Carey, so ably continued by Yates, is most efficiently carried on by Mr. Wenger; acknowledged by all judges to be a competent successor of those celebrated scholars. If the Serampore Triumvirate will be held in imperishable renown, as the founders of modern missions, that of Carey, Yates, and Wenger, will as surely live as the first translators of the Word of God into the languages spoken by the myriads inhabiting our Indian empire. This, the most imperishable work of human intellect, is rarely brought before our eye, and is, therefore, not as fully appreciated as it ought to be. The labourer, in the seclusion of the study, is less known to the friends of missions than his brother who toils on the highways of missionary life. But if less obvious, his work is not less important. Nay, more, he is helping every other worker in the field, by preparing, to his hand, the sacred oracles in the language of the people. The welcome which awaits our honoured friend, after seventeen years spent in this arduous but

silent toil. will be, the Committee feel persuaded, one which will gladden his heart, and be as cordial as it is deserved.

THE WEST INDIES.

The Committee reported, last year, that, in accordance with the resolution of the General Meeting of the Society, they had resolved to comply with the urgent and repeated request of the Jamaica brethren to send out a deputation. With Mr. Underhill was united for this important service the Rev. J. T. Brown, of Northampton, the church of which he was pastor kindly and promptly consenting to his leaving them for awhile on this errand. It was thought desirable that Mr. Underhill's visit should embrace the whole of the stations in the West Indies, and he sailed, in August last, for Trinidad. Subsequently, he went on to Haiti; thence to Jamaica, where Mr. Brown joined him in November. The Committee have received reports regarding the mission in Trinidad and Haiti. The report of the deputation, respecting Jamaica, is not yet come to hand; as, indeed, their work is yet scarcely done. But they have forwarded repeated communications, which encourage the expectation that good results will follow this long-desired visit.

One fact, though not of a purely missionary character, yet inseparably connected with the operations of the Society in Jamaica, is often referred to by both the deputed brethren, namely, the universal testimony of all — planter, merchant, and peasant — to the benefits resulting from Negro emancipation. Great as is the change which it has wrought, and utterly altered as are the relations of the working classes to their masters, and unquestioned as have been the difficulties through which that island has passed, all classes are sanguine of ultimate prosperity.

Public attention has frequently been called of late to the character and conduct of the Negro. By some he is condemned as incorrigibly lazy, and his elevation in the social scale pronounced hopeless. The old and insolent doctrine, that he is scarcely a human being, is, in some quarters, again revived. But Mr. Underhill testifies of the peasantry of Trinidad and Haiti, that they “will not enter into any engagement with others which has the aspect of the servile condition from which they have been freed. Even the condition of a *servant*, in many islands, seems to them to approach too nearly the condition of a slave to be undertaken; or if undertaken, it is accompanied by so much pride, independence, or indifference, as to make the so-called servant of little value to the employer. This, it is true, is the effect of slavery; but we cannot, in forming a practical judgment of the state of things, overlook its influence.” Speaking of his voyage, Mr. Brown observes, “Men went with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instruments of cruelty. I cannot tell you

how glad it made me, to hear, from one and all, the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. 'Not for the world,' said one of them, 'would I go back into slavery.' The truth is, that while it has benefited the Negro, it has been, if possible, a greater blessing to the planter. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice, for their sakes, that Britain was magnanimous enough to do that immortal deed of justice."

To this most gratifying testimony as to the social benefits of the Act of Emancipation, it may be desirable to add that which the Committee have received regarding the religious condition of the people. The impression has gone abroad that the churches have degenerated—that there is not the same degree of ardour and devotedness as there once was—and that, with improved means, there has not been proportioned liberality. On these points Mr. Underhill makes the following statement:—"The representations to us at home are far too dark and discouraging. It is quite true that the ardour and zeal of the times antecedent and subsequent to emancipation, are not so fervent. . . . But the more I see and hear, I am persuaded that the circumstances of that period must not be taken as a standard by which to judge the present. The people were miserable, *and, as they have told us*, Christ was then their only comforter. Their houses were scenes of degradation; in the house of God they met with fellowship and sympathy. Then, too, the chapels and ministers were fewer, more remote from each other, and the estates. Now they have multiplied, have risen up nearer to the houses of the people, and divided the great congregation which formerly gathered in certain spots. It is true that the churches lose annually, by exclusion, almost as many as they admit; that some forms of immorality are lamentably prevalent; but we have been very much struck with the strictness of the discipline, and its very searching character. We have tested the views of the deacons and leaders in every possible way, and we are sure that not only will not gross vices be tolerated, but that offences, which in England are scarcely ever regarded as subjects for church discipline, are not permitted to pass with impunity. . . . Severe, however, as the discipline is, its effect in raising the moral tone, and purifying the social relations of the community, is of the highest value, and is seen in the estimation in which marriage is regarded, and in the diminution of those illicit connections which slavery sanctioned and encouraged. The leaders, as a class, are shrewd, intelligent men, the best men of the churches; and I have no fear that in their hands religion will be suffered to die out, or the ordinances of the gospel to remain unobserved. The people are certainly not falling back in point of morality or piety." This testimony is as decisive as it is satisfactory, and it cannot fail to produce a very deep impression on all who listen to it. While it stands

out in strong contrast to recent allegations regarding the social and religious condition of the emancipated peasantry of Jamaica, it confirms the hopes and expectations of their benefactors and friends.

Very much perplexity has hung about the subject of an adequate support of the ministry, and the maintenance of religious institutions. Most certainly the contributions of the people towards these objects have not equalled those of former days. But from the communication already quoted, the Committee take the remarks which follow:—"I very much doubt whether it is because they are less liberal than formerly, as some assert. There are many considerations to be drawn from the change in their social habits and condition, which account for it to a large extent. Even planters say that the people are not so well off, nor so well dressed, as they were a few years ago. This may in some measure be traced to the bad seasons of the last two years, the decline in the cultivation of sugar and coffee, as well as to increased taxation; circumstances beyond the control of the peasantry. For a few years after freedom, they were content with the rude living and wretched clothing they were accustomed to as slaves. As some have told us, they had then no use for their money. Now these uses are multiplied. Their food is more varied, and better. With rare exceptions they are well clothed. Their houses are greatly improved. Then land has been purchased to a great extent, so that it is said the quantity under cultivation by the blacks is considerably greater than that in the hands of the whites. With these demands on their resources, it can be no wonder that the people are not so liberal as in the earlier days after emancipation. But to all this I must add that wages have fallen; that present wages, unless assisted by the produce of the land the people own, are inadequate to the support of a man and his family. It is only by rigid economy that they are able to do their 'duty,' as they call it, to the cause of God."

There is yet another important question of which some notice must be taken. A native ministry, and a native pastorate throughout the whole mission field, has been a subject of frequent and anxious deliberation by the Committee. The system adopted by the Serampore brethren undoubtedly was to constitute the missionary an overseer, who was to superintend a band of native agents, itinerating through a given district, and to instruct the churches to choose their pastor from among themselves. And if that system has subsequently been somewhat departed from, the directors of all missionary societies are now fast returning to it. When, therefore, the churches in Jamaica became independent, it was manifestly needful that some steps should be taken to provide a suitable education for pious young men who felt constrained to preach the gospel. Calabar was purchased, and for some years, under the judicious care of the Rev. J. Tinson, and, since his death, by the ability and zeal of the Rev. D. J. East, it has risen to efficiency and importance; and on its present enlarged basis, including a training school for

teachers, and accommodation for lay pupils, sons of members of the churches, it bids fair to command a wider sphere of usefulness.

The deputation have given considerable attention to the Calabar Institution, and were present at, and took part in the examination of the students at the close of the recent session. Without entering into any details, which will be more appropriately given in the Appendix, the Committee present the following more general testimony to the character and efficiency of the brethren who have been educated there:—"It will be some time before a native ministry will be fully competent to be left entirely alone in the management of the churches. The later students from Calabar are considerably superior to the earlier ones, in point of ability and attainment; and those in the institution now bid fair to be a still further step in advance. The chief difficulty in the way of an early production of an able native ministry, is the exceedingly defective education (if any) with which the students enter the institution. Time, that should be devoted to the acquisition of the knowledge more especially required in a minister, is spent in learning the simplest elements. A longer preparatory training seems to be required, which would both prepare the way for ministerial studies, and form a test of the ability and fitness of the student for the work of the Lord. . . . I am rejoiced to say, that hitherto we have not met with any decided instance of prejudice against a native ministry, either amongst the people or the European pastors. . . . The best of the native pastors say, emphatically, that if the native brethren do not take that position in the general operations of the mission that they should, it is their own fault; that no obstacle whatever exists in the views or temper of the European pastors. I am glad to say this much on this topic, as a contrary impression has been produced on the minds of many friends in England."

The Committee offer no apology for dwelling, at this length, on subjects immediately connected with Jamaica. Some of the most eminent and devoted missionaries sent forth by the Church of Christ lived and laboured and died there. Knibb and Burchell—names dear to us all—shine out most conspicuously; but some who preceded them, and others who followed, are worthy of equal honour. For a long series of years the eyes of the philanthropist and the Christian have been fastened on Jamaica. There, multitudes of men and women, once sunk into the lowest depths of ignorance and sin, have been brought to know the Lord. There, the conflict between a brutal tyranny, and temporal and spiritual freedom, was fought out to its close. Christian missions triumphed at last, and showed to all the world what was the most effectual, as well as the readiest means, of civilising a degraded race, and diffusing among them the blessings of liberty and religion.

But other problems are also receiving a solution there. General principles are being tested. The proper course to be pursued towards native churches and native pastors is being developed; and the experience which we are gaining in this sphere of our past operations will be of use

in other lands. It was, however, due to the memory of brethren who formerly conducted the affairs of this Society, and who took a prominent part in the struggle for freedom, to dwell on these topics. It is but an act of justice to the present ministry of Jamaica, and the churches under their care, to produce the testimony of competent and truthful witnesses respecting their present character and condition. And the production of this testimony was due to those friends of missions in England who sustained the policy of Government in carrying out the Act of Emancipation; and they have now this satisfaction, that while prosecuting their great object, they not only helped to extinguish slavery throughout the British empire, but likewise advanced the interests of "justice, religion, and freedom," throughout the world.

The Mission in the other West Indian Isles presents no very striking features on which to dwell. The church in TRINIDAD has enjoyed a goodly measure of prosperity and peace; and Mr. Law continues to labour with his wonted zeal, living in the hearts of his people, and justly held in the highest esteem by all to whom he is known. The cordial intercourse subsisting between the missionaries of this and other societies is a cause for gratitude. They rejoice in each other's success, and are helpers of each other's joy. It is not improbable that Mr. Gamble may be removed from the secluded station at Savanna Grande to San Fernando, a town of about five thousand inhabitants, with most inadequate provision for their spiritual wants, and whence the other stations of the district can be easily reached. This removal will add to Mr. Gamble's comfort, and increase his opportunities of usefulness.

The recent revolution in HAITI, which caused the banishment of the emperor Soulouque, and constituted M. Geffrard president and head of the government, has raised high expectations of brighter days. The imperial *regime* was essentially barbarous, and Haiti greatly declined under it. The present government is eminently favourable to progress. M. Geffrard frankly declared "that he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights; that every one might be able to understand and claim his rights, so as to render despotism impossible." In accordance with these enlightened views he is establishing free schools in various parts of the country; and it is remarkable that the master of the boys' school is the late master of the mission school; and the mistress of the girls' school is M. Diane Ramsay, a member of Mr. Webley's church, and formerly one of the native assistants under Miss Harris. She is allowed to carry on the instruction given in the school, which contains two hundred children, according to her own plans,—with the consent of the president, who has confirmed her appointment—without let or hindrance.

The Committee regret to add, that the health of Mr. and Mrs. Webley is far from satisfactory. A fellow-labourer is absolutely needed; and the re-opening of the Mission School would be regarded by the inha-

bitants of Jacmel as a great boon. An eligible piece of land, contiguous to the chapel, has been offered to Mr. Webley, and he has on hand nearly enough materials for a suitable building. A more favourable opportunity could not have occurred for renewing exertions for the spiritual welfare of Haiti, and, if possible, to enlarge them.

From the BAHAMAS good tidings have continued to reach the Committee throughout the year. Mr. Davey, whose chief station is at Nassau, New Providence, reports:—"Our services have been well attended. Two special missionary meetings have been held at the request of the brethren. The remarks made by those who had been slaves were very touching. At one of these meetings all the speakers, with a single exception, were native Africans. Three of the brethren had copies of the Yorubu Testament, and read from them. This greatly interested those present; and if you had been among us, you would have rejoiced with them at knowing their country people had the Scriptures in their own tongue. . . . In my reply to your circular, I returned twelve inquirers, which was the number that came to me. But on mentioning to the leaders that I thought of baptizing, the number increased to thirty-two. Most of these I expect to baptize in April."

From INAGUA Mr. Littlewood writes:—"Notwithstanding our unworthiness, God's amazing goodness remains immutable. He hath not forsaken us, nor taken his Holy Spirit from us. Hence our services have been continued with regularity, many have been baptized, and we are able to report a clear increase of fifty."

Mr. Rycroft, whose chief station is in TURK'S ISLAND, whence he visits those out-islands which are under his care, has lately severely felt the effects of a protracted residence in a tropical climate. But he writes in the following hopeful strain:—"From all that I have reported, it will be seen how much we need your prayers amidst various, perplexing, and extended labours, in order that we may be faithful and stedfast in the work of the Lord. Blessed be his name for the support thus far granted, and for the hope that the future shall be as the past. Thus girded, we go forth, in *the eighteenth year* of our missionary labour, never seriously interrupted, relying on the precious assurance, 'Lo, I am with you always,' and expecting, because we ask and He promises, that our labour shall not be in vain, that those who have already put on the Lord Jesus, by baptism, may be as the first drops before the descending shower."

INDIA.

In presenting their Report for 1859, the Committee stated that "the tide of rebellion had indeed been turned, but great districts remained unsettled, and the prey of roving bands and predatory tribes of the revolted population." Since that period, order has been restored throughout the whole of our Indian empire, and the missionary may again

pursue his work without danger or fear. The operations of the Society, which had just been resumed in the North-West a year ago, are now carried on with more vigour than ever. Prior to the mutiny there were four missionaries at Delhi, Agra, Muttra, and Chitoura, one of whom, the Rev. R. Williams, has since been compelled, by broken health, to retire from Mission Service. Now there are seven, and connected with them there is larger bands of native preachers, Scripture readers, and teachers, than the Society has ever before employed.

With more help the work proceeds more rapidly. Mr. Smith's determination expressed in his very striking words, "I will try to make Delhi ring with the sounds of mercy," has been carried into effect. He and his fellow-workers, the Rev. W. D. Broadway, removed from Agra, and the Rev. J. Parsons—for many years an active missionary connected with the Methodist Episcopal Church—who has recently joined our mission, have divided the city and the country around it, into three districts, a missionary, with his native assistant, readers, and teachers, taking charge of one, and being responsible for the working of it, yet all acting in concert. In June last, the church consisted of six members. During the six months ending December 31st, there had been baptized *ninety-four*, received from other stations *fifteen*, excluded *one*, making a total of *one hundred and twelve*. During the present year, there have been several large additions, and some idea of the progress made may be gathered from the fact, that no less than *sixteen* were baptized and admitted to church fellowship in January last. With these three brethren there are engaged sixteen native helpers, and as the work extends, and the numerous and populous villages which lie all about the city are visited, the number of these teachers will be augmented as rapidly as possible. "In eight of these villages, we have native converts, besides many more inquirers, and we hope," writes Mr. Smith, "during the present year, to see a number of churches organised under their own native pastors. This is a matter of the greatest importance, and receiving all possible attention."

For more than forty years the Society has carried on its operations in this city amidst great discouragements. Of the untiring and devoted labours of Mr. Thompson was seen little or no fruit. Mr. Mackay had scarcely succeeded him when the mutiny broke out, and apparently swept away every vestige of the toil of so many years. "The missionaries and their converts were ruthlessly slain, the large stock of Scriptures and useful books were scattered to the winds, or burnt, or cast into wells. Thus, to all appearance, former labours were lost. It was not so, however. Thompson, Mackay, and Walayat Ali had not laboured and died in vain." The seed which they scattered, and watered with their tears, is now springing up, and bringing forth fruit to eternal life. Let the present prospect of this hitherto barren spot, rebuke our impatience when disposed to abandon spheres of labour because they seem fruitless. Facts, such as these, supply an instructive comment on the admonitions of

Scripture, *In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that.*

If the brethren labouring in other parts of India do not report facts so striking as those from Delhi, they yet speak hopefully; and a few extracts from them will supply the needful information. Regarding AGRA, the Rev. J. Gregson writes:—"Our mission prospects were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather around us, and will listen as long as we have strength to address them." By the removal of the seat of government to Allahabad, one of the churches has been broken up, as most of its members are in the public offices. This, however, leaves Mr. Gregson more time for native work. His success has not only been encouraging among the inhabitants, but he has a Bible class from among the Sikh native troops, more than twenty European soldiers attend Bible reading and instruction, and a considerable number of their comrades worship with them, when not at the service conducted by the Chaplain.

The native, as well as the European, church at MONGHER have received additions during the past year; and Mr. J. G. Gregson, who has recently joined Mr. Lawrence there, is making every effort to master the language, not only by the daily study of it, aided by a pundit, but by freely mingling with the people in the bazaars, and accompanying the native preachers in itinerating visits to the towns and villages around. Of the four natives desirous of joining the church, Mr. Lawrence writes:—"Two formerly lived on the compound of our late venerable brother Mackintosh, and often heard the gospel from his lips. One of their family, a girl about thirteen years of age, died in a very hopeful state of mind. She had been taught to read the Scriptures at our native Christian girls' school. In her last illness she read the Bible much while she was able, and when unable to do so, she loved to hear others read to her. She often spoke to those about her of the Saviour, and told her mother and brother that she was not afraid to die, for she felt that the Lord Jesus had pardoned her sins, and would save her soul, and make her happy after death. While called to lament the loss of a pious deacon, 'good old Mr. Trestram,' one member by exclusion, and another by death, the European church has been strengthened by four additions; thus we have reason to thank God that his word has not been preached in vain, and we would take encouragement to persevere in the work before us."

There have been little or no change, during the past year, in regard to mission work in Calcutta. The return of Mr. Morgan to Howrah, who has received a cordial and loving welcome from his friends, has set

Mr. Kerry free to take the oversight of the churches in the villages south of Calcutta, to which post he was originally appointed by the Committee. Mr. Pearce has resigned this charge, over which he had watched with incessant vigilance and solicitude for many years. It is but fitting, too, after so protracted a missionary life, that he should, as age creeps on, be partially relieved. He finds, however, ample employment in superintending Miss Packer's school operations, instructing the theological class of young men training for the ministry, and attending to the station recently formed in the newly-projected town and port on the river Mutlah. Mr. Sale, the pastor of the Lal Bazaar church, to which office he was invited on the death of Mr. Thomas, says:—"We have gone on steadily, peacefully, and I trust, to some extent, successfully, for twelve months. There has been an increase in the congregation, and some also in the church. The Sunday-school, to which Mrs. Sale has paid as much attention as her strength will allow, has very considerably increased during the past year. I do hope that it is not only, and even not so much, in increase of numbers that the principal encouragement is seen, but in the increase of zeal, brotherly love, and interest in that which concerns Christ's kingdom."

In JESSORE, whence Mr. Sale was removed to take his present charge, Mr. Anderson, aided by a faithful band of native preachers, has carried on the work with considerable success. He has recently had his heart's desire gratified in receiving a coadjutor, in Mr. Hobbs, who will in future divide the labour with him, at least as soon as the acquisition of the language is made. But even without this, which is essential to the true work of a missionary, a fellow-labourer is both a stimulus and a solace. Mr. Hobbs has entered on his work with ardour and zeal, and the Committee now hope that this important district will be efficiently occupied.

But the station which has awakened the deepest interest and concern in Eastern Bengal, is BARISAUL. It was hoped that the successful issue of the trial of the members of the church of Baropakya would put a stop to the repeated outrages to which native Christians are exposed. But this hope has been disappointed. Another and yet another attack has been made upon them; and in bringing the case before the magistrate, the guilty parties brought a cross charge of assault, which he believed, and sentenced the poor people to three years' imprisonment! The Supreme Court has, on appeal, reversed this sentence. But Mr. Martin not having had the experience of Mr. Page, who has ever been the manly opponent of oppressive Zemindars, and the unflinching friend of the poor and defenceless, very deeply feels the weight of responsibility now thrown upon him. To give him all the support in their power, the Committee have directed Mr. Kerry to go up to Barisaul, and remain there during the sojourn of Mr. Page in this country.

The communications from Mr. Robinson, regarding the DACCA station, exhibit the feelings of the people towards Christianity in very strong

contrast to those prevalent in the North-West. There, they manifest deep interest; here, stolid indifference, or contemptuous carelessness. Opposition would be welcomed as a great relief to the wearisome monotony of the work among a people so insensible. Mr. Robinson gives some examples, and these will best exhibit the great discouragements which he and his coadjutor, Mr. Bion, have to struggle against while prosecuting their daily toil:—"We have to report little change in the manner in which our message has been received. The people hear as if they heard not. If, by the frequent assent which one volunteers to your statements, you begin to hope he is a thoughtful listener, the next moment, in the midst of an appeal, which you make as impressive as possible, he makes you a *salam*, and says he is off! You go out the next evening, and as you are preaching, the crowd makes way for a cleanly-dressed, sleek, well-to-do Baboo, who listens, with a well-bred but slightly-patronising air; and at the moment you have something on your tongue which you pray God may prick his conscience, he turns to his next neighbour, and *sotto voce*, but loud enough for your ears, asks whether he does not think the sahib speaks the language very well? Perhaps you wait, if *he* waits so long, till the crowd is dismissed; you take him aside, and, at the conclusion of your speech, he mentions the names of his European acquaintance, whom he has invariably found to be truthful, honest, kind; and he confidently assures you, that the conduct of Christians has given him a most favourable opinion of the Christian religion. You venture to beg that he will make the question of religion a personal one; and, saluting him, turn to depart. He thanks you, and promises that the matter shall have his most serious consideration; but will you be offended if he asks a question? 'What is it?' you reply, tempted by his manner into the belief that he sincerely seeks instruction. 'Sir, may I be so bold as to ask what salary you get?'" After giving some other illustrative examples, Mr. Robinson adds:—"The people have no conscience. The link which elsewhere connects the understanding with the emotion, is wanting. A Hindu will admit an obligation, and yet have no idea that he is doing *wrong* in neglecting it. . . . Such material is hard to work upon. Is it strange that we should sometimes think we are spending our strength for nought? Yet I would not have you suppose that there is nothing to relieve the darkness of this picture. There are exceptions among the people." When missionaries are plunged into personal distress, they are commended to the sympathies and prayers of the people of God; and the appeal is never made in vain. But the Committee think that brethren labouring under the circumstances so graphically described by Mr. Robinson, have, if possible, a stronger claim on sympathy and prayer, that their zeal may not be quenched, and that their faith fail not.

The Committee rejoice to state, that Mr. Cassidy continues to carry on his self-denying labours in POONA, in the Bombay presidency; relying on his own exertions for his support, and devoting the small sum of

£100, which is yearly granted to him, to the maintenance of the general incidental expenses of the station. The district contains about 5,300 square miles, and a population of nearly 700,000 persons, whose language is the Mahratta. Poona itself has 70,000 inhabitants, chiefly Hindus; and within a circle of twenty miles there are 450 villages. Mr. Cassidy has devoted himself to labours both among the native and European population, fostering schools for the young, and visiting the villages around. He reports the baptism of two intelligent natives, one of whom, *Soodoba*, a superior preacher, has been taken on the funds of the Society, and placed under Mr. Cassidy's superintendence.

The Committee have noticed in the correspondence of their brethren, and with very great satisfaction and gratitude, the number of instances of usefulness among the soldiers of the army in India, both Native and European. Not one of the missionaries labouring at any of the military stations but reports conversion among the troops. And these men become very earnest and decided Christians. They unite themselves with the churches, and when removed from one station to another they take the earliest opportunity of seeking fellowship with the people of God. Not unfrequently officers, of various grades, are brought to the knowledge of the truth, and by a devoted life adorn the doctrine of God their Saviour. It has now become an undisputed fact, that the men who were mainly instrumental in suppressing the mutiny, and preserving India to the British Crown, and consequently preventing its untold millions from again falling beneath the power of the luxurious, sensual, and despotic government of native princes, were as distinguished for their Christian virtue, as they were for their wisdom and courage. It is perfectly true that to labour among Europeans is not *the* work which missionaries are sent to do. They are sent to preach the gospel to the heathen; and they are admonished not to allow themselves to be diverted from this, the great end of their life. But when their fellow-countrymen come with evident concern about their salvation, and ask for instruction in the things which pertain to the kingdom of God, your Committee dare not prohibit attention to the cry. The influence of ungodly Europeans all over the world, is described as one of the most formidable obstacles to the missionary's success. The conversion of such men, therefore, is doubly precious; for not only is opposition thereby removed, but there is enlisted on the side of truth an influence of great power for good. As native soldiers, too, are generally more manly, enterprising, and intelligent than the mass of the people, it is no marvel that missionaries rejoice to welcome them to their services; and, when truly converted, should rejoice over them as those who have taken great spoil.

The Committee cannot close this part of their Report without briefly adverting to the course which, in their judgment, the Imperial Government ought to take in all matters which pertain to the vital question of liberty of conscience. In some respects, India is an exceptional case.

The perfect freedom of religion from all control by the secular power, for which we contend in this country, may be, at present, impossible in that. But there are great general principles which can be acted upon everywhere; and there is less reason than ever to withhold their application from India, since the direct rule of the country has been assumed by her Majesty the Queen.

Without doubt, there are some persons most deeply concerned for India, and the honour of the British Crown, who insist on a course which would commit the Government to the patronage of Christianity, and the forcible suppression of idolatry. There are others who go to the contrary extreme, and in their zeal for native rights, seem to sacrifice or forget those of their fellow-countrymen. The Government can be impartial and just. It ought not to be indifferent. Any interference with public servants, who, in their private capacity, desire to countenance and support Christian institutions, is clearly a violation of individual right; and the supreme authorities are bound to take care that officers, in high command, do not interfere with the religious freedom of those in subordinate grades. The humblest private, in both branches of the public service, is on all such subjects entitled to the respectful consideration of his superior. Such acts, therefore, as have recently taken place in the Punjab,* and those which Mr. Gregson describes,† are highly reprehensible; and to prevent a repetition of them, especially when they occur among the military, an appeal to head-quarters, like that made by Mr. Robinson,‡ should at once be resorted to.

Nor, while thus contending for freedom of conscience, must we shrink from dealing with *crime* in India, on the plea that it is a part of the religious system of the Mussulman or Hindu. Cruel practices, which were defended on this ground, have been suppressed without disturbing the public peace or alienating the feelings of the people. Those that yet remain may be safely dealt with in the same way. Obscene rites, which are an offence against public decency, should be compelled to retire from the highway to the appropriate darkness of their temples; and customs which, in their observance, are sometimes fatal to life, should be sternly and effectually put down; not on the ground that Christianity forbids them, but because they are violations of good order. This policy is simply one of *equal justice*. But if our rules of justice are derived from the Scriptures, let the fact be unhesitatingly avowed. For the natives, when they have any knowledge whatever of Christianity, do not hesitate to admit the superiority of the principles of public and private morals which it enjoins. If this policy be openly and steadily pursued, there is every reason to believe that British rule in India will be rapidly strengthened and consolidated. While the missionary will be able to point to his Government with satisfaction and pride, as one

* See Occasional Paper, No. 8, of Church Mission. :

† See Appendix, *Agra*.

‡ Ibid. *Dacca*.

that administers equal justice to all its subjects; the Hindu and Mussulman will not be able to complain that it has, either by force, or by making private opinion a disqualification for service under the Crown, interfered with their efforts to sustain and extend their own religious systems.

CEYLON.

The report which Mr. Allen sends home this year is more encouraging than the previous one. There has been no increase in three of the country churches in his district, but the rest have enjoyed a goodly measure of prosperity. Thirty persons have been baptized during the year, seven restored, and four received by letter; and the decrease has been seven by death, one by dismissal, and ten by exclusion—increase twenty-three.

The Pettah church has suffered a severe bereavement in the decease of Dr. Elliott, an active deacon, and a Christian gentleman of high character, and firm, uncompromising principle. He had attained the highest position in his profession; and had just returned from England in improved health. Only a short period, however, elapsed ere disease smote him, and he died, universally lamented by all classes in the colony. For some considerable period he regularly conducted one of the services at the Pettah, and his ministry was attractive, fervent, and useful. By this event Mr. Allen has lost an affectionate friend and a zealous coadjutor in every good work.

At KANDY, Mr. Carter has been earnestly engaged in carrying forward and completing his translation of the New Testament into Singhalese; and by a recent mail the Committee received printed copies of the Gospel of John. There is a very general and concurrent testimony as to the faithfulness and ability displayed in this important work. "My feelings," he observes, on the completion, "I can scarcely describe. I felt as though relieved from a great responsibility, and as released from a prison-house, to go and preach more directly to the heathen; and I felt, too, as though I had bidden farewell to a dearly loved friend. I rejoice that the work is done, and I earnestly hope that the people will now soon be furnished with the whole New Testament in an intelligible language." Mr. Carter has also prepared some useful elementary school-books, which seemed to be much needed. It is scarcely questioned that he is one of the most accurate and able Singhalese scholars in Ceylon. The progress, and general deportment, of the young men who are studying with him appear to be satisfactory, and it is hoped that there may now be a succession of suitable pastors for the village churches.

The Committee cannot, however, regard the mission in Ceylon otherwise than with anxiety. Long-continued, unflinching toil, has affected Mr. Allen's health; and his capacity to endure labour is not what it

was. He has had much domestic affliction lately, and needs repose; and the Committee trust that it will soon be in their power to send out a third missionary to Ceylon, and thus to place the mission on its former efficient footing. Such an addition to the European staff will not only effect this object; but by the relief it will afford to the brethren now labouring there, may tend to prolong their lives and augment their usefulness.

AFRICA.

The Committee sincerely regret that they cannot report the adjustment of their claim on the Spanish Government for losses sustained in Fernando Po by the unwarrantable assumption of the property belonging to the Society. The change which took place last year in public affairs deprived them of the friendly offices of Earl Malmesbury, who had made himself fully conversant with the facts, and rendered prompt and effective aid. The Treasurer has brought the subject under the notice of the present Government, but the peculiar circumstances of the country and the serious character of continental affairs have, for the present, prevented further action. But the effort to get compensation will not be given up; and if it should be found needful to bring the subject before Parliament, the Committee feel assured that the aid of the churches will be promptly and effectually given.

The hope which was entertained of the new colony at Victoria being placed under the protection of the British flag has not yet been realised. Most unfortunately the visit of the commodore, to survey Amboises Bay, took place while Mr. Saker, who had waited a week in the hope of meeting him, was absent. He had the disappointment to learn, when he returned, that the commodore had sailed only two hours previously. What his report to Government has been, the Committee have not been able to ascertain.

This delay, on the part of the authorities, to extend British protection to the new settlement, operates most unfavourably on the removal of the people from Fernando Po. Unassured of a defence against a Spanish descent on their new home, they are indisposed to remove thither. The instructions sent out by the late Government to the officers in command of Her Majesty's ships, to render all the aid in their power to further the removal of the people to the main-land, have proved a dead letter, owing partly to the action of the law, which forbids the removal of goods from the shore between sunset and sunrise, and partly from the fact that only on two occasions have such offers been made, and one was limited, doubtless unintentionally, on the part of the commanding officer, to the prohibited hours.

Mr. Fuller, one of the Jamaica brethren who first went to Africa

in the *Chalmarke*, has been called to mourn over the decease of his wife and infant child. He continues to assist Mr. Saker in the work of translation and the printing office, itinerating, as often as circumstances will allow, among the natives of the surrounding district, and, occasionally going over to Bimbia, to aid and encourage the young brother who labours at that station.

Mr. Pinnock, who was educated at Calabar, and selected by the Jamaica churches as their representative to Africa, provided the Committee accepted him, has taken up his abode at Abo, a large town about twenty miles distant from Cameroons. Considerable opposition has been manifested by the chiefs, whose towns lie on the river, and they have forbidden any one to go to and fro. It is, however, confidently expected that this opposition will soon give way, and Mrs. Pinnock be permitted to join her husband in this new and important sphere of labour.

Mr. Saker has been encouraged and strengthened by the return of his wife, accompanied by their eldest daughter. Besides superintending the general interests of the Mission, he has had the happiness of seeing through the press his translation of the Book of Psalms, and a small collection of hymns, in the Dualla language. It will be remembered that the Dualla owes its existence as a written language to Mr. Saker; and the work of composing, printing, and binding, is performed by native youths, who have been taught by him. Indeed, whatever knowledge of the arts of civilised life is possessed by the people of Cameroons has been mainly communicated by Mr. Saker, who, while teaching them whatever was likely to improve their habits, and enable them to possess themselves of the comforts of life, has never ceased to toil for their spiritual good. The Committee find it difficult suitably to describe Mr. Saker in his varied labours; and when they consider his early circumstances and his present extraordinary attainments, some of them reaching to the higher departments of science, he seems to them not only eminently fitted for his post, but to be one of the remarkable men of the age.

The West African Mission has suffered one of those disappointments which occasionally occur in the history of such institutions. Mr. Innes was sent out last year in the hope that he would prove a valuable co-worker with Mr. Saker; but very soon after his arrival serious differences arose as to the plans on which the Mission was worked, and an extended and painful correspondence passed between him and Mr. Saker and the Committee, who felt constrained, in justice to the interests confided to them, to recall Mr. Innes to England.

The missionaries meet with much encouragement in their journeys into the interior. At ECCLESTOWN, a town so large that it cannot be walked over in one day, a considerable number of persons gladly listened to Mr. Diboll, and some appeared to receive the truth in the love of it. On a former visit the people had earnestly entreated him to live among

them. At this time they resumed their request with much urgency. At DIDOSTOWN a similar anxiety was manifested. The head men of the place assembled in conference, and at the close gave ground to the missionaries, and the next day began to clear it, that a house for a teacher might be built upon it at once. There is some prospect now of the great object on which Mr. Saker has had his heart set being accomplished; for he has ever regarded the stations on the coasts as stepping places to the interior. In this feeling he has the entire and cordial sympathy of the Committee, and they trust that the Divine blessing will rest on the attempts which the brethren are now making to locate themselves in the towns they have selected as the centres of future operations.

BRITTANY.

An important addition has been made, during the past year, to the agency employed at Morlaix. In June last the services of a young man were secured as Scripture-reader, and he labours among the peasantry with increasing acceptance. The effects of missionary labour in this country are slowly becoming perceptible to those who regard them with no friendly eye.

A short time since, a commissary of police, attended by a gendarme, called at the house of the Scripture-reader. He being from home, his wife replied to the inquiries made, and, on his behalf, promised attendance as soon as he returned. He accordingly went to the commissary, taking with him his authorisation to sell books and his certificate of good conduct. The commissary ordered him to attend him to the captain of the gendarmerie. His papers were found to be correct, and he was told he could sell his books wherever he liked.

This was a happy termination of a circumstance that at first had a threatening aspect, and the Scripture-reader is pursuing his useful course with renewed confidence and zeal.

Our missionary, Mr. Jenkins, having received an earnest request from the pastor and church at Angers to accompany the Rev. M. Robineau to this country, and the Committee having cordially acquiesced in it, will be in England for a short time. M. Robineau formerly belonged to the Established Reformed Church; but, having been convinced of the Scripturalness of believers' baptism, he was ejected from the ministry. Many of his flock followed him; but not being in a position to raise sufficient funds to provide a place in which to worship, their pastor is come to seek help from his brethren in this country. It is proposed, also, to establish a periodical publication, by which the few Baptist churches in France may have some means of communication, and interchange sympathy with each other, as well as to supply information regarding the operations of the various institutions connected with the denomination. As pastor M. Robineau is a stranger, and speaks only his native language, Mr. Jenkins

will be able to render him essential service. The Committee cordially commend these esteemed brethren, and the object they desire to promote, to the liberality of their friends throughout the country.

CHINA.

When the tidings reached this country of the treaty which the Earl of Elgin had effected with the Chinese Government, your Committee, in common with the other directors of missionary societies, rejoiced in the prospect thus opened of diffusing the gospel in China. Various communications, from earnest and intelligent friends, were received, urging them, in the strongest terms, to take part in the work; and among the most impressive of these appeals was that of the late venerated and beloved John Angell James.

While the Committee were deliberating on the subject, for the claims of India were still weighing heavily on their minds, an unexpected offer of service came from the Rev. H. J. Kloëkers, once a missionary in China, but then residing in Holland, to which country he had returned in consequence of the inability of the American Southern Board of Missions, with which he had been connected, to support him. The consideration of the whole question was resumed at the ensuing quarterly meeting, and a resolution was passed* to the effect, that it was the duty of the Society to send missionaries to China. The Secretaries were directed to call the attention of the ensuing General Meeting to this resolution. That meeting heartily sustained the Committee in their resolve; and vigorous measures were immediately adopted to bring the subject before the churches.

The Committee then desired Mr. Kloëkers to come over and meet them; and having had repeated interviews with him, his offer of service was accepted. Having attended various public meetings in London and the country, by which means he became personally known to many pastors and churches, and they were furnished with valuable information on the state and the prospects of usefulness in China, he and Mrs. Kloëkers were publicly commended to God in prayer, by one of the largest meetings ever gathered within the walls of Park Street Chapel, in which the Revs. C. H. Spurgeon, W. G. Lewis, jun., and other ministers and friends, took part. They embarked in *The Heroes of Alma*, in company with five other brethren, voyaging to China on the same glorious mission. The parting meeting held on board the ship, where very many of their friends had assembled in the cabin, was affecting and solemn; and whilst the Secretaries of three different societies commended them to the merciful care of Almighty God, and though songs of praise mingled with tears, there was no faltering in those about to depart, and no regret manifested by those who had surrendered sons and daughters to this enterprise. The voyage down Channel was at first very boisterous, and the vessel had

* See Appendix.

to put back three times; consequently there was much suffering. But nothing daunted by this apparently unpropitious beginning, and full of courage and hope, they finally left Portsmouth, November 9th, and the Committee trust that a voyage, which began in storm and tempest, has terminated in safety and peace.

Whilst the foregoing proceedings were in progress, a letter was on its way from China, and which was received in June, from the Rev. C. J. Hall, who had ceased to be connected with the Chinese Evangelical Society, in consequence of their inability to forward regularly the means for his adequate support, tendering his services to the Society; and after all suitable inquiries had been made, and the answers were found satisfactory, his offer of service was also accepted; and he and Mr. Kloëkers on the same day became the Society's first missionaries to China. These circumstances seemed so strongly to intimate the will of God, that the Committee felt no hesitation in undertaking this new responsibility. They would not lay undue stress on such Providential indications, nor interpret them too sanguinely. But it is remarkable that as one of the venerable fathers of this mission was the first to put his hand to the great work of translating the Scriptures into Chinese, so now, after an interval of more than half-a-century, when the Society is called to associate themselves with kindred institutions in the effort to evangelise China, it should *commence* its operations with missionaries qualified for their work, and ready to enter upon it the moment they are accepted. Such a thing has not, it is believed, ever before happened in the history of any mission society. The result of the appeal addressed to the churches has not equalled the expectations that were entertained; but as the step was taken after solemn deliberation and earnest prayer, the Committee look with confidence to their constituents to supply the means of sustaining and enlarging this new mission. They unite with all devout minds in beseeching God to avert from China the calamity of war; and that He would so overrule the movements of the Governments of England and France, that they may be kept from a guilty participation in a bloody conflict, and that the peace and happiness of the nations may be preserved.

FINANCES.

The Committee offer the few remarks they have to make on the income and expenditure of the Society with more than ordinary pleasure. Notwithstanding the continued appeal for India, and the more immediate one on behalf of the new mission to China, the contributions to all the general purposes of the Society have somewhat increased; while, with a small exception in those for native preachers, the produce of the gifts of the young, the more special objects have been well sustained. The Widows and Orphans' Fund has enjoyed a slight increase; and the Committee rejoice to state, that the churches continue to express their interest in this

effort; and to the fact that its influence on the churches uniting in it is not only most beneficial, but likewise most cheering to the missionaries and their wives. When the first Lord's day in each new year comes round, they know that many thousands of Christians at home are remembering them at a throne of grace, and giving substantial proofs of their affection and sympathy.

The grants from the Bible Translation Society have only been £5 less than those of last year. The increasing demands on the Society's funds, by the extension of its operations in the work of translation, by the expenses of the new versions in Singhalese, in Ceylon; Dualla, in West Africa; Hindi, Sanskrit, and others, in India, require augmented support. The Translation Society, therefore, is an indispensable auxiliary to the Baptist Mission. Its grants, however, are not confined to one institution; for it would be a mistake to suppose it is merely a Baptist Society. It is founded on, and intended to, vindicate great principles. Its conductors declare that they believe it to be a solemn duty faithfully to *translate* the word of God; and that every man who undertakes the work should be left free to carry out this rule in its entirety, without let or hindrance; and that no Committee of any Society is justified in making a prescribed method of dealing with particular words and phrases the condition of its support. These are principles which rise far above all mere sectarian objects. They are the common property of the Christian Church, and should control every section of it in this important department of labour.

The income of the Society, for all purposes, during the past year, amounts to £29,006 13s. 11*d.* This sum includes £262 18s. 2*d.*, contributions to the Indian Special Fund, and £2,469 12s. 9*d.* to the China Fund. Besides these amounts, £4,881 4s. 5*d.*, proceeds of the mission press for two years, have been carried to account; and, doubtless, in future, as in past years, this establishment will not only materially aid the Committee in sustaining the growing demand for the Scriptures and useful religious works, but provide a portion of the required funds. Deducting the *special* contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small.

The expenditure, amounting to £27,031 9s. 10*d.*, has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of £1,772 10s. 6*d.* This will be greatly augmented during the present year, for though seven brethren have died, and one has finally returned to England, during the past five years, the number of missionaries in India has, during that period, increased from twenty-eight to thirty-five, besides a large addition of native preachers. To this must be added the urgent claims of Ceylon and Haiti, and an increased expenditure on the West Indian Mission, in order to place it on a more efficient footing.

It will be seen that on the general cash account there is a balance in the Treasurer's hand of £2,515 5s. 7*d.* But as that general account includes *all* receipts, both general and special, the balances due to the Indian Fund, of £1,191 0s. 11*d.*, and to the China Fund, of £1,903 15s. 1*d.* (for these accounts are kept distinct, and will be presented, along with the general account, by the Treasurer), amounting together to £3,094 16s., must be taken as a liability. The true view therefore is, that there is a balance due to these two special funds of £579 10s. 5*d.*

It has not been the practice of this Society to carry to account the sums raised at the various mission stations. It has often been asked, why not do as the other institutions do? Without, however, departing from the usual course, an attempt has been made to ascertain how much was contributed by the mission churches. From the returns received, and they are not yet complete, the Committee find that not less than £2,851 5s. 4*d.* have been raised and disbursed by these churches during the past year.

These brief statements in regard to the finances will show that our friends must not relax in any effort, nor withdraw any contribution, if the present scale of operations is to be maintained. Death is yearly removing the elder members of the Society who have faithfully and liberally sustained it hitherto. It behoves those who succeed them to see to it that they imbibe their spirit, and imitate their example. But this duty devolves not on private individuals alone. It rests on the church at large; for no one can read what the word of God says of it without feeling convinced that its true end and purpose is to wage war with the powers of darkness until they are vanquished. In the united action of all its members, in the systematic organisation of their efforts, in their enlightened perception of the true law of Christian beneficence, and their obedience to it, in their persistent, believing prayer, lies, under God, the ability to sustain and enlarge missionary operations. Who can look on the perishing millions of Asia without pity? or regard for a moment Africa's swarthy, down-trodden, oppressed race, so utterly without God, and be insensible? And now to these uncounted myriads of immortal souls, whose destitution, if it could become vocal, would fill the universe with its wail of agony, there is added China's yet more enormous population! Before this awful mass of sin and misery we should feel ourselves helpless, and instead of contending with it, we should retire in despair, were it not for the oath and promise of the Eternal God. And we cast our eye over the world, and look on the verdant spots which are seen in the midst of surrounding sterility and darkness. Some now living can remember when, as the result of missionary efforts, the first of them began to appear, and others have witnessed their rapid increase. What sanctified human instrumentality has done, it can do again; and the work goes on with an augmenting celerity, for every fortress taken from the enemy facilitates fresh conquest. If what remains to be done appears formidable, past success is not less

astonishing. No words so suitably express the feelings of the devout mind in regard to it as those of the inspired psalmist, "*This is the Lord's doing, and it is marvellous in our eyes.*" May the Almighty, whose servants we are, mercifully give us to know our power with Him in prayer! May we feel that in His presence, and with His word, it is criminal to hesitate or doubt. May He keep us from all unholy curiosity about the times and seasons which He hath put in His own power, or from an useless expenditure of thought and means in working out theories unsanctioned by experience. Humbly, earnestly, with unflinching faith and holy ardour, may we obey the Divine Master's last injunction, "*Go into all the world and preach the gospel to every creature.*"

NOTICE.

The Rev. S. Jones, of Anotto Bay, had an interview with the Committee to state that the reason of his return to England was the destruction of the chapel there; on which it was resolved, That this Committee desire to express sympathy with Mr. Jones and the church at Anotto Bay in the calamity which has fallen upon them; and while pleased to notice their efforts to restore the ruined building in which they have been accustomed to worship, and the assistance rendered by friends on the spot, and by sister churches in the island, they cordially recommend the case to their friends throughout the country.

It is with feelings of peculiar pleasure that we announce that at their last sitting the Committee accepted for mission service in India, three brethren—Mr. Ellis, of Glasgow; Mr. Reed, of London; Mr. Rose, of Kettering, students in the College at Bristol. With Mr. Comfort, at present in Regent's Park College, four *additional* missionaries will go forth to India in August. Surely these tidings will encourage the churches, and stimulate them to fresh exertions to sustain and extend the mission.

The station which will next have to be reinforced is Ceylon. The brethren there are overdone, and the mission will not be kept in an efficient state unless help be speedily sent. Who will go?

We have just time, before going to press, to notice the *Prayer Meeting* on Thursday the 19th. We have never before seen so large an attendance; and the spirit of prayer was evidently bestowed. The brethren, Hands, of Luton; Hiron, of Brixton; Katterns, of Hackney; Newman, of Shortwood; and Behari Lall Sing, of Calcutta, a licentiate of the Free Church, Calcutta, engaged in prayer, and Mr. Wassall presided, and offered some observations of peculiar appropriateness and interest. This good beginning encourages the hope of a good anniversary.

IRISH CHRONICLE.

MAY, 1860.

EXTRACTS FROM THE ANNUAL REPORT.

THE COMMITTEE of the BAPTIST IRISH SOCIETY present the Report of their proceedings, during the last year, with much cause for thankfulness to the God of all grace, and for congratulation with Christian friends, whose trust they have endeavoured to discharge. The year has been one of great encouragement on account of the religious interest awakened; but of great solicitude also that the Society's operations might be rightly conducted at such an important period in the history of Ireland.

In the month of August the Secretary visited the stations, and on his return reported that, though all did not afford an equal amount of encouragement, the mission generally gave much cause for gratitude and hope; gratitude for great spiritual good already secured, and hope that this was the warrant, and would become the means, of further and still greater success.

The Committee have endeavoured, as far as possible, to render the operations of the Society productive of permanent good, by bringing them to bear on places where the number and character of the population afford reason to believe that the ministry of the Gospel will be sustained hereafter by its own efforts. The principle so frequently recognised, viz., the employment of a thoroughly effective ministry in some few well-selected spheres of labour, is of great importance in the conduct of evangelical missions in Ireland. It is of no less importance that the resources of the churches should be so developed that they may eventually sustain themselves, and not be enfeebled by constant dependence on others. In order to carry these principles into effect, the Committee, after very careful consideration, adopted certain resolutions which are given in the Report.

Among other populous towns to which their attention has been directed is COLERAINE. There has been a Baptist church in this place for many years, and formerly the pastor was an agent of this Society. For some time, however, the church has been without a settled pastor; recently they resolved to seek a renewal of the benefits to be derived from such ministry, and, having liberally exerted themselves, applied to the Society for aid in the accomplishment of so desirable a purpose. The opportunity of enlarged usefulness, afforded by the recent Religious Awakening, appeared to the Committee to render it incumbent upon them to comply with that request. Two brethren, whom the church successively invited to labour among them, were compelled, by obligations which they deemed imperative, to remain in their present stations. It is, however, hoped that this truly important and encouraging post of ministerial service will soon be occupied by some thoroughly competent and devoted servant of Christ.

The new cause at RATHMINES, DUBLIN, continues to prosper. During the last year the character of the congregation has become more fixed, and from the members of Christian churches who meet

at the Lord's table a church will, without difficulty, be formed as soon as there is a settled pastor. The attendance has been uniformly good, and at the morning service has been often beyond the sitting accommodation of the hall. The pulpit has continued to be supplied mainly by ministers from England, and their services meet with very general acceptance. It has become, however, more than ever needful that the people should have a pastor settled amongst them. Several efforts in this direction have been made, but hitherto without success; we trust, however, the Lord will soon send them an able minister, under whose care and supervision a church may be formed, and the objects sought more fully carried out. When such an arrangement has been effected, it is believed that the result, by the Divine blessing, will abundantly repay all the care and expense that have been incurred. Thus far the effort has fulfilled the most sanguine expectations, and the Committee trust that the church to be gathered will be the means hereafter of extending the cause of Christ in other parts of Ireland.

In pecuniary matters, the efforts of the Society have been well sustained by the few friends in Dublin who are associated in this important work. They not only defrayed the whole cost of fitting up the hall for religious worship, but, after the first year, they also met the charge for rent, as well as other incidental expenses. Since the commencement of the effort, upwards of £250 have been raised by them, independently of their contributions for the erection of a new chapel.

It was stated, in the last Report, that the friends at Rathmines had been so encouraged by the regularity of attendance in the hall, that they had resolved to proceed in this important work, and had secured land in a central situation on very advantageous terms. A chapel is now in course of erection. The entire cost of the building, with schools and vestries, will involve an outlay of about £3,000. The Local Committee have thought it prudent to limit the first outlay to about £2,000, and to defer the vestries, &c., until the funds obtained are sufficient to warrant them in carrying out the full plan without leaving a very heavy debt. It is expected that the chapel will be ready for opening some time in the autumn of this year. The amount of subscriptions received and promised reaches nearly £700, and the Committee regard it as a very pleasing feature in this new effort, that it has had the sympathies of so many friends belonging to other sections of the Church of Christ. A member of the Established Church, living in the City, has collected among his friends more than £40 in aid of the building-fund.

It is to be observed that of the amount raised towards this building, more than £600 has been collected in Dublin and its vicinity, and it is hoped £400 more will be obtained there. The Local Committee are now looking with considerable anxiety for assistance from Christian friends in England and Scotland.

[Details respecting various stations are omitted for want of room. Some of these will be given in future numbers of the "Chronicle".]

The remarkable RELIGIOUS AWAKENING which has taken place in the North of Ireland has engaged the attention of the Committee, and has been the occasion of thankfulness and hope. At the same time the Committee have been deeply solicitous that they might be rightly directed in their measures for the advancement of the Redeemer's kingdom, in this season of merciful visitation. They recognise in this visita-

tion the work of the Holy Spirit, and have been greatly concerned that human instrumentality should be so employed that continued and enlarged success might be secured by the exercise of Divine power.

The subject having been brought before them by the Secretary on his return from Ireland, it was resolved—

“ I. That the present Religious Awakening in the North of Ireland affords a very favourable opportunity for increased evangelical labours in that part of the country.

“ II. That measures be taken to obtain increased temporary agency, under the superintendence of a sub-committee, and that an Appeal be immediately addressed to the friends of evangelical truth for aid, in order to carry the above proposal into effect.”

A meeting for Prayer and Conference was afterwards held, at which the Rev. Dr. EVANS presided, and many ministerial and other friends were present. The Committee were greatly encouraged by the tone of the meeting, and especially by the cordial and unanimous approval expressed in the resolution adopted, viz. :—

“ That this meeting having heard the statements of the Secretary respecting the special effort which it is proposed by the Committee of the Baptist Irish Society to make in Ireland, expresses its satisfaction with the mode of operation which it is proposed to put forth, and earnestly commends the effort to the sympathies and the prayers of all who are interested in the progress of God's cause.”

Thus animated by the hearty concurrence of their brethren, the Committee issued an Appeal for the pecuniary means required to carry their proposal into effect. The sum asked for was £500; the amount contributed exceeded £700. The spirit by which this extra effort has been marked has been even more animating than the sum subscribed, showing, as it has done, that the spiritual welfare of Ireland still has its hold on the sympathies of British Christians.

The plan of action, adopted with the approval of brethren stationed in Ireland, was to obtain the services of pastors on whose labours at home the Divine blessing had rested; each of whom should spend a month in evangelistic work in certain districts concurrently with the agents located there, making the stations of the Society centres, whence they should go forth preaching the Gospel of Christ wherever opportunity offered.

The Rev. A. BOWDEN, of Hunslet, and the Rev. F. WILLS, of London, have given a month each to this work. The Rev. Dr. EVANS, of Scarborough, has devoted a fortnight to the same service. Other brethren, who have been engaged as supplies at Dublin, have also rendered much useful aid in this important work. The Rev. W. WOODS, of Swaffham, W. BARKER, of London, B. C. ETHERIDGE, of Ramsgate, and C. KIRTLAND, of Canterbury, have been thus engaged.

The season of the year at which such a response to their appeal was given as to warrant the Committee to commence this order of agency rendered it advisable to reserve a considerable portion of the amount contributed for earnest and vigorous effort in the spring and summer. In this opinion they were confirmed by the judgment of brethren labouring in Ireland. Out-door services form so important a part of this great work, that there could be no hesitation as to the propriety of this course.* These labours will now be shortly resumed. Many honoured

* It will be seen that nearly £600 remains in hand; this will be devoted exclusively to the special agency thus employed.

and useful brethren have expressed their readiness to place their services at the disposal of the Committee, and the strongest assurances are given by friends in Ireland that the people will be found prepared to welcome the messengers coming among them in the name of the Lord.

It is cause for thankfulness that the FUNDS have this year somewhat increased, not merely in the total amount raised for the special effort, and the ordinary purposes of the Society, but in the sum raised for ordinary purposes alone. This fact is the more worthy of notice, because the amount received in the form of legacies is less than in the preceding year, and also because the special effort has naturally diverted some contributions that would otherwise have been added to the income for general purposes. A considerable part of this increase has been received from SCOTLAND. Hitherto the appeal to friends in that part of the United Kingdom has been made only once in two years; it is now to be made annually; and this year, which is the first time that the visit has been so made, the amount is more than in the year preceding. It is due to the memory of the Rev. DAVID WALLACE, of Paisley, who, with the Rev. J. MILLIGAN, undertook that service among the last of his earthly engagements, to state that the generous contributions thus received were, to a considerable extent, owing to the zeal with which he advocated the cause of Ireland.

It would be to the Committee an occasion of great pleasure if the cost of collecting the funds of the Society were lessened. The charge for deputations this year is larger than usual, owing, in some measure, to the protracted illness of the Secretary, whose place had to be supplied by other means.* The diminution of this item of expenditure rests, however, chiefly with the contributing churches. If those in the same locality would kindly concur as to the time of their meetings, it would obviate expense, which has now frequently to be incurred on account of visits to single congregations, so that several journeys have to be undertaken in the course of the year to the same locality. Churches in the same district do thus unite in behalf of some other Societies; it is greatly to be desired that they would do so in behalf of this Institution, the smallness of whose income renders economy in the collection, as well as in the expenditure of its funds, a matter of great importance.

In conclusion, the Committee commend the spiritual welfare of Ireland to the sympathies and prayers of British Christians. The mission is now full of promise. A people that very lately would not hear, are now eager to catch the sound of mercy. A land that seemed as though it would yield no fruit, has now been made to yield a rich return to toiling husbandmen. God, who had for a time seemed to withhold his blessing from labourers in that field, has now made us to see that there is no field which he cannot bless.

Let the faith and devotedness of his people be exercised in corresponding measure, and Ireland shall prove well entitled to the honourable appellation "the land of saints," because it will be a land that the Lord our God hath blessed.

* The Committee take this opportunity of expressing their sincere thankfulness to Almighty God that the health of the Secretary is now restored; they would also gratefully recognise the valuable assistance rendered by the Rev. Samuel Green, during Mr. Middleitch's late illness.