

THE MISSIONARY HERALD.

THE QUARTERLY MEETING OF THE COMMITTEE AT LEICESTER.

THE resolutions recently passed by the Committee, and which appeared in the *HERALD* of August last, indicating the policy they desired to adopt in regard to the future conduct of the various departments of the mission, have awakened among the constituents of the Society at home, and the missionaries abroad, especially those labouring in India, an interest at once earnest and deep. The various communications received by the officers, and the discussion carried on in those papers which are largely circulated among the friends of the Society, afford decisive evidence of the existence of an intense anxiety for the future welfare of the Mission, and the unimpaired efficiency of its operations.

That there has been much misapprehension of the feelings and intentions of the Committee is now very plain. Not a few regarded their proceedings with anxiety, if not alarm. The quarterly meeting announced to be held at Leicester on the 5th ult. was therefore looked forward to with the liveliest interest. Being an open meeting—at which all pastors of contributing churches, and all officers of auxiliaries were entitled to attend and vote, and the announcement having been made that the Secretaries would offer full explanations regarding the resolutions, and answer any inquiries; and that a memorial, numerously signed, would be presented by the Rev. J. T. Collier, requesting the Committee to reconsider their resolutions regarding the marriage of missionaries—it was expected that the attendance of brethren would be unusually large. That expectation was fulfilled. Not less than two hundred and fifty were present. The discussion was earnest, frank, and outspoken; but it was pervaded by a spirit of brotherly love and mutual forbearance. Most assuredly “the unity of the spirit was kept in the bonds of peace,” and the proceedings terminated with hearty thanksgiving to the Giver of all

good, by whose grace a difficult crisis, and one of no small importance, was happily past.

It will be a source of satisfaction to our readers to have in their hands the following extracts from the proceedings of the day. It is more than due to brethren who have stood prominently forth in these discussions to state, that the second resolution was proposed by Dr. Landels and the Rev. W. Sampson. We cannot but hope that it will allay anxiety and soothe any wounded feelings which recent events may have occasioned. The wish expressed by our honoured Treasurer in the closing paragraph of his letter, was fully realized. May we all, as heretofore, continue to strive heartily together to extend the kingdom of Christ, and to save perishing souls.

Extracts from Minutes of Quarterly Meeting held in Leicester, Oct. 5, 1869.

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

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

“TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

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

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

“The paper upon which the resolutions were mainly, but not altogether, founded, supplied facts bearing very seriously upon the future financial position of the Society; while its recommendations indicated a policy by which, in the

judgment of your officers, the anticipated difficulties might to a great extent be met, and the more efficient working of the Mission at the same time be promoted.

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

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

“Believe me,

“My dear Brethren,

“Yours affectionately, in Christ Jesus,

“JOSEPH TRITTON.”

“GREAT LEIGHS, NEAR CHELMSFORD,
Sept. 30, 1869.”

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

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

After a prolonged discussion, it was resolved:—

1. That the memorialists be respectfully informed that the Committee have considered their memorial, and declare—that the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they

are preparing for, or are doing a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries does not, and cannot disqualify such brethren for work in other departments as missionaries of this Society.

It was further resolved:—

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

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

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

MISSION WORK AT MONGHYR.

BY THE REV. J. LAWRENCE.

THE year is fast passing away, and the course of things at our station is running on smoothly, without anything remarkably pleasing or painful to characterise it. The preaching of the Word continues without intermission; conversations and discussions with the people respecting the truths of Christianity take place to a greater or less extent almost every day. Yet we have no conversions from the heathen. In July I had the pleasure of baptizing the young daughter of a native Christian, and there have been two other applications for baptism.

There are a great many Bengalis residing here who belong to the Brahmo-somaj sect. Some of them have shown a very friendly spirit. Our native preachers have been invited to attend their services; and they have also been asked to expound our Scriptures, and pray, and sing among them. On one occasion a large number, including the famous Keshab Chunder, who was on a visit here, attended by invitation a lecture delivered by Brother Parsons, on the character and work of Christ. And several, who well understand English, come occasionally to our English chapel on the Sunday. They profess to have a great reverence for our Scriptures; but they put their own interpretation on them, which is often very wide of the truth. They speak of Christ in the most exalted terms of respect and

affection; but it is not the Christ of the gospels whom they honour. The divinity and atonement of Christ they reject. The personality of the Holy Spirit they ignore. Man needs not the Holy Spirit to renew his nature, he can reform himself if he will only ask the Father in heaven for help, which if sought will certainly be given. There are some things encouraging about these people, but they are evidently far from being Christians.

On the return of Brother Parsons from Dinapore, I made arrangements for itinerating among the villages on the banks of the river Gunduck.

THE JOURNEY.

On the 5th of August I left home, accompanied by our native brother, Sudeen. I had the greatest difficulty in obtaining a small boat, and, owing to the high prices of every thing, I have to pay nearly double what such a boat would have cost when I first came to Monghyr. There is only one room in it, and a small bit of a place for a bath-room, made with mats. In this room Sudeen's bed was on one side and mine on the other, a small teapoy standing between, at which to take my meals and write. The roof of the boat is too low for me to stand upright, and I had to be careful at every move lest my head should come in contact with the roof. But small as this boat is, I have to pay fifty rupees for the month. Some days, when there have been neither clouds nor wind, the boat has been intolerably hot. Even Sudeen has panted for breath. I felt it my duty to go out this month, because we have often found more people in the villages than at other times. But the heat and inconvenience have been almost too much for me. I have at times felt quite prostrate and unfit either to walk or to talk. My companion, I am thankful to say, has kept his health well, and has been always ready to engage in conversation with the natives.

THE PREACHING.

At Kaggarría, a large village about ten miles from Monghyr, we remained a week; and at Rozra, a large village and grain mart, about fifty or sixty miles from Monghyr, which was the extent of our journey, we stayed five days. As we passed up the river, we preached in one or more villages every day; we were received with civility by the people in almost every village, excepting where the people had suffered from the oppressions of the planters. In many places the people remembered us, and seemed pleased to see us again. At Kaggarría and Rozra the shop-keepers invited us to be seated in their shops, and called their neighbours to hear about the word of God. We often had long and interesting discussions on these occasions. At the former place we found a great number of rice-growers who had brought their rice from distant villages to sell; but few of these people had heard the Gospel frequently, if at all. Some of them appeared intelligent, and gave serious attention while we spoke to them, and a few were willing to give a pice or two for a gospel; but most of these poor people seemed too much absorbed in their business to give any really earnest attention to religion. The brahmíns and mahajans were willing enough to hear and discuss with us certain important truths, and they would admit that there is in Christianity much that is excellent, but the grand doctrine of Christ crucified for the sins of the world they despised. A few of the shopkeepers, with much reluctance, gave a couple of pice for a gospel; altogether we took only a little over a rupee. Very little liberality can be expected from the heathen; and a mahometan would scorn to give even a pice for one of our books.

THE RECEPTION.

The village people are poor in the extreme, and rarely get more than one meal a day for their subsistence. The zamindars, of course, are better off, but they are invariably in debt, and never have a rupee at command. To get an anna from them is like extracting a drop of their blood. Both classes are generally as

ignorant and debased as they are poor. It is difficult to get them to understand the Gospel at all. They have no sense of the evil of sin, and they see not the necessity for an atonement. The prevalent belief among them is, that God is the author of sin, as of every thing else; if people are wicked, it is His pleasure that they should be so, and when He pleases He will destroy sin, and make the world abound in righteousness. It is of no use for men to trouble themselves about the matter; all their care and strivings and labours will not make them better than they are. We speak to these people of the Almighty Saviour, the destroyer of sin, the king of righteousness, who, being without sin Himself, is able to save from sin all who believe on him, and we sometimes think, from their attention and serious looks, that they are favourably impressed; but on asking them a few questions, we find that some have not understood us at all, or they are quite indifferent to what has been said, or they tell us they know nothing about Jesus Christ—never read or heard of Him, he may be all that we say, but they have their own teachers, guides, and deities, who are quite sufficient for them, and they desire no other. Often have we been told, if “you mean to say that Jesus Christ is only another name for God, then we can understand you, but when you talk about his incarnation, and death for sinners, &c., then all is mystery to us.” But while I can record little that appears encouraging at present, I do hope that, with the blessing of God, our discourses and discussions with the people will be for the furtherance of Christ’s cause.

Sometimes our hearers would listen attentively to all we said, and at the close exclaim, “Yes, what we have heard is very good; but how shall we attend to it?” Meaning that the evil influences by which they were enchained were so strong that they could not escape from them. It is indeed sad to think that we did not meet with even one who appeared ready to receive the Saviour. And I am much afraid that our experience is not singular. Having delivered to these people the Gospel message, all we can do is, earnestly and perseveringly to implore His blessing, with whom “all things are possible.” He can carry on His own work silently and surely, and convert the most unpromising into children of the kingdom. But if these people are not saved, still He will be glorified by the proclamation of His blessed Gospel! To preach the Gospel is our work; to convert the hearts of men is His work. Woe be to us if we preach not the Gospel. But experience has taught us not to be too sanguine of success; for this we must wait the time which the Lord of the harvest has appointed. Lord hasten it—speedily hasten it! and let Thy glory fill this dark and degraded land!

The only way apparently by which the Gospel can be brought home to these village people is, by itinerant preaching; and the more frequently they can be visited the better, one would hope. A young man should always be accompanied by an experienced native preacher, who would be ready to meet the objections of the natives in their own way. That such itinerant preachers may be multiplied a hundred fold is my fervent prayer.

MISSIONARIES IN CHINA.

BY THE REV. R. F. LAUGHTON.

[We beg to call special attention to the following communication from our esteemed brother, Mr. Laughton, on a subject which will probably, in the next session of Parliament, create much discussion. It is understood to be the intention of the British Government to withdraw all protection from mis-

sionaries labouring in China, and to leave them in the hands of any native official who may choose to be offended with their proceedings. The valuable statement of Mr. Laughton will enable our friends to form a just opinion on the subject.]

The discussions which have lately taken place in the House of Lords respecting missions in the interior of China, and the proposed policy of the Government in relation to them, are of the greatest moment both to missionaries here and to the religious public at home. The ignorant and unjust attacks which certain persons in high quarters have made on our character and operations, would trouble us but little, were it not that in the general dearth of accurate information about China and Chinese missions, we are taken at the estimate of our calumniators, and are to be dealt with accordingly. Time will wear away many prejudices, and further information will place our character and operations in the true light, but if Protestant missionaries are to be confined to residence in the treaty ports they will feel justly aggrieved.

Both the right and propriety of missionaries residing in the interior of China are now called in question.

I. So far as the treaty right is concerned we certainly have that. Our passports are available for one year, and if we choose to stop the whole of that time in any one city, or to make it our head-quarters for a year, we clearly have the right to do so, and whether we live amid the filth and noise of a Chinese inn, or seek the cleanliness and comfort of a private house, is a matter of taste and convenience which each one has a right to decide for himself. Further rights, however, exist under the French treaty, and by reason of the favoured-nation cause belong equally to us. This is evident from Lord Clarendon's speech in the House of Lords on the 12th of March last, in which he stated that "the London Missionary Society suggested last year that in any new treaty to be negotiated with China there should be an article empowering them to purchase lands and reside in the interior," and that "Sir Rutherford Alcock pointed out that it was unnecessary, since the right exists under the French treaty." The authenticity or otherwise of the clause in the French treaty, called in question by Sir C. W. Dilke, is of little practical importance in the face of the fact that Roman Catholic missionaries, French, Italians, and others, are residing and carrying on their missions, schools, and colleges in all provinces of the empire; that the property which had been confiscated, or its equivalents, has been handed back to them; and that so sure are they of their position that in many provinces of the interior they are erecting costly cathedrals, similar in style and dimensions to those of the west. As treaty rights on paper are unfortunately at a discount in China, the above facts give an increased value to Art. LIV. of the English treaty, which states ". . . And it is hereby expressly stipulated that the British Government and its subjects will be allowed free and equal participation in all the privileges, immunities, and advantages that may have been, or may be hereafter granted by his Majesty the Emperor of China to the Government or subjects of any other nation."

The Chinese Government recognise that we have the treaty right of residence in the interior. An important document bearing on this question has lately been made public. It consists of a memorial presented to the throne by the Foreign Office at Peking, and two Imperial rescripts in reply to it. As the second rescript embodies the substance of the memorial, and the first rescript is an authoritative exposition of the Imperial opinion and policy in regard to missions generally, I give it entire. I am not aware that it has been previously published in English. The rescript is dated the 24th day of the ninth month of the seventh year of the Emperor Kung Chi (November 8th, 1868), and reads as follows:—

"A memorial has this day been presented by the Foreign Office, stating that the

various missionary difficulties now under consideration prevent the existence of mutual good feeling between Chinese and foreigners, and praying that an order may be issued for their immediate settlement; and also that a general order may be issued to the authorities in every province to deal with missionary cases according to the treaties. A mob has been collected to prevent the giving back of a chapel (R. C.) at Nan-yang, in the province of Honan. Missionaries have been beaten and insulted at Yang-Chow, in the province of Keangsoo, and native Christians have been murdered by the soldiers (Chinese) at Tai-Wan (Formosa) in the province of Fukien. The English and French Ministers respectively have repeatedly and urgently regulated that the principal offenders may be apprehended and punished. In order to prevent serious complications, it is absolutely necessary that these cases should be settled at once.

"We have already issued orders to the governors-general, and governors respectively, of the provinces of Keangsoo, Fukien and Honan, to attend to them forthwith. We consider that since the right to propagate Christianity is included in the treaties, it is difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to reverence the correct, and banish the depraved (*i.e.* Christianity) and thus secretly and gradually to get rid of the calamities which are latent in it; that in future, when cases occur in which the interests of Chinese and foreigners are involved, by holding the balance evenly, granting whatever ought to be granted, refusing whatever ought to be refused; and showing this clearly from the treaties, we shall probably be able to make them shut up (lit., to shut their mouths and take their breath).

"Henceforward, wherever there are foreign missionaries, it is indispensable that both the literati and the people be ordered to attend to their own duties, and not listen to, or believe, idle rumours. Nor must they in the absence of just cause of offence be seeking for something to quarrel about. Should any missionary misbehave himself and cause disturbance in the district where he resides, information must be given to his consul, that he may be punished according to the treaty. It is absolutely necessary to see that Christians and the people generally live at peace with each other; thus grievances will be prevented from fermenting until the consequences become serious. Let the Tartar generals, governors-general, and governors, in every province, give full instructions to the local authorities, to deal with (missionary cases) cautiously, and without the least partiality, lest they should lead to serious consequences.

"Let the provincial authorities (also) transcribe the original memorial for the inspection of the local authorities. Respect this!"

Neither the Imperial rescript given above, nor the memorial which occasioned it, calls in question the right of the Protestant missionaries to reside at Yang-Chow, nor the rights of the R.C. missionaries to reside in Honan. On the other hand, the memorial and the rescript quote the treaty in favour of the missionaries, and are based on the assumption that they are at liberty to reside in all provinces of the empire. Tseung-Kuoh Fan, in his negotiations with Mr. Consul Medhurst, did not dispute the right of residence.

Since then, by common consent of the Emperor of China, the Office of Foreign Affairs at Peking, and of our own Minister and Secretary of Foreign Affairs, we, as Protestant missionaries, have the right of residence in the interior of China, the objections which have been raised against it necessarily fall to the ground.

II. But while the right is thus clear, the propriety of permitting us to exercise it is very gravely questioned. Lord Clarendon says, "The missionaries will do well to follow in the wake of trade," while his Grace the Duke of Somerset goes so far as to say that "Christianity can only go in the wake of civilisation and

progress." Surely these noble speakers are not so oblivious of the nature of Christianity, or so forgetful of the facts of history, as not to know that Christianity contains within itself the seminal principles of civilisation, and that the only true, enlightened, and progressive civilisation which the world has ever seen, has sprung from Christianity, and not preceded it.

Great Britain and America have no civilisation to impart to China but what is the result of their Christianity. When the peculiar civilisation of China was at its height, our forefathers were in the depths of heathenism, the votaries of a cruel and bloody superstition, and as to civilisation, they had nothing worthy of the name. We find Cicero writing to a friend, "There is a slave ship arrived in the Tiber laden with slaves from this island (Britain), but do not choose any of them, they are not fit for use." What has made the Britain of the Cæsars the England of to-day? Is it not Christianity? What accounts for the decay of civilisation in China? Is it not because it lacked those elements of stability and progress which Christianity alone could have imparted to it? Perhaps the remarks were intended to apply especially to China. If so his Grace's facts upset his theory. He says, "Suppose a Chinaman asks what effect this new religion has on the people, and goes to Shanghai to see—what does he behold? Naval and civil officers . . . inform me . . . that there is no such sink of iniquity as Shanghai."

Yet Shanghai is the great centre of European "civilisation and progress" in China. The "British trade" is enormous, and the people are fully aware of what the Earl of Clarendon calls "its material advantages to themselves." So that it turns out that the "civilisation and progress" in the wake of which Christianity can only go, are in reality a most serious obstacle to its success. But let Christianity go first, as both its nature and its history indicate it ought, and its progress will be rapid, and it will prove in China as it has always proved elsewhere, the most potent agent of civilisation.

Another and more serious objection, raised by our Minister at Peking, as quoted by the Earl of Clarendon, in the House of Lords, is that "He (Sir Rutherford) referred to the riots which had occurred as a proof that not only the authorities, and influential persons, but the whole population of China, are averse to the spread of missionary establishments."

Persons not conversant with the state of things in China, naturally suppose from the above statement that missionary "riots" are the *rule*, not the *exception*. Such is not the case. There are upwards of ninety Protestant missionaries in China. The number has been about the same for the last ten years, and they reside not only in the open ports, but in many places in the interior, as the German missionaries in the province of Canton; English and American missionaries at Hang Chow, Siao-San, Jai-Chow, Wan-Chow, Soo-Chow, Ninghai, Nanking, and several other cities and towns in the provinces of the Che-kiang and Keang-Soo, and at Wu Chang in the province of Hu-Peh. American missionaries also reside and carry on their work at Jung-Chow, in Shan-king, fifty miles from the port of Chefoo. They have been there eight years, and are now commencing a mission at Chi-Nan-Foo, the capital of the province, 300 miles in the interior. American missionaries are also residing at Toong-Chen, in the province of Chili, seventy miles from the port of Tien-tsin, and at Kalgan, on the borders of Mongolia, 130 miles beyond Peking; besides which missionaries have travelled in all directions with scarcely any hindrance or molestation.

Some missionaries have travelled very extensively in the exterior—as the Rev. A. Williamson, B.A., of the National Scottish Bible Society, who has gone through all the northern provinces of China, as well as through Eastern Mongolia, and southern, central, and Northern Manchuria; and A. Wylie, Esq., of the British and Foreign Bible Society, who, with his associates, has travelled in fifteen

out of the eighteen provinces of China, and distributed the sacred Scriptures in more than 300 walled cities, and more than 1,200 walled towns and villages. Mr. Wylie and the Rev. G. John, of the London Missionary Society, last year travelled through the province of Sz-Chuen, hitherto declared to be impassable by Europeans, and actually so last year to Mr. T. T. Cooper, who attempted to pass through it on his way overland to India. Mr. Cooper was obliged to return to Shanghai, and proceed to India to commence the route from the other end. Yet Messrs. John and Wylie travelled as *missionaries* without molestation. And Mr. Cooper said in Shanghai on his return, that had he been described in his passport as a *missionary*, and not as a *merchant*, he would have been allowed to proceed.

The inference, therefore, does not seem correct "that," because riots have occurred at Yang-Chow and in the island of Formosa, and minor difficulties in other places. "not only the authorities and influential persons, but the whole population of China, are adverse to the spread of missionary establishments." The universal testimony of missionaries in China is that the people are friendly to us. We speak their language, read their books, and hold social intercourse with them as no other class of foreigners do, and while they do not fail to speak of our countrymen as making haste to get rich, &c., we are known among them as the "foreign scholars who exhort to virtue," as "preachers of the doctrine of Jesus," &c. The principal difficulty which we encounter among the people is the deep and wide-spread hatred to foreigners caused by the nefarious *opium* traffic, commenced and carried on so extensively by our countrymen.

The people, however, are very shrewd observers, and they quickly distinguish us from merchants, and almost as quickly and as surely from Roman Catholics.

The *officials*, and *not* the people, are, and always have been, the real cause of all the difficulties which foreigners (for missionaries are obnoxious simply because they are foreigners) have had to contend with in China. The people have been merely used as tools by the officials. I use the term official in a general sense, as including the (so-called) literati, who are working for degrees in hope of getting into office; the officials who are in active service, and those who have made their fortunes and retired from public life, but who have a sort of *quasi*-official authority, and exert considerable influence in the places where they reside. There is a community of feeling and interest existing between these different sections of the official class, and such is their power over the populace that they can raise a mob at any time for any purpose, while their skill in managing it from behind the scene is almost incredible.

Besides the fact of a missionary being a foreigner, there may sometimes be other objections to him. The Earl of Clarendon quotes the opinion of Sir R. Alcock to the effect that it does not arise from religious intolerance, but is partly personal and partly political. The Chinese had a conviction, greatly strengthened by the conduct of the French missionaries, that converts were taught to rely on no authority but their own. Nobody knows better than Sir R. Alcock that, so far as Protestant missionaries are concerned, this conviction has no evidence on which to rest. Nor does this "conviction" appear to exist at Pekin; for Mr. Burlinghame, in his despatch of the 27th of May, 1867, quoted by Sir C. W. Dilke, says that, "the Chinese Government has repeatedly informed me that it has no objection to Protestant missionaries, for the reason that they have never appeared to be political agents."

The Imperial rescript given above is sufficiently clear and explicit in regard to the rights of missionaries to reside and teach in all the provinces of the empire. But unfortunately the rescript contains a sentence which is the key to its interpretation, and is inserted (according to the invariable Chinese custom) for the purpose of *nullifying, if not reversing*, this simple acknowledgment of treaty rights and obliga-

tions. The "memorial" also contains a sentence of the same import. His Majesty says:—"We consider that since the right to propagate Christianity is included in the treaties, it is therefore difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to venerate the correct and banish the depraved (*i.e.*, Christianity), and thus secretly and gradually to get rid of the calamities which are latent in it."

The remark about restoring and showing forth the glory of correct learning is a mere rhetorical flourish, with no more meaning or truth in it than similar flourishes in the speeches of the gentlemen at the head of "The Chinese Mission" now in Europe. I have just met with an able and vigorous essay by a native scholar, who signs himself "An Exhorter to Virtue," which shows that, on account of the rottenness and corruption universally prevalent among all classes of officials in China, the restoration of "correct learning" is impossible. On the other hand, every Chinese official will understand that he will be carrying out the real wishes of his Government by practising any and every kind of wrong towards missionaries and native Christians so long as he can do it quietly and secretly; while the speech of the Duke of Somerset, which has been translated into Chinese and published in Hong-Kong and elsewhere, will lead mistaken men to think that they may commit fresh outrages with impunity. Missionaries have been guilty of no crime but that of asking to be permitted to enjoy the privileges granted to them by solemn treaty. When outraged by the Chinese officials, whose duty it was to protect them, they made complaint, as was their duty, to the consul, who is a civil officer. The manner of seeking redress lay with him, and not with them. Though the wisdom of the course pursued by Mr. Consul Medhurst, and approved by Sir R. Alcock in regard to the Yang-Chow affair, is evident to all who know China, such was the rapidity with which the news of the outrage spread, and such were the efforts made to excite the people to commit similar outrages elsewhere, that, had not the speedy capture and punishment of the criminals been insisted on, it would have led to a series of horrible atrocities and probably ended in a general war.

England has duties to discharge to China which she cannot treat lightly without incurring the gravest responsibilities. The empire is weak, rotten, and corrupt; and things have been made much worse by the opium trade which has been forced upon it, and has spread poverty, wretchedness, and death through the land. While our merchants are jealously guarded and protected in their privileges of selling opium and Manchester goods, are we who come to represent the Christianity of England, and teach the heathen the way of life, to have *our* treaty privileges held in abeyance, and even abrogated?

A glance at the map of China, to say nothing of Mongolia, Manchuria, and Thibet, will show that if the Gospel is to be fully proclaimed throughout its vast extent (as assuredly it must be), missionaries must be permitted to go and *remain* in the interior, and not confined to residence in the ports. And since the right to do this is asserted both by our own Government and the Chinese, and since the people, as a whole, are well disposed towards missionaries, and so many are already residing peaceably in the interior, have we not a right to expect that whatever influence Great Britain possesses with China, will be used to secure as far as possible the enjoyment of treaty rights and privileges to English missionaries?

MORANT BAY MISSION, JAMAICA.

In the Report of the present year, it is mentioned that the Committee have resolved to continue their assistance to this Mission for two years more. The information was communicated to the churches of the district by the Rev. W. Teall, who reports that the "considerate kindness" of the Committee has greatly encouraged the churches, and called forth their warmest thanks. Of the work proceeding under his care, Mr. Teall speaks as follows :—

"At *Morant Bay*, the arrangements I mentioned in my last report have been carried out. The Mission Cottage has had some trifling repairs done, and is now occupied by Messrs. Brown and Lawrence. For my own accommodation at the Bay, I have a small room attached to the vestry, with a small iron bedstead which takes up the whole breadth of the chamber, a table, a washstand, a chair, and a candlestick. But the roof is low and but little inclined, and the heat at night as well as by day, is most oppressive. The timbers for strengthening the roof of the chapel are being got out, and will, I hope, soon be in their places. The money we have in hand will go far towards repairing the chapel. An additional £50 will, I think, be sufficient, and this I expect the people to raise.

"At *Arcadia*, the out-station of Morant Bay, we have done nothing in the way of purchasing or building, but the Gospel has been regularly preached, and the station is promising.

"At *Monklands*, the people have carried out the lime and are now engaged in opening the ground for the foundation of the chapel. We have sawyers engaged in preparing the scantlings for sills, planks, joists, rafters, &c., but our funds are now nearly exhausted, and we shall be glad of any speedy aid the Committee can render. To avoid a large, heavy, expensive roof, we have decided on a cruciform structure, as affording the largest space, with small roofs and no gutters. At first we shall use the transept and one of the ends, but we expect before long to need the whole area. Till the foundation is laid and we see what lime we have left, we cannot decide whether the building will be framed and nagged, or whether we shall be able to put up stone or concrete walls. The congregation at this station continues large and interesting.

"At *Prospect Pen* much has not yet been done. The church at present numbers only 38 members and 2 inquirers. The income is very small, and to render the house at all habitable, I am obliged to be spending much more than the station yields, and this will be the case for some time to come. At present, this station is favoured with more than its share of services, as I usually return from Morant Bay and Monklands to give evening service on the Lord's Day, besides one evening service each week. The congregation has increased, and on fine moonlight nights it is usually large.

"**DAY SCHOOLS.**—The day school at *Morant Bay* has increased in attendance, and made satisfactory progress. In 1868 the Government Inspector awarded it 19 marks. Last week it was again examined, and passed third class, with 29 marks. The teacher has been induced to take what he supposes will be a better and more lucrative position, but I have made temporary arrangements to keep the school open, and I expect a thoroughly competent teacher, so that I have every hope that the school will not suffer by the removal of its present teacher.

"*Arcadia*.—The teacher of this school was but poorly qualified, and did not give attention enough to it to warrant me in continuing my aid. The school is therefore closed, and as there are now two schools in the district, which were not in existence when I took up the *Arcadia* school, I shall not think it necessary to resume it.

"*Richmond Gap*.—Here we have nearly completed a school-room, and I am in

treaty with a teacher to take charge, so that I expect to begin the school with the commencement of the second half of the year.

“*Spring Garden*, near Stoney Gut.—Here we are establishing an industrial school, to be called ‘Alexander’s Industrial School.’ The foundation-stone was laid by Mr. Geo. Dixon and myself, on Thursday the 18th of March. The site is a very beautiful one, and the grounds consist at present of six acres of land, to which it is likely we shall make a considerable addition. I cannot yet say how long it will be before we shall be ready to make a beginning.

“*Prospect Pen*.—I hope to have a good day-school in operation here in a few weeks, as I am engaging a qualified teacher.

“I report *Day Schools*, as their organization and sustentation form an important part of my work; but I think it necessary to say that neither Church nor Mission funds are employed in their origination or support.

SUNDAY SCHOOLS.

- | | |
|-------------------|------------------|
| 1. Morant Bay. | 4. Pilot Hall. |
| 2. Arcadia. | 5. Monklands. |
| 3. Spring Garden. | 6. Prospect Pen. |

“The York school has been discontinued, and the Pilot Hall school has taken its place. The Sunday-schools are very encouraging. At *Monklands* and *Prospect Pen* the children and young people connected with the schools form a large and interesting part of the congregation. The Prospect Pen school is superintended by the members of the mission family. We have had no addition to either of the churches by baptism this year, but I am to examine the Monklands’ candidates next week, and the Morant Bay ones very shortly. I wish Morant Bay and Arcadia were settled with a pastor, and then I think, having a couple of pious day-school teachers, to assist in conducting services, I could well stretch out to the regions beyond, and thus embrace in this Mission a large and still extending field, white already to harvest.

“My own health is good, as is also that of my family.”

HOME PROCEEDINGS.

THE meetings held during the month of October have been many, although not so numerous as in September. From the information received they appear to have been well attended, and in most cases the contributions exceed those of last year. We are also happy to learn that the explanations respecting the resolutions of the Committee have been received with pleasure and satisfaction, and there is every prospect that the action taken at Leicester will remove all apprehensions. We have again to express our warmest thanks for the assistance rendered by our local brethren in the meetings and services which have been held.

| PLACES. | DEPUTATIONS. |
|---|-------------------------------------|
| Coate, Faringdon, and Wantage | Rev. F. Trestrail. |
| Colchester | „ J. Parsons. |
| Coventry | Revs. F. Trestrail and J. J. Brown. |
| East Lancashire | Rev. S. Green. |
| Liverpool and Southport | Rev. G. Gould and Dr. Underhill. |
| Manchester | Rev. W. A. Hobbs. |
| Monmouthshire | „ A. Saker. |
| Nottingham | Revs. W. A. Hobbs and T. T. Gough |
| Scarborough | Rev. W. A. Hobbs |
| Sheffield | „ J. Bigwood. |
| Southampton, &c. | „ E. White. |
| Wiltshire | Revs. J. Parsons and A. Saker. |
| Yorkshire, North Riding | Rev. W. A. Hobbs. |

Our Native brother, Mr. R. Domond of Jacmel, writes in the most grateful terms the thanks of the members of the church for the provisions lately sent to them. They are much scattered, so that only 22 had part in the distribution. Some have died of want and distress, and among them is one whose name will be recognized by many—Diana Ramsey. "These all have died in the faith," and left behind them pleasing testimonies of the power of divine grace.

We have the pleasure to report the safe arrival in this country of the Rev. E. Johnson. His health is much broken by the trials and dangers through which he has passed, but he hopes shortly to be able to visit the churches and relate his experiences of the Missionary life.

The Rev. Robert Robinson, of Intally, has announced to the Committee his acceptance of the post of Head Master of the Doveton Proprietary School of Calcutta, on which account his connection with the Society will cease.

DEPARTURE OF MISSIONARIES.

During the present month Dr. Underhill will leave this country on a visit to the Stations of the Society on the Western Coast of Africa. He has undertaken this task at the unanimous request of the Committee, circumstances having arisen which in their judgment render it expedient that a work for a considerable time past regarded as necessary should now be accomplished. He will be accompanied by Mrs. Underhill, also by the Rev. A. and Mrs. Saker and their daughter. We earnestly commend them to the prayers of the churches.

It is further expected that during the present month the Rev. J. Parsons will sail for Delhi, and Messrs. Baeschlin and Richard for China.

Mr. Campagnac, whose departure was announced last month, informs us of his safe arrival at Alexandria, on his way to India. The early part of the voyage was very tempestuous.

SPANISH TESTAMENTS.

We desire to acknowledge, with especial thanks, the gift of 250 Spanish Testaments by the Rev. W. Norton. A portion of them will be sent to Trinidad, and another portion to Turks Islands for distribution in San Domingo.

CONTRIBUTIONS

From September 18th to October 19th, 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. | | | per Messrs. Thomp- | Landbeach | 2 1 1 | |
| Billson, Mr. W., Welford | 1 1 0 | son and Cook | 45 0 0 | Melbourn..... | 6 11 0 | |
| Do., box | 0 11 4 | LONDON AND MIDDLESEX. | | | Swavesey..... | 4 8 0 |
| Dalton, Mr. E. N., for | | | Arthur Street, Camber- | Waterbeach, Tabernacle | 3 1 0 | |
| Mrs. Pigott's School, | | | well Gate..... | Willingham..... | 1 18 0 | |
| Colombo | | | 4 6 6 | | | |
| Pewtress, Mr. T. | 2 2 0 | Arthur Street, Gray's | | 63 19 4 | | |
| DONATIONS. | | | Inn Road..... | Less Deputation Ex- | | |
| A Friend | 1 0 0 | Castle Street (Welsh) .. | 0 15 6 | penses..... | 11 18 1 | |
| A Wesleyan Minister. | | Lower Edmonton | 2 4 1 | 52 1 3 | | |
| Special donation for | | Newington, Ebenezer | | CHESHIRE. | | |
| Delhi, per Rev. J. Far- | 1 1 0 | Sunday-school | 1 4 7 | Stockport..... | 1 0 0 | |
| Bible Translation Society, | | Regent Street, Lambeth, | | Do., for Africa | 0 5 0 | |
| for T..... | 400 0 0 | for Rev. R. Smith's | | CORNWALL. | | |
| G. W., for Colombo | 0 10 0 | School, Cameroons..... | 5 0 0 | Looe | 1 0 0 | |
| "Sat'bene sit cito" .. | 20 0 0 | Stockwell Sunday-school | 1 18 2 | | | |
| | | | Westbourne Grove, for | | | |
| | | | N. P. | | | |
| | | | 0 2 1 | | | |
| | | | CAMBRIDGESHIRE. | | | |
| LEGACY. | | | Cambridge | 0 19 11 | | |
| Box, the late Joseph, by | | Chittering | 1 0 0 | | | |
| Messrs. Pattison and | | Cottenham | 23 9 9 | | | |
| Wigg | 2070 0 0 | Great Sleaford | 18 0 7 | | | |
| Ulyott, the late Mrs. | | Harston | 2 10 0 | | | |
| Elizabeth, of Hull, | | | | | DEVONSHIRE. | |
| | | | | | | Plymouth, George-street |
| | | | | | | Sunday - school, for |
| | | | | | | Bartsal Mission..... |
| | | | | | | 4 12 7 |

| YORKSHIRE— | | £ s. d. | | £ s. d. | | | |
|------------------------------------|----|---------|---|--------------------------------------|----|----|----|
| Bedale—Douthwaite, Mr. George..... | 0 | 10 | 0 | Lockwood | 4 | 8 | 0 |
| Beverly | 3 | 4 | 1 | Milnesbridge | 0 | 10 | 0 |
| Bishop Burton—Sedgwick, Miss | 1 | 1 | 0 | Polemoor | 2 | 17 | 0 |
| Bridlington | 1 | 15 | 1 | Rawdon—Stead, W., Esq. | 0 | 10 | 0 |
| Bradford | 10 | 16 | 6 | Rishworth | 1 | 12 | 6 |
| Bramly | 1 | 19 | 6 | Rotherham | 0 | 18 | 0 |
| Brearly | 3 | 5 | 0 | Salendine Nook. Collections | 4 | 0 | 0 |
| Butts Green—King, Mr. | 0 | 5 | 0 | Ditto Ditto Subscriptions | 12 | 17 | 0 |
| Chapel Fold | 1 | 4 | 3 | Scarborough | 3 | 17 | 0 |
| Dewsbury | 0 | 18 | 6 | Selby—Allinson, W., Esq. | 1 | 1 | 0 |
| Driffield | 1 | 9 | 1 | Sheffield | 15 | 15 | 0 |
| Farsley | 1 | 18 | 0 | Shipley—Rosse Street Chapel | 1 | 18 | 6 |
| Gilderstone—Belbrough, Mr. A. | 1 | 1 | 0 | Ditto Bethel Chapel, Miss Teal | 0 | 10 | 6 |
| Hallifax | 6 | 13 | 0 | Skipton | 4 | 5 | 4 |
| Haworth—Greenwood, W., Esq. | 2 | 2 | 0 | Stanningley | 0 | 5 | 0 |
| Hebden Bridge | 8 | 2 | 0 | Todmorden | 0 | 15 | 6 |
| Hellifield and Long Preston | 1 | 18 | 0 | Wainsgate | 0 | 17 | 6 |
| Heptonstall Slack | 2 | 5 | 0 | | | | |
| Huddersfield | 0 | 15 | 0 | NORTH WALES. | | | |
| Hull | 4 | 3 | 0 | ANGLESEA | 3 | 3 | 2 |
| Keighley | 3 | 3 | 5 | DENBIGHSHIRE—Denbigh | 0 | 11 | 11 |
| Leeds | 8 | 0 | 0 | Ruthin | 0 | 9 | 2 |
| Lindley, Oakes Chapel | 3 | 12 | 6 | MONTGOMERYSHIRE—Newtown | 4 | 16 | 7 |

JAMAICA EDUCATION FUND.

| | | £ s. d. | | £ s. d. | | | |
|---|----|---------|---|-------------------------------------|---|---|---|
| By Mrs. Edmund Sturge, Charlbury, Oxon— | | | | Fowler, Mrs. Rachel, Melksham | 2 | 0 | 0 |
| Pollad, Mr. W., Hereford | 10 | 0 | 0 | Moorsom, Mrs., Birmingham | 1 | 0 | 0 |
| Sturge, Mr. George, Northfeet | 10 | 0 | 0 | Crowley, Mrs., do | 1 | 0 | 0 |
| Sharples, Mr. Joseph, Hitchin | 5 | 0 | 0 | Middlemore, Mrs., do | 1 | 0 | 0 |
| “Negroes’ Friend Society,” Birmingham | | | | Woodhill, Mrs., do | 1 | 0 | 0 |
| —Legacy Fund | 10 | 0 | 0 | Avery, Mrs., do | 1 | 0 | 0 |
| Do., Bazaar Fund | 10 | 0 | 0 | | | | |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

| | |
|--|---|
| “Missionary Dorcas Society,” Hope Chapel, Devonport, per Miss Parker, for a parcel of clothing for Mrs. Saker, Africa. | Mr. W. Norton, Teignmouth, for 250 copies of Spanish New Testaments for West Indies. |
| Friends at Kingsbridge for a parcel of clothing for Mrs. Saker, Africa. | Mrs. Risdon, Pershore, for a parcel of clothing for Rev. J. Clark, Brown’s Town, Jamaica. |
| Mare Street, Hackney, Sunday School, per Miss Hubbard, for a case of clothing for Mrs. Saker, Africa. | Friends at Chatham, per Mrs. Love, for parcel of clothing for Mrs. Saker, Africa. |

FOREIGN LETTERS RECEIVED.

| | |
|---|---|
| AFRICA— | EGYPT— |
| CAMEROONS, Fuller, J. J., August 12, Sept. 7 ; Smith, R., August 10, 25, Sept. 7. | ALEXANDRIA, Campagnac, J. A., Oct. 1. |
| ASIA— | EUROPE— |
| CEYLON, Colombo, Pigott, R. H., August 10, 25, Sept. 17. | NORWAY, STAVANGER, Hubert, G., Sept. 20 Oct. 6. |
| INDIA— | WEST INDIES— |
| CALCUTTA, Lewis, C. B., August 27, Sept. 3, 21. | NASSAU, Davey, J., Sept. 18. |
| DELHI, Smith, J., August 27, Sept. 3. | HAYTI, JACMEL, Domond, V. R., August 25; Sept. 9. |
| DINAPORE, Davis, H. A., August 8. | JAMAICA— |
| NONOHR, Lawrence, J., Sept. 6. | ANNOTTA BAY, Jones, S. |
| MUTTRA, Williams, J., Sept. 20, 21. | KINGSTON, East, D. J., Sept. 24. |
| PATNA, Broadway, D. P., Sept. 3. | MONTEGO BAY, Dendy, W., August 20 ; Henderson, J. E., Sept. 20. |
| SERAMPORE, Trafford, J., August 19, Sept. 2. | SAVANNA LA MAR, Hutchins, Mrs., Sept. 4. |
| | SPANISH TOWN, Phillippo, J. M., Sept. 4. |
| | ST. ANN’S BAY, Millard, B., Sept. 23. |

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.