

THE MISSIONARY HERALD.

THE SECRETARIES' MEETING.

IT may not be known to our readers in general that the secretaries, and occasionally the treasurers, of the various missionary societies whose offices are in London, meet once a month, during the autumn and winter, for friendly intercourse, and the discussion of topics bearing directly on Mission work. These meetings are held at the different Mission-houses in rotation. The last was held at that of the London Mission, and was the first of the present series. The Chairman, Dr. Mullens, called the attention of those present to the interesting fact that the meeting might be termed the Jubilee, as fifty years had passed since the association was first instituted, and it had continued in unbroken harmony ever since.

In looking at the minutes, we find that the first meeting was held on Friday evening, October 29, 1819, at the house of the Baptist Missionary Society, then, we believe, in Wood-street, Cheapside; and there were present Revs. Josiah Pratt, Edward Bickersteth, and Mr. Coates, of the Church; Rev. George Burder, and Mr. Hodson, of the London; Rev. Jabez Bunting, of the Wesleyan; and Revs. Wm. Ward and John Dyer, of the Baptist Missionary Societies. Rules were adopted for the future regulation of their proceedings, and the first subject of discussion was an enquiry, "*What will be most profitable to suggest to missionaries on entering upon their work?*" and they selected as the subject for consideration at their second meeting the question, "*What hints can be suggested as most likely to contribute to the preservation of cordial regard among the various societies engaged in Missions?*" A list of subjects was prepared embodying the suggestions of the members, and they were taken up at the subsequent meetings in succession. From that list early prepared we select the following:—Qualifications of missionaries, and the best means of ascertaining their existence; what degree of influence is it consistent with Christianity to allow to the observance of caste; what rules can be suggested in regard to polygamy in cases of persons converted to Christianity; what regulations in regard to the observance of the Sabbath; under what regulations ought the

return of missionaries to be sanctioned; what is the discretion which may be exercised by a missionary society in the publication of its intelligence; the nature and extent of that subordination which may be regarded as justly due from the missionaries to the societies with which they are connected, and by what regulations may this subordination be best secured; what are the principal objects proposed by public missionary meetings, and what are the best means of attaining those objects; promotion of economy in the home expenditure of the societies; suggestions respecting the nature and amount of the equipments for missionaries proceeding respectively to the East and West Indies, West and South Africa, and the South Sea Islands;—which last subject was most thoroughly gone into, and occupied the time of the brethren for several successive meetings. Very early in their proceedings we find the general regulation: “*During tea the members converse on matters of business.*” From this selection of the topics chosen by the associated secretaries, it will be seen how thoroughly practical their proceedings were, and how very early in their deliberations subjects of great importance were discussed, many of which are under discussion even now.

In addition to the names already mentioned, the following appear in the meetings shortly after 1819:—John Arundell, Richard Watson, Geo. Marsden, Jos. Taylor, Wm. Burls, David Langton, C. L. Latrobe, John Saffery, Jas. Coultart, W. Ellis, H. Townley, E. Hoole, Eustace Carey, J. Beecham, W. Jowett, L. Alder, and A. Tidman. This brings the history down to 1842, when for the first time the name of Joseph Angus appears.

It is striking to notice the gradual omission of the names which appear in the list of those present at the early meetings, from those held some years after; and equally striking to observe how our divine Master raises up men fitted for the posts left vacant whenever He calls His servants to their final rest. Of all those present at these early gatherings Dr. Hoole is the only one living. He attended, we believe, the first or second meeting just prior to his going forth as a *missionary*; and we find his name as one of the secretaries in March, 1842.

The Church Mission seem to have had their offices, from the very first, in Salisbury-square. The Wesleyan Mission began in Hatton-garden. We find the London Mission first in Old Jewry, then in Austinfriars. Our own Society met in 1820, in Wood-street; in 1821 in Wardrobe-place, Doctors' Commons, and in 1823 in Fen-court.

It very seldom occurred, when the number of societies was much smaller than now, and consequently the officers fewer, that a meeting had to be postponed. But occasionally such an entry is seen as the following: “No meeting to-night, for no one attended but myself. J. Arundell.” This never happens now, for the number of societies is too large, and their officers too numerous, for *all* to be kept away at the same time.

The first addition made to the meeting of secretaries of the four societies already named, was that of "the Jewish Missionary Society," in 1826. Since then the secretaries of the following societies have joined from time to time: the Colonial, Christian Vernacular, Tract Society, Moravian, Home for Heathen Strangers, British Jews, and Bible Society. Although they have never felt that it was within their province to pass resolutions, or take any steps as a united body which would in any way compromise the societies with which they are connected, but have always maintained the character of these meetings as purely *fraternal*; yet it cannot be doubted that great advantages have been enjoyed in promoting mutual interest in the proceedings of the societies, preventing unnecessary interference with each other in their several spheres of labour, enlarging acquaintance with the condition and requirements of Missions throughout the world, and maintaining the spirit of *oneness* in their work. Without disturbance of their concord, amidst the freest discussion of topics selected for discussion, without compromise of principle, yet with a courteous regard to the views and feelings of each other, these meetings have continued for half a century. And, as far as we can judge, after twenty-one years experience, they are as interesting and attractive as they ever were. It is felt by each and by all, a matter for regret if pressing engagements compel absence. We are sincerely sorry that no regular record has been kept of the *conclusions* to which the brethren have arrived at their sittings in regard to the subjects discussed. Had such a record been kept, it would have been of great interest and value. Probably, for the future, this defect may be remedied. In looking over the names of committee and officers of our Society at the time when these meetings began, we observe that not one of them now remains, except our venerable friend Dr. Hoby, who was then in the prime of youthful manhood, but who yet survives to render effective service; and by his ardour, animation, and courage, rebukes, though unconsciously, those of us who sometimes flag in our exertions, or permit our faith and hope to waver.

It was natural, at this meeting, that the brethren present should review the progress of Missions, and notice some of the results which have accrued; for it was only about the year 1819-20 that any of the societies could be said to be in full work. Since then slavery has been abolished throughout the British empire, and lately in the United States; and ere long it must be throughout the world. In India the Sutte fires have been quenched, infanticide put down, and human sacrifices, which were known to be offered at Calicut as recently as 1839, suppressed. The connection of the Government with idolatry, then growing into a general practice, has been terminated. At that time contributions for missionary purposes did not amount to £150,000 per annum; they reach now a million certainly. A native ministry has sprung up

in all parts of the mission-field, and numerous native churches have become independent and self-supporting, some of whom are sending out from among themselves faithful preachers of the Gospel. If all European agency were withdrawn, light and power would remain. But the great use of an European agency is to do a work which these infant communities cannot so well do. Problems can be solved for them at once, which, if they were left to themselves, they could not solve for a generation to come.

Nor could the brethren forget the vast work of translation. Scarcely any written language exists in which the Scriptures, in whole or part, have not been translated, while a very large number of barbarous tongues have been reduced to a written form, the means of education supplied, and the Word of God given to the people. A Christian church, however devoted and well instructed, may die out. But once the Bible has been translated into a language, we have a guarantee that the truths it proclaims will continue to live.

In almost every part of the mission-field numerous converts have gladdened the hearts of the messengers of the Cross. In very many, martyrs have, without fear, borne the most terrible and protracted persecutions, and braved death in the most cruel and appalling forms that malignant ingenuity could devise. Examples of self-denial, devotedness, courage, heroism, and zeal, never surpassed in the history of the Church, have been supplied; while men of the highest intellect, of vast erudition, who have left their mark on all time to come, have been raised up through the instrumentality of these societies. The most formidable obstacles have been already swept away. Forms of religious superstition, hoary with time, enriched by almost untold wealth, and supported by the fiercest despotic power, have been successfully assailed. The most attached and devoted adherents of these systems admit that they have been pierced to their very vitals, and that they cannot survive the shock they have received. With all our disappointments, mistakes, and shortcomings, it was felt that grand triumphs had been achieved; and that while all boasting was excluded, and the honour was due to God alone, yet that He had done great things for us whereof we were glad.

A century ago Mr. Wesley stood up in his conference, and asked who would go forth and help the brethren in America. Boardman and Silmore responded to the call, and seventy pounds were subscribed to meet the expense of sending them. Now one-sixth of the population of the United States was in connection with the Wesleyan Church. In 1819 the income of the Wesleyan Mission was £20,000; now it is £146,000. Then they had 100 missionaries; now 999. Then there were in fellowship 25,000; now there are 150,000. This statement includes home as well as foreign mission work. And though all other societies had not grown at this rapid rate, yet their progress also was in some fair proportion. All attempts to raise the more degraded races of mankind by processes of mere

civilisation had failed: but where Christianity was associated with such efforts, they had never failed, but produced instant good fruits; and where no such efforts were put forth, Christianity did its own work, and brought civilisation too!

One of those present stated that he had travelled to almost all parts of the world, and had never been in a ship but that he found either soldiers or sailors anxious to meet for worship, and to converse on religious subjects. And by another we were reminded of the influence of Christianity on our fellow countrymen in India. When he first went to Bombay there were no signs of keeping the Lord's-day. The public works were carried on as if there were no such a day at all. The officers, truly, went to Church once; but after service their horses were brought to the door by their servants; and throwing their belts and swords to them, they mounted, and taking a spear, they commenced the notorious Bobbery Hunt—hunting and killing all the dogs they could reach! When our friend was last at Bombay no city could be quieter, and in none of equal size in her Majesty's dominions was the Lord's-day better observed. Some of this great change has, doubtless, been effected by the enactments of fitting laws. But missionary effort had called into existence a public sentiment and opinion, without which such laws would have been of no avail.

In 1819 the Society had stations in India at Calcutta, Serampore, Cutwa, Dinagepore, Patna, Gya, Monghir, Benares, Cawnpore, Allahabad, Surat, and Midnapore, with some smaller places connected therewith. Also in Ceylon, Batavia and Sumatra. Jamaica was but just then taken in hand, and two missionaries were located at Kingston and Spanish Town. The income was scarcely £10,000.

In all these places, except Sumatra and Java, we still hold our ground, and have added Jessore, Barisaul, Dacca, and Delhi. The Ceylon Mission has been considerably extended. The West Indies now include Trinidad, Hayti, and the Bahamas, Jamaica having so far advanced as to become *independent*, while we have taken a small share in the work in China, touched upon Brittany, and, last of all, Norway.

The income in 1819, including a balance in hand of £4,664 from the year before, was £14,403, with twenty-six missionaries. In 1850—7 the average income was over £22,000, with forty-five missionaries. This had arisen in 1858-65 to £30,000, with fifty-eight missionaries. Last year the income was £30,556, with fifty-eight missionaries, assisted by two hundred and twelve native preachers, with two hundred and ninety-five stations and sub-stations, and a membership of six thousand six hundred and thirty-seven persons; and upwards of six thousand seven hundred scholars in the various schools. It must be again observed that these statistics are exclusive of Jamaica, where there are thirty-three pastors—native and European—eighty stations,

nearly eighteen thousand members in communion, and upwards of eight thousand six hundred scholars.

Nor ought the effect of Missions, on what one of our friends described as *Home Christianity*, to be forgotten. There never was so much real union among the different sections of the Church of Christ as now. The number of organisations which have sprung up to benefit the poor, the wretched, and the outcast portion of our population, is amazing. At least two-thirds of the meetings held in Exeter Hall last spring and summer were on behalf of *home* societies. The character of the ministry has undergone a marked change. Sympathy is more broad, Christian life more inculcated; and while there is not less attachment to the dogmas of Christianity, there is a more fervid inculcation of divine precept; and exhortations to a devout imitation of Christ, and faith in him as a personal, an ever-present, living Saviour, are more constant and earnest. While there is much to humble us all, much to enforce faithful self-examination, there is, thank God, also very much to animate and encourage all Christ's disciples to untiring activity, and unflinching faith and hope, in their great enterprise of winning the world for Him.

MISSIONARY IDEALS.—THE INDIAN CHURCH OF THE FUTURE.

(From the *Friend of India*.)

THOSE who are accustomed to watch all forms of progress in India are aware that for some time two tendencies have been working towards the same end in the missionary societies at home and in the native church of India. The societies desire to see the immediate fruit of their agency and their expenditure, in the establishment of an indigenous church able to support itself, and so to set their agents free for new fields. And the more highly educated among native Christians, having no sympathy with the sectarian differences of the Western churches, resenting the supervision of societies in England, and desirous that their own church should expand naturally, according to the law of its being, are discussing the organisation of the united native church of the future. Both the foreign missionary and the native Christian desire the same end, but they approach it from such opposite points, they would attain it by such different means, and they are at such variance as to the time when the church of India may shake off control, that we anticipate very serious difficulties if this question be not wisely treated, and in time, on both sides. It is simply the political question over again, but in a higher region. The educated native of the three Presidency towns demands admission to the highest executive offices. The Christian native urges that the time has come for the establishment of an independent and united Indian church. There is this difference between these two forms of the same natural craving after some kind of nationalism, that, although the cry for high executive office may be premature, the native church of India may yet be quite able to begin to manage its own ecclesiastical affairs.

Looked at from the English societies' point of view, the facts are these. Half a million sterling is annually spent on a quarter of a million of Protestant native Christians, and on educational agencies which are sapping the foundations of

idolatry, so as to hasten, in the opinion of the most reasonable observers, the ultimate downfall of Hindooism. Missionary committees in England look chiefly to the former—that is, to actual additions to the native church from whatever quarter. They fail to comprehend, or put from them as beyond the sympathies of the half-educated mass of English Christians, the pioneer work of undermining an idolatrous state of society, as Christianity undermined that of the Empire in the first three centuries in much more favourable circumstances. These committees, acted on by the average mass of their subscribers whom they do not inform, practically treat as secular that portion of their agents' work which is by far the most important and severe, so far as Hindooism and the future are concerned; and prefer such large additions to the native church as have been won from the simple aboriginal races of Southern and Central India. It follows that churches composed of those who toil for their daily and often scanty meal cannot rise into independence—will not be ready for self-development for centuries. Even in Southern India, where we see this system on the largest and most successful scale, where there are so many native clergymen, and Christianity is a century old, its type seems to be so low that caste is tolerated; a large number of foreign missionaries is still absolutely necessary, and it will be long till the people can support their native pastors. If the home committees are to encourage this work to the exclusion or weakening of educational evangelising, they must postpone, practically for ever, their hope of seeing an independent native church.

Looked at from the point of view of the educated members of the native church, the prospect of independence and self-development is more hopeful. It is true that even in the churches created by educational agencies, chiefly in Northern India, the number of self-supporting Christian communities is small. But this can be directly traced to the want of unity and some measure of independence. The many Bengalee Christians especially, sent forth from the Calcutta missionary colleges, are scattered over Northern India in positions of trust and considerable emolument. Organisation would soon change the aspect of the native church there. If, instead of each clinging to the sect of the missionary through whom he was brought into the Church, and so being isolated from his fellows of other sects, all native Christians, wherever situated, were to unite in one or two churches at the most, the home societies would in time see their desire after a national church in India gratified, and find themselves gradually relieved of the burden of which they now complain, so as to push on their agents to new fields. Within the last five months, two native Christians have made proposals in this direction which demand discussion. One, a highly respected deputy magistrate, read a paper before the *Bengal Christian Association*, in April last, on "The necessity of a united native Christian church and its constitution." We know not of what sect he is, but he sketched out from the Epistles a constitution for a native church, in which all non-episcopalians could be comprised, if the Baptist controversy be treated, as it ought to be, as a dispute about non-essentials. He objects to "diocesan" bishops, and would have a bishop and deacons elected by every congregation, and all meeting in one general council or court. The second proposal was made by a native minister of the Church of England to a clerical meeting at Madras, in January last. Declaring that the native church is now unsectarian in spirit and practice, and is in a plastic state, this writer, "a high churchman," makes these proposals, and calls on the European missionaries to take the initiative:—

"The Indian church need not necessarily be connected with the state; churches and cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer Book, about which even certain members and ministers of the Church of England have conscientious scruples, may be omitted; native ministers may be permitted to exchange pulpits under certain conditions; and the native episcopal church may be left free to form a body of canons suited to the circumstances of the country."

The time has certainly come for missionaries of all Protestant sects to consider

whether the quarter of a million of Christians ought not to be organised in one, or at the most two, churches such as these native writers propose, free from all purely Western and historical controversies, and starting on their own course of self-development from the same point as the Ante-Nicene Church. The revolution need not be sudden—must indeed be very gradual—but it would issue in four things. The new church would at once do far more than at present for its self-support, and ultimately would relieve the societies altogether. In proportion as this was done the societies would go to new districts. As the new church increased it would become a directly missionary agency also; and the heathen would be convinced that Christianity recognises neither caste nor sect, colour nor condition, but has only one test of citizenship. There are grander ecclesiastical questions in the future, evidently, than the disestablishment and disendowment of the state churches of the West.

A VALUABLE TESTIMONY.

MR. W. W. HUNTER, of the Bengal Civil Service, author of the interesting work "Annals of Rural Bengal," has recently published a "Comparative Dictionary of the Non-Aryan Languages of India and High Asia," *i.e.*, of the languages spoken by the large number of aboriginal tribes inhabiting the hilly districts in all parts of India. In the introduction he gives a short, interesting account of these tribes, their characteristics, languages, and so forth; pointing out how much they have been neglected by the Europeans in India, and how well worthy they are of the attention both of the Government and of philanthropists. In the course of the introduction he thus refers to the labours of missionaries—most of those to whom he refers happen to be Baptists, either of our own Mission, or of the American or English General Baptist Mission—labouring in Orissa:—

"I cannot mention Mr. Hislop's name without acknowledging the zealous co-operation which I have received throughout from missionaries of all denominations, both in India and at home. It was to these noble and devoted men that I owed my first materials, and from them I learned that missionary enterprise means not only the propagation of the Christian faith, but also the civilisation of whole races, and the winning back of long-lapsed peoples to a new life. No history of the British occupation of India will be complete without the mention of such names as those of Mr. Williamson, of Beerbhoom; Mr. Puxley, of Rajmahal; the two Phillips, father and son, of Orissa; Dr. Batchelor, who worked the first Santali press at Midnapore; and many others whose scholarship is warmed from the holy flame of Christian zeal. Some who started with me in these researches have not been permitted to see their fruits; and in my venerable friend, Mr. Williamson, who died at Beerbhoom in 1867, after nearly fifty years of missionary service, the world lost one of those lives of calm usefulness which seldom find a biographer here, but which are assuredly written above."

MISSIONARY MEETING IN CALCUTTA.

BY REV. DR. NORMAN MACLEOD.

(From "Good Words" for November.)

WE had in Calcutta, as in Madras, what was called a Pan-missionary meeting, at which Bishop Milman presided. With true catholic feeling, he offered to do so himself. The meeting was a very crowded one; and all classes, native and

European, were represented, from the Viceroy downwards. It was a fine sight, and made one wonder why it could not be seen at home, and thus help at least to strengthen and express that unity of spirit, and that love to God and man, which Christ himself prayed for, as being the grand evidence for the fact of facts that God had sent Him. One object of this meeting, as of the one at Madras, was to make known the facts regarding the condition of Christian missions, and to *challenge on the spot* any denial of them. The various branches of the different missions were ably represented. Mr. Lewis spoke for the Baptists, and told us how they had laboured in India for seventy-five years; how their brethren, Carey, Marshman, and Ward, had so long found protection under the Danish flag at Serampore, near Calcutta, until 1812; and Swartz and his fellow-labourers under the same flag at Tranquebar. He told us what these noble men of our then forlorn hope had accomplished, and how their church had now thirty European missionaries in India, labouring in nearly twenty chief States of Bengal alone; how they had given to Bengal the only translation of the Bible it possessed, of which they themselves had published eight editions, with twenty-six editions of the New Testament in the same language. He contrasted the low condition of society, both native and European, at the time when their missions began with what it is now, as evidence of what all the various churches had done; and although statistics never could express the success of missions, still they could, in connection with their church alone, think of 2,200 members, representing a nominal Christian community of 7,000, with colleges having 600 pupils, and vernacular schools with 2,000 children.

Dr. Murray Mitchell gave an account of the Free Church Mission Schools, referring to Dr. Duff's noble efforts. Dr. Duff was a link between the labours of Carey—who visited his school—and the present day. On that occasion, Dr. Carey said, "What hath God wrought! When I began my missionary labours I could not have got one of these youths to wait upon my teaching if I had bribed him with all Bengal!"

The Rev. Mr. Payne reported for the London Missionary Society. He said that, besides six central stations in North India, they had in the Calcutta district seven Christian churches, five of which were native, with 1,193 boys and 185 girls under Christian instruction in Anglo-vernacular schools. Educated natives had been ordained as ministers, and three had been appointed as evangelists since 1860.

The Rev. Mr. Stewart reported at considerable length for the Church Missionary and Propagation Societies, which had, he said, 16,000 converts and children of converts within the Calcutta diocese. These were but the germ of a future church. A few months before this he had urged a convert of great intellectual attainment, who occupied a government situation, to become ordained, but he said:—"No, the time has not yet come for me to give up my present position of influence, but when I see my way clear to be a missionary to my countrymen, and to seek ordination from the bishop, I will go forth as a native evangelist supported by the native church!" He told Mr. Stewart that he had spoken to some of his Christian brethren on the subject. His plan had met with hearty sympathy, and he had no doubt that what was lacking they would supply.

The Rev. Professor Banargea—a native Episcopal clergyman of excellent talent—spoke gratefully of Dr. Duff, by means of whose lectures he had, as a Hindoo, been brought at first to the knowledge of the truth.

Dr. Watson and I spoke, but it is unnecessary here to reprint our speeches. I will only say that we felt profoundly grateful for the Christian reception given us, and the cheering words addressed to us.

PROSPECTS IN JAMAICA.

THE letters which we receive from this island continue to speak in very encouraging terms of the growing prosperity of the people, both in religious and temporal concerns. Thus, our venerable brother, the Rev. W. Dendy, after referring with gratitude to the grant of the Committee towards the support of the Morant Bay Mission, writes under date of July 5th:—

“I hope, commercially and spiritually, things are better with us. We have had, and are having, good help in the demand for logwood. It will soon be exhausted; but while it lasts it causes a large amount to be circulated in the labour market. An official account states that for the quarter ending 31st March, 1869, 22,302 tons had been exported, value £66,906.

“In spiritual things there are indications for good, although monetary matters do not come up to what they ought. Our congregations at Salter Hill and Malden have gradually increased. On the 18th June I baptised thirty-five in connection with the Salter Hill Church. A large number of persons were present at the river side, and subsequently in the chapel. The lower part was completely filled, although it was on a Friday. Of the number baptised 12 were men, 23 women; 30 can read, 13 can write; 23 have been in day-schools, 32 at the present time are connected with the Sunday-school. Their average age is 22½ years. The average time they have been in my monthly Friday Bible class is three years. I make these detailed remarks as a pleasing contrast to the state of things in the early part of my missionary career.

“On Saturday, the 3rd inst., I baptised eighteen persons at Malden. Before baptism, at day-break, a large congregation met in the chapel for a service. Our baptismal scene would have made a beautiful picture. The little stream—apparently widened by nature for a baptistry,—the spectators densely packed on both sides, with the graceful bamboos overhanging the stream. Of these 18, 6 were men, 12 women; 16 can read, 10 can write; 12 have been in day-schools, 12 are connected with the Sunday-school, and their average age is 22½ years.”

The Rev. W. Teall, writing a month earlier, says:—

“I was glad to see in the June *Herald* extracts from letters of Brethren Henderson and Hewett, breathing a spirit of hopefulness respecting the prospects of the island. There can be no doubt but the island is rising from the wretched state into which mismanagement and jobbery had brought it. At Morant Bay yesterday there were two barques, a war steamer, and some smaller craft—a rare sight; whilst at Port Morant there are nine vessels loading. The logwood-god is at present in the ascendant, and it is painful to see what sacrifices are being made to the red deity.”

Our native brother, the Rev. J. Maxwell, of Clarksonville, gives the following interesting account of the district in which he labours:—

“I am glad to be able to say that there are signs of progress in connection with my work in these parts. Our congregations are good, and our inquirers and penitents' classes are encouragingly attended, and are gradually increasing; while we have had in three of the churches several additions by restoration and reception. At this place (Clarksonville) I am in some hope in regard to the Fanatics by which we are surrounded and troubled; although the people here are of such a fickle and changeable disposition, that one can't venture to speak with much confidence of any such indications amongst them. A few have joined the church this year; and there are some of them at present in my instruction classes, as inquirers and probationers for membership. Among them is one who was a ringleader of one of their bands—a vociferous and troublesome warner. He and his wife are amongst my most earnest and hopeful inquirers. Our young

cause at Mount Moriah is encouraging. We have begun to lay hold on the people whom, at the commencement, we principally hoped to reach—the large body of people who are settling in the woods between this parish and Manchester and Clarendon. Large immigrations from the lowlands of this parish and from Manchester into this region are constantly taking place; and three large settlements have already been formed. Some of these people return to their homes at the end of the week, but the majority of them remain there on the Lord's day without any worship. This removal has become necessary from the failure of pimento in the lower parts, and the great want of cultivable land for the kind of produce they cultivate. In these parts are some of the most rich and fertile lands in the island, and the people crave to get them. The place of worship at Mount Moriah is the only one near them, and, along with Mount Moriah itself, it has a good prospect, as far as population is concerned.

“It appears as if the Lord is about largely to bless our Mission again. You may have seen our reports for the past year. Almost all of them showed success, or encouraging indications and hopes of success; and all the reports I get now manifest the signs of the Divine hand with blessings in large measure for us. I trust His name will yet again be great amongst us.”

TO TURKS' ISLAND, VIA NEW YORK.

THE following extracts from a letter received from Mr. Pegg, who is on his way to the Bahamas, having accepted the offer of the church to receive and support any one whom the Committee would approve, will be read with interest by our readers, especially those who know him. The Committee have assisted the church by paying for the outfit and passage, and will help them to support Mr. Pegg for the first year. After that period they will, it is fully expected, be able to meet their own requirements. Mr. Pegg goes out on that understanding, and we sympathise with him sincerely for his courage and faith. May he have success to encourage him, and strength to labour in this sphere:—

“I conceive you will have expected a somewhat earlier communication from me than the present, and I certainly should have written at an earlier date, but for my desire to send you some definite intelligence of my future movements; but seeing the impossibility of obtaining any certain information respecting the sailing of vessels for Turks' Island, I have deemed it expedient to send on the present letter without further delay. We had little actually rough weather, but were tossed about considerably by heavy swells meeting us, which were occasioned by the late severe equinoctial gales. Our passengers were not numerous when we left London, but when we put into Havre, on the 27th (on which occasion my wife and I spent some pleasant hours on shore), we swelled our number by taking some French and German emigrants on board, till the whole ship's company, including crew, was about 550. Both Mrs. Pegg and I were sick for ten or eleven days, a slight increase in the roll of the vessel always preceding a new attack, after our first lesson or two. I was very glad when this first part of my journey ended, on the 14th inst., with only a bruised arm, from a fall on deck, to remind me of the little unpleasantnesses of the voyage; having enjoyed fine weather, and an abundant experience of God's abounding love, I feel that in His mercy is room to bury every thought.

“I regretted my illness incapacitated me for visiting the steerage passengers to speak to them the words of life; but when God's hands hold us in check from labour, I suppose it is better to be idle. On the second Sabbath a deputation of the passengers, including the captain and doctor, waited upon me, requesting

me to preach. I did so, as the Lord helped me, and I believe every person in the saloon (including our weather-worn captain, though he was fain to conceal it) were melted to tears. I trust some lasting good may crown the work.

"I found every one on board with whom I came in contact courteous, considerate, and kind. When I was ill so much solicitude was displayed by *everyone* for my comfort, that I could not have been more cared for at my father's house. So uniform was this kindness among crew and passengers, that to name one person specially would be an injury to the others. We all desired a better post for that excellent man Captain Pinkham.

"The first thing I did on arrival was to take your letter of introduction to Mr. Colgate. I found him to be one of the most excellent persons I ever saw; extremely kind, remarkably considerate. He said, until I could get private apartments, it was better to remain at Stevens'. Of course I commenced inquiries at once, and was directed to the place from which I write to you. I at once engaged board and lodging, as the Rev. J. Q. Adams recommended the place, and our aggregate expenses per week will be under £5.

"Mr. Colgate states that it is uncertain when a ship will arrive going direct to Turks' Island, but he deems it better to wait for one, as he has ascertained the cost of passage in steamer for one to Nassau only is 100 dols. in gold; when there remains the further journey to Turks' Island, and the usual charge in a sailing vessel to Turks' Island direct is about 30 dols. Therefore the matter remains in Mr. C.'s hands. He adds he earnestly hopes we may sail in a week or ten days' time.

"I have seen several New York pastors. Mr. Gallaher has invited me to spend an evening or two with him. Dr. Backus has kindly proffered to devote Monday or Tuesday next to showing me round New York. Rev. J. Q. Adams has been most kindly taking me round to some places of general interest."

HOME PROCEEDINGS.

FROM the following list, it will be seen that a large number of meetings have been held during the past month. Of very many we have encouraging accounts. In a few the contributions have not equalled those of the previous years, arising chiefly from the unusual pressure of local claims, and in some from the want of liberality and zeal. We take this opportunity of tending to our brethren who have undertaken deputation work, and to those residing in the various districts, for the assistance they have rendered, our cordial thanks. Nor are those friends overlooked who so generously arrange to receive the deputations, and provide the hospitality necessary for their comfort.

Places.	Deputations.
Halstead, Braintree, Colne, &c. . . .	Rev. F. Trestrail.
Cardiff, Merthyr, Aberdare, &c. . . .	" J. Bigwood.
Watford and Newington	" E. C. Johnson.
Biggleswade	" W. Sampson.
Banbury, Chipping, and Hook Norton, } Cheney, Bloxham, &c. . . . }	" S. Green.
Bourton, Blockley, Naunton, Fairford, } Arlington, and other places in East } Gloucestershire }	" W. A. Hobbs and W. Allen.
Wallingford and neighbourhood . . .	" J. Bigwood.
Brighton, Lewes, Newhaven	" F. Trestrail and S. Oughton.
Isleham and vicinity	" W. A. Hobbs.
Isle of Wight	" W. Heaton.
Cheddar and the district	" W. Morris.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Saker, with Dr. and Mrs. Underhill, embarked at Liverpool on the 4th ult. The weather was so stormy that the pilot did not deem it prudent to pass the Bar, and waited until the next morning, when they again started. In a few days they were in fine weather, and arrived on the 11th at Madeira, all well.

Mr. and Mrs. Parsons sailed on the 26th ult. for Delhi *viâ* Bombay; and Mr. and Mrs. Baschelin and Mr. Richard on the 26th, for Shanghae, the former going to Ningpo, and the latter to Cheefoo, to join Mr. Laughton. May they all have a safe and prosperous voyage. Just as the HERALD was going to press we received a report of a valedictory service held at Bury, to take leave of Mr. and Mrs. Baschelin. We regret that it was too late to be noticed at greater length.

We regret to have to state that Mr. Johnson's health has given way. He was anxious to be at work, and attended two or three meetings, but he could not fulfil his engagements at Ryde, Newport, Niton, and Ventnor. He must have quiet and rest for some time to come.

Our friends will be glad to hear that the new Mission House is progressing rapidly. The roof was put on some time since; and now the internal arrangements will be proceeded with. Judging from present appearances, we think it will be approved by our friends when finished. There will be ample room for the accommodation of all our various societies.

CONTRIBUTIONS

From October 18th to November 18th, 1869.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		BERKS.		KENT.	
Mr. H. Carre Tucker,		Wantage	21 13 0	Lee Sunday School, for	
C.B.	0 10 6			Mrs. Kerry's School ...	5 10 6
DONATIONS.		CORNWALL.		Woolwich, Parsou's Hill	8 0 0
Angus, Miss, Plymouth,		Falmouth	15 0 0	LANCASHIRE.	
for Rev. A. Saker's		DEVONSHIRE.		Liverpool, on account ...	100 0 0
African Translations..	5 0 0	Bovey Tracey	7 15 0	Do. Pembroke Chapel	
Family of late Mr. G.		Devonport—Morice Sqre.	2 13 3	Juvenile Society, for	
Gould, Trap's Hill,		and Pembroke Street	2 2 0	Intally School	10 0 0
Loughton	25 0 0	Tavistock	2 2 0	Do. for Rev. Q. W. Thom-	
Freer, Mr. F. A., for Rev.		DORSET.		son, Cameroons	5 0 0
D. P. Broadway, Delhi	4 0 0	Bourton	2 2 0	Do. Richmond Chapel	
Small, Rev. G., for Rev.		DURHAM.		Juvenile Society for Do.	5 0 0
H. Heintz, Benares ...	11 5 0	Jarrow	2 19 9	Do. Myrtle Street Juv.	
LEGACIES.		West Hartlepool	8 10 10	Society for Do.	2 10 0
Corke, the late Mrs.		Do. for T.	0 10 6	Do. do. for Rev. J. Smith,	
Maria, of Longford,		ESSEX.		Delhi	12 10 0
Sevenoaks, by Mr. Ed.		Braintree	100 0 0	Do. do. for Calabar Insti-	
Palmer	333 12 0	GLOUCESTERSHIRE.		tution	7 0 0
Little, the late Miss, of		Uley	2 12 6	Do. do. for School, Ba-	
Llanfairfechan, by Mr.		HANTS.		hamas	7 10 0
Mr. W. P. Lockbart...	63 15 3	Hampshire, on account,		Do. do. for School, Sav.	
LONDON AND MIDDLESEX.		by Rev. J. B. Burt ...	20 0 0	la Mar, Jamaica	5 0 0
Arthur Street, Gray's		Brockenhurst	2 10 0	Do. do. for Makaurita	
Inn Road, Sunday Sch.,		Winchester, City Road		School, Ceylon	5 0 0
per Y. M. M. A.	1 0 5	Chapel	5 0 0	Manchester, on account,	
Camden Road	9 19 0	HERTS.		by Mr. W. Bickham,	
Romney Street Sunday		St. Albans, for support of		treasurer	100 0 0
School	2 12 7	B. B. Lawton, under		Ramsbottom	1 0 0
Walworth Road Sunday		Rev. R. Smith	5 0 0	Rochdale, West Street..	294 4 4
School, for Gahalaya		HUNTINGDONSHIRE.		Do. Drake Street	6 12 3
School, Ceylon, per		Huntingdonshire, on ac-		LEICESTERSHIRE.	
Y. M. M. A.	5 0 0	count, by Mr. W. Paine,		Leicestershire, on ac-	
Do., by do., for African		treasurer	50 0 0	count, by Mr. T. D.	
Orphans under the care		LEICESTERSHIRE.		Paul, treasurer	201 4 10
of Rev. F. Pincock	10 0 0			Leicester Public Meeting,	
West Green, Tottenham	0 17 4			moety, (less expenses)	18 17 6

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.