

# THE MISSIONARY HERALD.

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## MISSION WORK IN INDIA.

THE proceedings of the Committee to which the attention of our readers was called in previous numbers of the *HERALD*—and more particularly the speech of Dr. Landels, delivered in Exeter Hall—and the discussion which has since gone on in various periodicals, have naturally awakened much concern in the minds of our brethren in India, and they have given expression to it in their correspondence. It seems but just to them that their views should be made known, and in giving some extracts from their letters, we shall certainly help the friends of the Society in coming to sound conclusions on the various questions which have been raised.

Our valued and indefatigable friend, the Rev. C. B. Lewis, has put his thoughts into a brief pamphlet, and sent a copy, we hope, to each member of the Committee. He expresses great surprise that the questions before the Committee, “in which every friend of the Mission is interested—but I should have thought none could be so much so as your missionaries themselves— . . . should be debated and carried forward to the present advanced stage of resolution, without any attempt to engage the assistance of these brethren in the investigation.” He also thinks that, in the paper presented by the Officers to the Quarterly Meeting held last Autumn in Bristol, it is assumed that the causes of past failure “are all to be found in India, and in the agency there employed;” and very significantly suggests “that reasons for our non-success may exist elsewhere.”

It is but right to observe that the views set forth in the document to which our esteemed brother refers, are mainly derived from the correspondence of the missionaries themselves; and the Officers and Committee are deeply indebted to him for the masterly paper on Native Agency, prepared by him when in England, in which very great changes were strongly urged. And we beg to say that it has never been stated here

that Missions in India are a failure, nor do we believe they have been. Their success may not have been equal to our expectations, but when the peculiar difficulties which had to be encountered and overcome, such as did not meet the Apostles and preachers in primitive times, are duly considered, and the small amount of the agency employed also taken into the account; there is more cause for wonder and gratitude, than for lamentation and complaint. We heartily agree with our beloved friend that, if there be fault, it is certainly not all in India, but as much here in our churches as anywhere else; and we believe with him, that the average of missionary zeal and power abroad cannot be expected to rise above the level of Christian life and devotedness at home.

We trust, however, that when the *resolutions* which the Committee have passed are seen by the brethren in India, much of the misapprehension which has arisen will pass away. No unkind reflections on them were ever, for one moment, intended, and the agency proposed to be employed is, after all, *supplemental* to that which exists, and is not proposed, in any way, to interfere with, or set aside, that now in operation. And surely, considering the growing expense of living in India, for which our missionaries are in no way responsible, and which they cannot help, it is the duty of the Committee to see whether an agency less costly, and yet efficient to carry on the work, albeit in a somewhat different form, may not be found. This duty becomes all the more imperative since, as Mr. Lewis states, the present incomes of the brethren, though lately increased, are "really very much inferior in value to the smaller amount received by them twenty years ago."

Much difference of opinion has arisen on the question of the marriage of missionaries prior to their going out. It is impossible to enter fully into that question here, or to state at length the reasons which have induced the Committee to pass a resolution on the subject. Enough to say that the rule now passed only contemplates a limited time, and that the *necessity* which existed in former days for a missionary to take his wife from England, does not now exist. Brethren in India, who went out unmarried, and others who have had to lament the loss of their wives, have found *there*, ladies who are among the most useful of their class. Born in the country acquainted with the languages, and accustomed to the people from their youth up, they have advantages which a lady going from this country can hardly ever, to the same extent, possess.

The proposed employment of a more "mobile agency,"—one freed, for a time at least, "from all those ties which a family and a permanent habitation involve, who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail," has called forth a great diversity of opinion. It has been supposed by some that the Committee intend to

institute an order of *missionary celibates*. They intend nothing of the kind. They wish to try an experiment, and to see if men cannot be found, full of the needed ardour and enterprise, to venture upon it. They do not say for how long. This must be left to experience. If they fail, they will have this comfort, that they have tried to do what seemed to them right and good. If, by God's blessing, they succeed, they will rejoice in adding another force, not different in kind, but simpler in its mode of action, to the agencies now in operation. Mr. Lewis asks whether, "when God gives to His Church, and to the world, such men as these, your function as Committee-men and officers will not be *effete*, and at an end? Such labourers as you foresee will never be the *employés* of Societies. When God raises them up, the day of Societies will be passed and gone." Be it so. To that, we are not careful to offer any reply. But it will be something to have tried to call forth such men. They may not come in vast numbers. If only slowly, it will be a cause for gratitude; and if the result be a gradual change in our present organizations and modes of working, which will adapt them to the changes which are taking place in the field, it will be far better to effect such changes quietly without giving any great shock to the machine now at work, and which has done its work so well.

Mr. Lewis frankly recognizes the kindness of much of Dr. Landel's speech; yet, he adds, "if the *Freeman* rightly reports it, parts of it were most unfair to your present missionaries. . . . Paid by public contribution, they lie, I suppose, fairly open to public rebuke and contempt, if the result of their efforts disappoint public expectation. Such things make one feel that the position of a missionary is by no means so honourable as we used to think it. I would not have any devoted young Christian, in whom I was specially interested, accept such a service. Let him serve Christ with every pulse and nerve of life, and at any cost of self-sacrifice; but, in the light of modern experience, he who values Christian manhood has small encouragement to become the paid agent of a Missionary Society."

These reflections are very severe; and they indicate the existence of wounded feeling. We have read them with sincere sorrow, because we do not think them just. Dr. Landel's is not the Committee or the Society. We need not, however, defend his statements and opinions. It would be unbecoming in us to attempt it. But where and when have our missionaries ever been treated with "contempt?" That they are open to "rebuke" as well as other public men, no one can fairly question. *They* do not hesitate, when they think it needful, to criticise the acts of the Committee, and sometimes to rebuke the Officers. We heartily recognize their right to do so, and, as far as we know, have never either questioned it, or attempted to repress its exercise. But

the right is equal, and, provided it be exercised with courtesy and respect, no one has any reason to complain. This, in fact, is only doing what our honoured brother has himself done. The reception of missionaries into his country is affectionate and warm. They are received with kindness wherever they go, and listened to with interest and attention. Their position is as honourable now as it ever was; and, in the same proportion as the duties of that position are discharged with ability, zeal, devotedness, and self-sacrifice, will be the esteem, confidence, and honour, which their friends at home will award to them, and with no niggard hand, but with justice and generosity.

Mr. Wenger, whose sphere of observation has been very extended, and whose acquaintance with missionaries of various societies has been intimate and enlarged, writes also to the Secretaries very freely on all these questions on which the Committee have been deliberating. He has discussed the advantages and disadvantages of the proposed modes of action very fully, and in a frank and temperate spirit, furnishing at the same time most valuable information, and many important facts.

On the question of living and dressing like a Native—and this practice has been urged by some, though certainly not enjoined, in any sense, in the Resolutions of the Committee—he says, of one who tried it: “The result was that he was looked upon as a spy, or as a scamp who was ashamed of his nationality. European missionaries who should now attempt the mode of procedure you recommend, would be regarded as tramps, runaway sailors, discharged soldiers, or navvies. Well, if thereby the glory of Christ would be promoted, one would submit to that; but it is not so. The cause would be brought into disrepute.”

And our honoured brother, like Mr. Lewis, does not fail to point out the practical difficulties which lie in the way of extended tours of evangelical labour which are distant from the stations where Europeans live. Assuredly his representations on this topic will not be disregarded. He observes:—“I suppose you will allow that a European missionary ought to have drinkable water; if he has not, he will soon get a typhoid fever. But the only water at all safe to drink, in many places, is boiled water which has been allowed to cool. You will admit that a loaf of bread is no extraordinary luxury; but let a missionary go away from a station inhabited by Europeans, and he will find it impossible to get a loaf otherwise than by sending to that station. Most Native Christians even, look upon beef just as you would look upon the flesh of a brewer’s horse. None but Mahommedans keep fowls. Bring a fowl into a Hindoo’s family, and he will sue you for causing a nuisance. If you want mutton you must buy a whole sheep, if you can find one. Potatoes, away from European stations, are not to be found. Salt,

you fancy ought to be white, and you cannot make up your mind to believe that the ash-coloured stuff which you get can contain much salt, though it bears that name. If you want rice, you may perhaps get it, even cooked, if you have your own dish; for no Native will lend you a dish, unless he is prepared to break it to shivers as soon as you have done. . . . Natives will give you cold milk, fruit, dry rice, and such things, which may do as extras, but will not do to depend upon. . . . Native hospitality, though not wanting, would be a most unreliable source of supply. You don't know what caste is, or you would not imagine that Europeans would count upon Native hospitality. The Apostles did not go to a climate different from that of their native land, nor among a people cursed with caste."

In a subsequent letter to that from which we have taken the foregoing extracts, Mr. Wenger recurs to this subject, and enters into further details. As they strongly illustrate missionary life in some of its more trying aspects and show that itineracy in India is a trying, and oftentimes a hazardous work, demanding no small degree of courage and self-denial, we select a few, though our space is so fully occupied. The importance of the subject, and the respect we cherish for our brethren, alike justify the length to which this paper has gone.

"Some of the difficulties are much less felt in the north-western provinces than in Bengal. There, in most villages, there is either a travellers' bungalow, or a caravanseray, where shelter may be readily obtained. Not so in Bengal. Here, a missionary who does not carry his night quarters with him, in the shape of a boat, or a tent, or the top of a bullock cart, must expect to be accommodated in a cowshed, or in a much more exposed open verandah or shop. If he should find accommodation in a house—a very improbable contingency—he will have to sleep on a mud floor, which if it be at all damp, as the floors generally are, will give him a fever. If it be dry, and has been recently washed, or smeared with water in which cow-dung has been diluted—the orthodox weekly process adopted in every well-regulated hut—he will not suffer much from bugs, or even ants. But if it have not been so cleaned, he may have hundreds of visitors of the former sort, and myriads of the latter, whose bite is painful and inflammatory, altogether out of proportion to the size of the creature inflicting it. Again, he will have no privacy, which is a sore trial. You know that, except in the three months of cold weather, Europeans, in this country, cannot do without changing their linen every day. Linen worn three successive nights, is unbearable from the combination of perspiration with starch, which has become sour; and linen worn on the second day, in the hot weather, is absolutely sickening. I have often come home on a Sunday morning at half-past eight, from preaching at Intally, with my linen and clothing full as wet as a washerwoman's clothes are at the moment when she hangs them on the

line. You will see that bathing, and changing one's linen are not luxuries here, but every-day necessities. Now an itinerant preacher who depends upon Native hospitality for his accommodation, will not have the privacy required for these necessities. This misery may be borne occasionally, but if protracted, would inevitably lead to dangerous illness. Even in the cold weather, the heat in the middle of the day is such that no one could bear the same linen beyond the third day. All these observations may appear very cynical, but they are of very great practical importance."

There are a few weighty sentences at the close of this letter which we cannot omit. We invite the most serious attention to them. We trust none will forget the advice they contain. "Let me entreat you to see to it that you send out men sound in the faith, and thoroughly devoted to the Lord that bought them. If you carefully select such men—and, in my opinion, the two qualifications are not only inseparable, but both equally important—I say, if you carefully select such men, you may safely leave it to the grace of God in them, working through their conscience, to decide upon their own mode of action. To regulate the latter, without first securing the two great requisites named, is to put the cart before the horse."

Such a picture of the toils and privations of missionary life devoted to itineracy is not very attractive to any one who regards the work as one of ease and comfort. But men, such as Mr. Wenger describes, full of heroism and zeal, fired with a passion to save souls, and who feel what is expressed in the words of the Apostle, "*Woe is me, if I preach not the Gospel,*" will be stimulated rather than deterred by the prospect. But where shall we find them? They will be found only in churches whose spiritual life is high and fervent, where prayer and faith and liberality abound. Let all lay this to heart; and if God gives us such men, we feel, with Mr. Wenger, that the Committee need not give them many instructions, but leave them to do the work in their own way. They will do it in a far better way than we at home can prescribe for them.

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#### ANGLO-INDIAN THRIFT AND LIBERALITY.

THE following extracts from an article in a recent issue of the *Friend of India*, are peculiarly interesting just now, and they supply instructive subjects for thought in regard to Missions, in Bengal especially. It is important that our friends should be kept informed of the changes which are going on among all classes in that country; and those which affect the European residents, who have hitherto maintained a well-deserved reputation for hospitality and liberal giving to religious institutions, have a singular significance just now:—

“It has been generally believed that the great advantage of an Indian, as compared with an English career, is freedom from pecuniary care, and the certainty of a competency ‘dead or alive’ after so many years of hard work. The ‘services’ have fixed rules of pay, promotion, and pension. If merchants, planters, and tradesmen do not make the fortunes which they used to do of old, there is a much larger number of them who secure a comfortable income.

“But every year it is more difficult for the majority of Englishmen to live and save in India. It is true that Anglo-Indian is becoming like English middle-class life, full of pecuniary worry, and marked by increasing thrift. Great as the rise in prices has been at home, no one in England, whether Council of India, or sleeping Indian partner, or Missionary Society, has realized how much greater the rise has been in India. While in the last fifteen years the cost of the necessaries of life has doubled and the wages of servants have risen one-third without any reduction in their number being possible, the rents of houses have gone up in a proportion far above both. In the great cities men are driven to clubs and families to boarding-houses, the latter in a way which breaks the great charm of married life in India as it does in America. To the influence of the rise of prices is added that competition, which in a natural state of society is at once the stimulus and the bane of civilization. In the Civil Service it takes the form of slow promotion, which will henceforth become slower than ever in the junior grades. In the old army, once the pride of India, but now a chaotic something which cannot be thought of or described as a united quantity, few are in the right place, all are becoming old and yet are waiting on and hustling each other. From the heterogeneous service called ‘uncovenanted,’ the English gentleman is being pushed out by the crowd of needy ones, to whom the State has given an almost gratuitous education with the money of the people who are kept in ignorance. The planters who took over, extended and improved the silk and indigo manufactures of the Company when it ceased to trade, have been improved out of Lower Bengal and must one day disappear from Behar. In their place we have the new cultivation of the tea-plant, which competition of the most immoral character threatened to strangle in its vigorous infancy. So the virtual monopolies of the old mercantile houses have passed away, and we find a dozen men struggling for the living which one enjoyed in the olden days. And in the course of these fifteen years a new class has come altogether into the country, the army of skilled labourers whom we welcome as the designers and managers of our railways and factories, but who compete for those necessaries of life, those servants, and those houses which for the Englishman in India exist in limited quantities. There is very little to set against these two irresistible powers—of rising prices and competition. What is cheaper now than it was a dozen years ago? New offices have been created, but has there been any appreciable increase of salaries? On the contrary, we have now direct taxation, and though that is both just and low, it has been so muddled by incompetent financiers since Mr. Laing’s time, that its weight has seemed intolerable.

“The natural result of all this is a slow revolution in Anglo-Indian society. It is a good thing that there should be thrift where there used to be needless profusion or silly display. But it is a bad thing that hospitality should be dying out, or be assuming the cold and formal English type. It is a worse thing that men should be learning to spend their whole income on themselves, and should leave the support of charitable and benevolent societies to a few. If the growing thrift could cut down a number of servants, instead of sacrificing the old supply of literature, and above all the generous subscriptions to help others, it would be a good thing. But until there is combination, and perhaps legislation, the servants will be the masters, and will continue to keep up that middleman system which adds a hundred per cent. to all the purchases that are made through them. In India, as in England, fashion comes from above, and unfortunately the change which is giving us the English for the Anglo-Indian type of

hospitality, has this origin. Simla has to answer for a good deal, and for this among other things. If there is a class who are little affected by the pressure which pinches others so severely, it is the governing class whose allowances were fixed with a view to the demands of hospitality. If these allowances are too small, let them be increased. But it is a public misfortune—and an unfortunate public example—that so many of that class should shirk their social duties, while upwards of fifty thousand a-year is spent on extra allowances for Simla. We find some of those who should be the leaders of society, living when they are in the capital, as the Duke of Cambridge would, if he occupied the public rooms at the Horse Guards, or as Mr. Gladstone would do if he received in a room in the Albany, or as Mr. Lowe would if he lived in his office. Rather than have a repetition of past scandals of this character, and see high officials sent from England, whose only object is to save a fortune in as short a time as possible, we would give the Members of Council official residences in Calcutta.

“This, however, is a small evil compared with the starving of the charitable societies. If the money saved from social duties were spent on benevolence, there might be some atonement for what is not thrift but something else. This, however, is not the case. Anglo-Indian liberality still continues to be proverbial, only because the few who give from principle and habit, give more largely to make up for the shortcomings of richer men. Next to the governing class, there is no section of the community so well able to give as that which lives by the law—from the judge to the attorney. Yet it is the complaint of the charitable societies that none give so little. The cause may be—we hope, is—that their private and secret generosity is profuse; that their right hand doth not know what their left hand doeth. But the story is told, and it is a true one, that when the manager of one of the leading unsectarian charities experimented on the lawyers of Calcutta, he received just forty rupees from all of them. This is no more thrift than the parsimony produced by the annual flight to Simla. It is a striking testimony to Anglo-Indian liberality that, in spite of such facts, there are so many who still act as if they believed that pure selfishness is sooner or later suicidal—that it is the liberal soul who shall be made rich.”

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#### SIGNS OF THE COMING CHANGE IN SOCIAL LIFE IN INDIA.

WE are indebted to the *Friend of India* and the *Morning Star* for the following account of an event which has attracted unusual attention among all classes in Bombay. It is one of the signs of that vast change which is coming slowly, but surely, over the people of India in regard to their social customs and religious rites:—

“The marriage of a Hindoo widow of the Brahmin-caste has not yet ceased to be a novelty in India. It is therefore not surprising that the union of Mr. Pandurang Venayek Karmarkar, an assistant in the Anglo-Vernacular School at Sowda, in Khandeish, with the widowed Venu Bai, should have awakened the deepest interest; and it is greatly to the credit of the Native reformers that they took special means to exhibit their sympathy with the courageous bride and bridegroom. When the Suttie was abolished the widow was doomed to perpetual celibacy. To marry again was not only to forfeit every earthly privilege, but to ensure a passport to the regions of eternal woe. Venu Bai was married when nine years old; her husband died eight months afterwards; and now, at the age



of seventeen, she has ventured to break through the iron bonds of caste. All the Hindoo ceremonies were performed on the occasion, and although the family idols were installed in the respective residences of the spouses, not a head among them wagg'd in displeasure. That a large number of Brahmins attended at the celebration is a proof that new and better ideas are penetrating into the inner social life of perhaps the most exclusive people in the world."

The incident described in the following lines is, in its way, not less remarkable. They indicate the power which the growing prevalence of Christian doctrine is silently exerting on the Hindoo mind of every class. European civilization, literature, commerce, and enterprise have all lent their aid. But it is to Christianity, as *the* great power there, that these changes are mainly to be traced:—

"The Brahmins are prohibited, under pain of the forfeiture of every social privilege which they hold dear, from crossing the sea, which they therefore, not without reason, designate *kala pawnee*, or "black water." According to the *Times of India*, only six Brahmins of the highest caste have ventured upon this experiment, and they have paid the penalty of the Hindoo law. Time, however, works wonders, and the Brahmins are beginning to discover that there is a good deal of absurdity in their superstitious horror of the melancholy ocean. Mr. Moljee Thackersey visited England several years ago, and on his return to India he soon learnt, to his cost, that he had been expelled from his caste. But Mr. Thackersey did not fling himself under the wheels of Juggernaut, or even retire into solitude. He simply exercised faith in his own rectitude, and in the ultimate common sense of his countrymen. The result is that he has revisited this country, accompanied by six or eight of his brethren of the strictest sect of Brahmins. But this is not all. When Mr. Thackersey and his companions went on board the steamer they were cheered by hundreds of "castemen," who have learnt the folly of superstition, and its incompatibility with the superior claims of modern civilization. Another fact which is, in its way, equally significant is, that two Native ladies have applied for admission into the entrance examination of the University of Calcutta. We hope that they may succeed in their laudable attempt to distinguish themselves in a field of intellectual labour quite new to the inmates of the zenana. It is clear, from many facts which are now transpiring, that Hindooism is passing into that stage in which reformers, if they are courageous and enlightened enough, will find their work comparatively easy."

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DELHI.

BY THE REV. JAMES SMITH.

You will be anxious to hear how we are getting on in Delhi, and, as I have more time here than I shall have on my return home on Friday next, I sit down to write at once. The congregations have never been larger on the average than during the last three months, and the Native Christians are as a whole doing well. You will easily understand that our work has not been carried on with so much regularity as formerly, because our brethren have been obliged to move about in order to sustain their families during this very dear season. Although there is not a famine, yet grain is three times the usual price, and hence getting a livelihood is no easy matter among labouring people. So far the Lord has provided not only for our personal wants, but also, for the whole expenses of the Mission, and I am not without hope that we may get through the year without drawing on the Society's funds at all. However, this I cannot promise, but will do all that I can to secure so desirable a result.

My report has caused a considerable stir. My views are spreading, and must commend themselves to every experienced missionary. I have had several letters from the Episcopal and Presbyterian missionaries, English and American, highly approving of them, and speaking against the system of paying Native agents, and my own opinion obtains strength almost daily. It is an impossibility to form any just opinion of a Native's sincerity, so long as pay and material advantage are in the way. He puts on a cloak of piety and godliness through which we cannot penetrate, but which his countrymen easily penetrate, because he cares not to be thought more than a hireling by them, and leaves them to suppose he has by no means changed his religion except as his service requires him to put on appearances. Thus the power of truth is neutralized by hypocrites who believe in nothing but pay.

#### A DIRE CALAMITY.

We have just had one of the most terrible illustrations of this truth the mind can conceive of. Kurreen Buksh, who has for ten years maintained a Christian character as consistent, or more so, than any man I have known in the country, stands committed for trial for the murder of his former Mussulman wife and child, and I cannot see how conviction is to be escaped. True, he denies the crime, but circumstantial evidence is so strong that I quite believe him guilty. This man has appeared mild and self-controlling, diligent, merciful and patient, as the most rigid disciplinarian could desire. During visitations of cholera and small pox he visited with me from house to house and exposed himself to danger from infection. He has brought to notice poor brethren in want and been as liberal in helping others as any I remember; and yet he must have deliberately sent for his wife from Lahore last June, and prepared before-hand to murder her. I much feared that our Churches would have been scattered; but instead of that they appear more closely drawn together, and, so far, no evil effects have been realized, much as we have all been distressed and cast down about the matter. At first no one believed the charge, and consternation sat on every face when it became known; but the thing has gradually passed away, like all other sudden events. Kurreen Buksh was baptized by Mr. Broadway, with the full approval of us all, some ten years since. Brother Parsons can tell you all about him, as he served most with him. Evans, Errington, myself, and all of us formed the highest opinion of him.\*

#### FAILING HEALTH.

And now about ourselves. I send some private notes of Dr. Penny's. Remember they are not sick certificates, but written to me privately. They will enlighten you more than I can as to what should be done. My wife has had a narrow escape, and is very weak and debilitated. I am going down on Friday as a matter of sheer necessity, but am totally unfit to grapple with the heat of Delhi, and although, by running away occasionally to the hills, I may get over this hot season, yet to try another in Delhi would be at least nonsense. I care little for myself. I will do what the Committee thinks right, either remain in Delhi, or go to Australia or England. I most conscientiously believe the time for some change has come, and that I must leave for a time the trying climate of Delhi. I was much pressed last year to escape, but felt so unwilling to leave my post that I would not listen to it. Now, again, I have been scarcely able to leave my couch without intense misery, for most of a month. I feel that to persist in remaining in Delhi would be probably to shorten life, and by so doing but serve the Mission poorly, as in hot weather I cannot do my duty.

Next March I think we ought to leave, and Mrs. Smith must remain in Mussoorie until October. To face the plains earlier with enlarged spleen and liver, and fever, would be almost certain death.

\* From subsequent letters we learn that this unhappy man had been committed for trial. There could be no doubt of his guilt, and to avoid a public execution, he poisoned himself, or was poisoned, in prison.

## FUTURE ARRANGEMENTS.

Now what must be done for Delhi? This is the reason why I write so soon and I think the Society should give the subject their best attention. I think the place will not require any extraordinary exertion or talent. The Native Churches will do best by themselves, with occasional advice and encouragement. There is more to be feared from unwise interference than anything else. I hope matters will be still more mature before next March, if we are spared. If Brother Parsons would come and engage to remain nine or ten months in the year in Delhi, I know no arrangement so good. Whoever comes should be able to take up a good position in the city. Puseyism and Ritualism are becoming rampant in many of the Churches. The present Bishop has given a sad spur to all the vagaries of the class, and in such places as Delhi we should have a man, if possible, who can preach a good English sermon, and otherwise maintain a good position among the people, both Native and European. The Society for the Propagation of the Gospel Mission is making itself as prominent as possible, and carries on extensive educational operations. It gets from Government as a grant-in-aid some £600 per annum. They have lately increased their few able agents, and no doubt are preparing for an extensive sisterhood. Still they make little way, and last year for months they had not a single missionary in the field—all were sick at Simla. This is another very trying season, and it is very uncertain as to who may be able to stand their ground. I am thankful God has enabled me to stand the climate and work so long. Delhi is peculiar, and whilst there is seldom epidemic disease, yet Government finds change absolutely necessary, and hence the English soldiers are removed annually, and the civil officers have been changed repeatedly since I came. This is independent of the annual two month's change taken by nearly every officer and civilian.

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 THE MISSION AT CHEFOO.

THE following extracts from a letter, addressed to us by the Rev. F. Laughton, will be read with peculiar interest at this time, when the subject of the independence of Native churches is so much discussed. Our excellent brother has taken up the subject most heartily; and it will be now seen that his efforts have not been in vain. Some progress has been made in the right direction. He knows how fully the Committee sympathize with him, and we shall wait for further tidings in the hope that he has succeeded to the full extent of his wishes:—

## THE NATIVE CHURCH.

“You will remember that I have on several occasions expressed myself strongly with regard to the importance of Native churches being placed under the care of Native pastors as soon as circumstances permit. In my letter to Dr. Underhill, dated January 21, 1867, I gave an account of a meeting of the Native church here, for the purpose of considering the propriety or possibility of electing one of the Chinese brethren to the pastoral office. At that time the number of church members was small, and they were too poor to undertake the support of a Native pastor. For this reason, principally, Ching-Lien-Seng, whom they unanimously approved, was unwilling to be elected. He told them that the Church ought not only to be self-governing, but also self-supporting, and that the object would only be half attained by the election of a Native pastor, if they

left him in any way dependent for his support on foreign funds. The matter, after some further consideration, was postponed, but has not been lost sight of. I continued to press on the Church that they must select a pastor as soon as possible. As the first month in the Chinese year is a general holiday, I availed myself of the opportunity to invite the Native brethren from the country to spend the 17th, 18th and 19th days in Chefoo, so that we might meet daily for prayer, preaching, and consultation. I am so well satisfied with the result, that I propose a similar gathering each year. Some of the brethren, who live at a distance, met each other for the first time. In our gatherings we enjoyed much of the Divine presence and blessing.

“Foremost in importance amongst our subjects for consultation was the Native pastorate.

“I prepared the way for this by delivering three addresses. The first on the nature and constitution of a Christian church; the second on the office, qualifications and duties of pastor; and the third on the office, qualifications, and duties of deacons. Ching-Lien-Seng, perceiving that he was likely to be chosen again, repeated the objection which he made two years before, that a Native pastor must not be left dependent on foreign funds.

“I had previously pointed out to them that it was not absolutely necessary for the pastor of a Christian Church to be separated from all secular engagements, providing they were of such a kind as to be consistent with his position, and left him sufficient leisure for the performance of his pastoral duties. Under these circumstances, some of the brethren spoke of Ching-Pi-Teng, a nephew of Ching-Lien-Seng, as a suitable person, who had the additional recommendation of being in a good situation and able to act as pastor, and still support himself. His piety, ability, and zeal were unquestionable, but on further inquiry, it appeared that his duties in the Custom-house would not leave him sufficient leisure to devote to the interests of the Church, especially as the out-stations are connected with Chefoo, and will necessarily be so for some time to come. He very generously offered to give up his situation (though in the receipt of a good salary, and daily expecting promotion) and devote himself to the interests of the Church if elected, provided the brethren would undertake his support. This brought them back again to the money question. I could have anticipated it for them, but I thought it best that they should plod over the whole ground, and shut themselves up to the necessity of straining every nerve to raise enough for the support of whoever they might elect. Having brought them to this point, I suggested that we should at once commence a pastoral support fund, that giving would be sure to bring its attendant blessings, and they would soon be in a position both to support the ministry of the Gospel among them, and to make direct efforts for the evangelization of their heathen countrymen. For example's sake, I commenced by promising to contribute monthly such a sum as I thought would stimulate their liberality, without touching their independence, or lessening their sense of responsibility.

#### THE PROPOSAL AND ITS RESULTS.

“All present agreed with my suggestion, and at once followed my example by putting down their names for what they felt able to subscribe. Some promised a sum monthly, some half-yearly; others a measure (nearly half a bushel) of corn, after harvest; and one brother, who owns about three acres and a half of land, but has a large family, contributes a tenth of the produce of his ground.

“My own contribution included, I think the Church will raise this year, for this purpose, independent of the collection for the poor at the celebration of the Lord's Supper, about £10. Considering that there are only thirty-five members in the

Church, and that some of them are so poor as to be unable to contribute more than a mite, and that some others are living at a distance, and have not yet informed us of what they intend to do, I think that if the brethren have not done all in their power, yet they have done as much as I could reasonably expect. Still I do not wish to be too sanguine. The anxieties and disappointments of a missionary life lead one to be cautious in speaking about the future.

“ Still I shall never rest till I see the Native Church self-governing, self-supporting, and set free from every kind of foreign influence which tends to hinder its free, native, natural development and extension.”

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### JAMAICA.

We are glad to notice in nearly all the letters received from our brethren, a tone of greater cheerfulness than has pervaded their correspondence for some time past. They speak of a great improvement in the attendance on public worship, of increasing numbers of inquirers, and large accessions to the churches by baptism. It would seem, too, as if the temporal condition of the people was improving and the trade of the island becoming more prosperous.

All parties are anxiously looking for some development of the Governor's policy in regard to the Established Church, as the Act expires this year. He is however, silent. But the subject was mooted in the House of Commons just before the close of the session, and it may not be amiss just to say that no opportunity has been lost by us of putting before the Secretary for the Colonies such information as we could supply. In the report of the brief conversation on it we observed the following :—

#### “ THE JAMAICA CLERGY.

“ In answer to Mr. M'ARTHUR, Mr. MONSELL said that the Jamaica census of 1861 fixed the number of persons of the Anglican communion in the island at 40,000; Methodists, 42,000; Baptists 51,530; all other denominations, 30,000. Of the £20,000 contributed annually for the maintenance of religious worship, the whole, except £370, went to the Church of England. Under those circumstances, and Government being determined to establish perfect religious equality in the colony, instructions had been sent to the Governor to the effect that the moral and religious instruction of the whole population shall be the paramount consideration, and requesting him to prepare a scheme. That scheme had not been as yet submitted to the Government, but it was expected shortly to arrive.”

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### HOME PROCEEDINGS.

THE REV. F. Trestrail has preached, and attended meetings on behalf of the Society in Stroud, Shortwood, Kingstanley, and Wotton-under-Edge; Rev. C. Bailhache, Jersey and Guernsey; Rev. J. Parsons, Cosely, Princes' End, and the neighbourhood; and Rev. A. Saker, with the Rev. W. Best, of Leeds, Plymouth, Stonehouse, Devonport, Saltash, Kingsbridge, and Modbury.

For the information of Secretaries of Auxiliaries we may repeat what we have said before, that *all* our Missionary brethren now at home are fully en-

gaged for September and October, and Mr. Hobbs for a good part of November. From this it will be seen how unable we are to meet the requests of our friends who apply for a *Missionary* as one of a deputation.

On the 5th ult., an interesting service, which was well attended, was held at Walworth Road Chapel, to commend the friends about to sail for India to the protecting care of Providence. The Treasurer presided, and the devotions of those present were led by the Revs. W. K. Rowe of Camberwell, John Clark of Jamaica, A. Hobbs of India, and W. Howieson, the pastor. Addresses were delivered by the Chairman, and the Rev. F. Trestrail, on the spheres of labour assigned to Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan. Mrs. Kerry, it is hoped, will be able, if not at Intally, which Mrs. Robinson superintends, yet elsewhere, to resume her important school-work for the benefit of the children of Native Christians, which had been attended with such gratifying results prior to her departure from India. Mr. J. E. Tressider, in a few kind and earnest words on behalf of his Bible-class, presented a copy of the Sacred Scriptures to Mr. Jordan, as an expression of affection for an old friend and former associate. We believe that all who were present felt it to be a great privilege to have been there. It certainly was a deeply interesting and profitable service. Our friends sailed in the *Shannon* on the 11th. The day was bright and pleasant.

Since then we have received a note from Mr. Kerry, dated August 14, in which he says, "We are slowly beating down channel, and settling down to our places; all well. Thursday was a brilliant day, but yesterday was dirty, with wind and rain. This morning it is brighter, and every one is proportionably more cheerful. I had a chat with the Captain this morning, respecting what should be done in the matter of services. He spoke very fairly, and desired me to speak to the Rev. Mr. Proby, a good man, a clergyman of the Episcopal Church, that we might, if possible, make an amicable arrangement among ourselves . . . . I hope we shall be able to witness faithfully and lovingly for our good Master on the voyage, and be the means of influencing for good all on board. We have among the passengers, Major White, a member of the Circular Road Church, Calcutta, and Mrs. Don, wife of the minister of the Free Church, also in that city."

Very sad accounts have been received of the almost starving condition of our poor people in Jacmel. The Officers, relying on the kindness of the Committee, whom they have not been able first to consult for want of time, have sent £20 worth of provisions by the last steamer. The Directors of the Royal Mail Company, on the application of the Secretary, kindly reduced the freight by *one-half*.

At last tidings have been received of Mrs. Baumann, the widow of our late Missionary, who died from trouble and anxiety chiefly caused by his separation from her, at Port-au-Prince. She is still at La Grande Riviere. She has been very ill, for some time delirious, and is now anxious to get away. Earl Clarendon, Her Majesty's Secretary of State for Foreign Affairs, has most courteously permitted letters to be forwarded to her, under cover of despatches to the British Consul at St. Marc's, who has been requested to render her what assistance she needs. We hope ere long to hear something satisfactory respecting her.

Mrs. Webley and her daughter have arrived from Kingston, visiting Jacmel on her way home. She was ill all the way, and when we saw her at Wotton-under-Edge, was only just able, for the first time, to leave her room. She is slowly getting better. The account she gives of the state of the people is most distressing. Some have died from actual want. Others are dispersed through the country. The cost of provisions may be inferred from one fact, that meat was two shillings per pound. We are glad to learn that the few who remain are

faithful and steadfast, and bear their trials with Christian fortitude. The supply now sent, though only small, will cheer and gladden them; for they will see they are not forgotten in their time of trouble and sorrow.

We are glad to state that the financial condition of the Society is highly encouraging. Remittances have reached us beyond the amounts usually received at this time of the year. We hope this will stimulate our friends to renewed activity and effort. The new Mission House is progressing fast, and we think our friends will not be disappointed when it is ready for occupation. It is fully expected that it will be finished very early in the coming year.

The next quarterly meeting of the Committee will be held at Leicester, on Tuesday, October 5th, the day preceding the meetings of the Baptist Union.

We are requested by the Secretary of the Young Men's Missionary Association to state that a lecture on "Missionary Heroes, their Lives and Labours," with illustrations, will be ready for delivery in October, at a charge of twenty-five shillings, if within four miles of the General Post Office. The lecture will embrace notices of Elliott, Schwartz, Carey, Judson, Morrison, Burns, Moffatt, Williams, Daniel, Knibb, Gardiner, Ellis, Webley, Saker, and others. We trust this new effort will be crowned with all the success which our zealous young friends so ardently desire.

CONTRIBUTIONS

From July 1st to August 18th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		LONDON AND MIDDLESEX.		BUCKINGHAMSHIRE.	
£ s d.		£ s d		£ s d.	
B. B.....	2 0 0	Alfred Place Sunday-school, by Y. M. M. A.	5 13 9	Colnbrook .....	2 12 6
Bacon, Mr. J. P.....	20 0 0	Arthur Street, Camberwell Gate.....	4 12 9	CAMBRIDGESHIRE.	
Batson, Mr. R., Lilford Hall, near Oundle.....	1 0 0	Bloomsbury.....	17 14 11	Cambridge, St. Andrews Street .....	62 2 11
Smith, Mr. A., Gurney....	1 1 0	Camberwell, Denmark Place, for N. P. Netunba	20 0 0	Ditto, Zion Chapel .....	28 11 6
DONATIONS.		Ditto, for Child under Mrs. Pigott, Ceylon .....	6 0 0	Histon .....	4 0 0
A Friend, for N. P. ....	20 0 0	Ditto, for Child under Rev. R. Smith, West Africa .....	5 0 0	Willingham.....	5 18 0
A Friend, B. B.....	100 0 0	Camberwell, Cottage Green .....	2 4 10	CORNWALL.	
Donation per "Editor of Christian World".....	5 0 0	Camden Road, Sunday School .....	9 9 6	Truro .....	0 10 0
J. W. A.....	5 5 0	Clapham Common.....	12 0 3	DEVONSHIRE.	
Kelsall, Mr. H., Rochdale .....	2000 0 0	Hackney Road, Shalom Chapel Sunday School, by Y. M. M. A. ....	3 11 4	Devonport, Morice Sq. and Pembroke Street	2 19 10
Lee, Mr. J., Llandinabo, near Ross, by Mr. C. Blackshaw .....	1 1 0	Harrow .....	2 11 0	DORSETSHIRE.	
Smith, Mr. Elliot, Cambridge .....	10 0 0	Maze Pond .....	2 19 0	Bourton .....	2 0 0
Students at Regent's Park College .....	10 0 0	Regent's Street, Lambeth, by Y. M. M. A. ....	0 13 8	Weymouth .....	2 0 0
Thomas, Mrs., Bristol, collected by, for Rev. F. T. Reed, Seary .....	5 0 0	Spencer Place Juvenile Society .....	2 0 0	DURHAM.	
X. L., Torquay .....	4 0 0	Stookwell .....	1 19 7	Sunderland .....	20 0 0
LEGACIES.		Trinity Chapel, John St., Edgware Road .....	4 12 7	ESSEX.	
Box, the late Mr. John, share of residue, by Messrs. Pattison, Wigg, & Co. ....	1399 8 3	Upper Holloway, Sunday School .....	7 7 3	Great Leighs .....	9 5 7
Morton, the late Mr. W. J. T., one-sixth share of residue, by Messrs. Terrall and Fetherick	348 2 11	Walworth Road .....	44 14 10	Halstead, Providence Ch.	0 10 0
Toft, the late Mary, by Messrs. Lee & Thorne	100 0 0	BEDFORDSHIRE.		Do., do., for N. P. ....	0 12 7
		Biggleswade .....	5 5 0	Loughton .....	6 5 8
				GLOUCESTERSHIRE.	
				Avening .....	2 11 6
				Chalford .....	3 0 0
				Eastington, Nupend Chapel	6 6 9
				Stroud .....	15 0 6
				Tewkesbury .....	16 6 0
				Woodchester .....	1 3 0

HAMPSHIRE.		£ s d.				£ s d.	
Southampton, for <i>Ram</i>				Roads .....	7	16	10
<i>Canto, Dacca</i> .....	4	10	0	Rushden .....	16	4	0
<b>KENT.</b>				Spratton .....	2	18	9
Greenwich, Lecture Hall	6	2	6	Walgrave .....	2	4	8
Do., Lewisham Road...	10	0	0	West Haddon .....	2	17	6
Woolwich, Queen Street	4	10	0	Weston-by-Weedon .....	11	16	2
Do., for <i>Morant Bay</i> ...	3	0	0	Woodford .....	1	7	0
<b>LANCASHIRE.</b>				<b>NORTHUMBERLAND.</b>			
Liverpool, Myrtle Street	7	10	0	Newcastle, Bewick Street	0	3	10
Tottlebank .....	5	0	0	Do., for <i>W. &amp; O.</i> .....	7	0	0
Do., for <i>China</i> .....	1	0	0	<b>OXFORDSHIRE.</b>			
<b>NORFOLK.</b>				Caversham .....	5	5	0
Norfolk, on account, by				Coate .....	1	14	0
Mr. J. J. Colman,				<b>SOMERSETSHIRE.</b>			
Treasurer .....	141	16	9	Burton-Stogursey .....	2	3	6
<b>NORTHAMPTONSHIRE.</b>				Castle Carey .....	1	2	0
Blisworth .....	20	19	0	<b>SURREY.</b>			
Do., for <i>China</i> .....	0	10	0	Upper Norwood .....	3	3	0
Braunston .....	2	6	6	<b>SUSSEX.</b>			
Brington .....	4	9	10	Hastings & St. Leonards	1	7	6
Culworth .....	1	12	7	<b>WILTSHIRE.</b>			
Hackleton .....	16	11	11	Kings Corner .....	0	3	0
Harpole .....	7	8	0	Trowbridge .....	15	0	0
Hartwell .....	10	0	0	Do., Sunday-school for			
Helmdon .....	0	11	6	<i>Boy under Rev. J. J.</i>			
Kettering .....	74	8	1	<i>Fuller, W. Africa</i> ...	5	0	0
Kingsthorpe .....	2	7	0	<b>YORKSHIRE.</b>			
Kislingbury .....	6	1	0	Borough Bridge .....	2	0	0
Do., for <i>W. &amp; O.</i> .....	0	10	0	Bradford, Westgate,			
Milton .....	26	12	0	omitted in July Herald	40	17	6
Northampton, College				<b>SOUTH WALES.</b>			
Street .....	24	6	0	<b>MONMOUTHSHIRE.</b>			
Pattishall .....	13	0	0	Llanwenarth .....	7	2	6
				<b>SCOTLAND.</b>			
				Aberdeen, John Street... 1 1 0			
				Edinburgh, Dublin St.... 2 0 0			
				Kemnay .....			
				Tullymet .....			
				<b>FOREIGN.</b>			
				<b>CHANNEL ISLANDS.</b>			
				Jersey, St. Heliers, Grove			
				St. Sunday School, by			
				Mr. J. T. Humby .....			
				<b>NEW ZEALAND.</b>			
				Dunedin, Otago, by Mr.			
				Henry F. Morse .....			
				<b>NORTH AMERICA.</b>			
				Dr. Cramp, Acadia Col-			
				lege, by Rev. J. Angus,			
				D.D., Regent's Park			
				College .....			

## JAMAICA EDUCATION FUND.

Charleton, Mr. Robert .....

3 3 0

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