



NOVEMBER., 1871.

On Missionary Deputations and Organization for Missionary Purposes.

THE substance of this and a following paper was briefly delivered in an address of a few minutes at the Missionary Conference recently held at Northampton. It was hoped that a little time might have been secured for the discussion of the various points herein adverted to, but the interesting nature of the previous proceedings occupied the attention of the assembled brethren till it was too late to do more than what has been already stated. The Association Secretary of the Mission will be glad to receive any suggestions, either through personal communication with himself, or through the recognised channels of discussion and intercourse among our churches.

For convenience sake, the present paper will be occupied merely with the hints and suggestions which relate to the work of deputations at our Annual Missionary Meetings. A year's acquaintance with the work of his department, has brought to the notice of the Association Secretary certain significant facts—not new, indeed, to the experience of those who have preceded him, but comparatively new to him—and with respect to which certain practical suggestions are respectfully offered:—

1°—It is cheering to notice that, almost everywhere, there is happily manifested a desire for missionary information. It might be supposed that this desire would be easily and sufficiently met by our printed reports—monthly, quarterly, and annual—and the more fully so, since the plan was adopted of circulating these more widely than had been hitherto done. The fact is, however, that these methods of

imparting knowledge meet the want only to a very limited extent. In many instances they are not used as they should be, and in many more they are held to be, on various accounts, inadequate. Our churches want, and will have, Missionary Sermons and Missionary Meetings. On this there is a growing disposition to insist. Now, between 1,200 and 1,300 of the churches make this claim annually, and the number is increasing. From this fact arises one of our greatest difficulties. Almost everywhere the request is made for missionaries, or officers of the Society, or other persons, whose knowledge qualifies them for the duty. Obviously, the request cannot be fully met. The amount of ability to meet it which the officers of the Society have is very limited. The recent division of labour at the Mission House has devolved more work on each department. For obvious reasons the Secretary cannot be much away from the house. The Accountant and Minute Secretary is absorbed in the work of his department, and thus kept constantly in London. The Association Secretary devotes to deputation work as much time as he can possibly command, but it can only go a short way to meet the requirements of the large number of churches above-mentioned. Then, as to missionaries, we seldom have more than two or three at home at a time. They are always willing and ready to devote their time to the good work, but even then they cannot do all, and, as a rule, they are overworked. What is required is that all the efforts thus put forth should be supplemented by such help as the ministers and lay members of the Committee can give. Recently, under pressing circumstances, the Secretary wrote to ask the assistance of these brethren, but the response was singularly inadequate. We beg respectfully and earnestly to press the matter upon them. Their knowledge of our work fits them admirably for the task of seeking to inform and stimulate our people. Not *much* is required; a fortnight's work from each member would be a valuable relief. It would be additional help if it could be known precisely at what time of the year the brethren could give us their aid. Perhaps, on this point, the best thing to be done would be to seek the information at a stated time in each year.

2°.—One of our greatest difficulties arises from the irregularity in the time at which the meetings are held in each district. This year we have been unusually hindered from this cause. We would therefore urge upon associations and groups of churches the desirability of fixing upon certain definite times and seasons which should, year by year, be devoted to our purpose. It could then be known beforehand what work was in prospect, and arrangements could be made more satisfactorily. It would be well,

also, to try, as far as possible, to arrange that the places to be visited should be placed before the deputation in geographical order. A great waste of time, labour, and money, results from travelling unnecessarily backwards and forwards over the same ground. Let all our arrangements be kept clear, if possible, from the anniversaries of other Evangelical missionary societies. Not seldom is an appearance of rivalry given to our meetings through inattention to this simple matter.

3°.—Another difficulty arises from the large number of single meetings which have to be provided for. It is a not unusual thing for a deputation to visit all the churches in a given district except one or two. These, in their turn, must be visited singly, and at great expense. Will our brethren kindly see to this? Wherever the thing can be done, let all the churches in a given district be included in the missionary arrangements. There are some cases in which special provisions must be made, but these are really very few. The rule should be, we think, what we have indicated.

4°.—For the sake of the deputations, the districts should not be too large. Few of our brethren could find us more than a fortnight's work at a time; and, practically, this is found by nearly all our societies to be enough. An uninterrupted series of sermons and addresses in the same neighbourhood is enough, as a rule, for the maintenance of efficiency and interest.

5°.—To our brethren who may help us in this work of ours, we would suggest the desirability of holding conferences on the subject of missions, wherever such means were practicable. In country districts the ministers and leading members of a neighbourhood might be invited. In towns, meetings to breakfast and subsequent conference are almost invariably found successful. The object, of course, would be the freest possible interchange of thought and opinion on the various questions which arise in connection with our mission.

These are the suggestions we feel at present inclined to offer on the part of the subject involved in this short paper. Other questions—touching church action—will be presented to our readers with our next number.

A Visit to Juggernath.

IN our last number we gave the first part of the narrative of the native brethren, who accompanied the Rev. G. Kerry to Pooree, the seat of the worship of the celebrated idol, Juggernath. Puddoo Lochun thus continues his journal:—

“On the 13th of June, we left Cuttack for Pooree, and crossed the Karjori river. Meeting many pilgrims in the way, we asked ‘Whither are you going?’ They replied, ‘We are going to see the Lord of the world.’ We asked, ‘Where has he become manifested that you are going to see him with your own eyes?’ One replied, ‘He has long been at Pooree.’ I asked, ‘Where do you live?’ He answered, ‘At Bancoorah.’ I said, ‘Oh, friend, if the Lord of the world is present at Pooree, am I to under-

stand that the Almighty God is not in your district of Bancoorah?’ The man answered, ‘Why should he not be there?’ I said, ‘If He be there, why do you go to Pooree?’ He rejoined, ‘For many generations our forefathers have gone this pilgrimage to see God, therefore we also go.’ It was clear they knew very little of whither they were going, and of the reason. The women pilgrims also told us, ‘We are not pundits, what we see and hear others do, that also we do.’”

BAZAAR PREACHING.

“June 14th and 15th, on these two days we stayed at Pipleey, and preached at the bazaar and at the post-office. In the hearing of the bazaar residents and the pilgrims, these words were spoken, ‘By Jesus Christ remission of sins, and eternal life are given. Come, see Him, Jesus the true Lord of the World.’ At this very time a party of pilgrims had come up, and heard something of what was said. A Pandah, *i.e.*, a Brahmin, whose business is to look up pilgrims, and who makes a gain by deceit and lies, who was with this party of pilgrims, attempted to prevent their listening, but failed, yet he persisted, and said to us, ‘We shall see our Juggernath, behold how many hundreds of people are now

journeying to see him. Where is your God? Show him to me, then I also will believe as you do.’ This was said angrily several times. I replied, ‘If you wish to see the Almighty God the Father, then taking Jesus Christ as the true Saviour, believe firmly in his atonement, for the blood of Jesus Christ brings the sinner near to God, and thus the sinner obtains sight of the Holy God, and shall not suffer death, but obtain life. Now, if you wish to see God, come and wash in the blood of Jesus, then, though you see God you shall not die.’ I also showed how impossible it was that a piece of wood could be God, whereupon he was somewhat ashamed in the presence of the pilgrims, and remained silent.”

WHY THE PILGRIMS VISIT JUGGERNATH.

"We continued preaching to the pilgrims at Pooree, and bringing before them various subjects from the Word of God, from the 16th to 22nd of June. On the 19th of June, after we had ended our preaching, I stood for a little while in one place, and there a man came to me, and said, 'Where do you live?' I told him, and then asked him where his house was. He said, 'At Sylhet, seventeen days' journey from Calcutta.' I said, 'Why have you come hither?' He said, 'To see the Lord Juggernath.' 'Have you seen him?' 'Yes.' 'What have you gained, and what have you seen? Kindly tell me truly, I desire to hear.' On that the man said, 'I am telling you the truth, I have heard your words for some days, and have gained much understanding, but I am much disappointed at the sight of Juggernath.' I said, 'Have you sustained any injury?' 'No, I have not lost anything, and have suffered no personal injury. The cause of my disappointment is this, when the Pandahs went to my village and house, they astonished me and all the women of my house by their words. The Pandah said, 'There is no need of wood, or fire, or water for the cooking of the food which is placed before Juggernath. If uncooked food is put in a Hari (a cooking-pot), and placed before the

god for a little while, it becomes cooked at once. And that in order to prevent any defilement to his purity through any one walking on his shadow, there is no shadow to the temple in which Juggernath dwells.' I and my family considered if the Lord Juggernath is so great, then it is very necessary to see so great a god; thinking thus, I came here walking in one month and ten days, and have seen that all the words of the Pandahs are fictitious, and when I think of the deceit of the Pandahs, and remember all I have endured, I can only weep, and I must still endure the useless trouble.' I endeavoured to comfort and teach him, saying, 'The consciousness of sin produces sorrow, where there is no consciousness of sin there is no penitence. Amongst the people assembled here there appears no consciousness of sin, hence none are grieved. See how the people spend their time in amusement, and in various pleasures. Now, O sir, see those who have taken refuge in Christ, seeing all this earnestly, entreat you, if you wish to escape the terrible punishment of sin, and if you wish to see the boundless power and majesty of God, then take refuge with Jesus the Saviour.' The man seemed pleased to hear all this, and went on his way."

THE YOUNG PUNDIT.

"A young Pundit of the Sanscrit School, at Pooree, named Hem Chunder Mirri, came to us and said, 'I wish to hear something of the history of Christ.' I told him of the birth of Christ, of His being anointed with the Holy Ghost, of His teaching and miracles. Having heard this he

said, 'I have read much of the New Testament, and have obtained certain proof that Jesus is the Son of God, and I believe it, and because of this faith I have given up the worship of idols, and condemn it, and converse on religion, and very nearly show myself a Christian. Because of this many

people are ready to call me a Christian.' There were two other young men with him, stretching his hand towards them, he said, 'These know that because of my speaking about this religion, I have been dishonoured by man, but I do not mind it.' We gave him encouragement to persevere and to pray to God in the

name of Jesus Christ, and we said 'then God will give you His Spirit and strength, and courage to go in the right way. Be careful, for by bad company goodness is destroyed.' We gave him some portions of Scripture, which he thankfully received, and having prayed, we took our departure."

THE RETURN.

"On the 23rd of June, we again came to Piple, and preached in the neighbourhood. Many minds were well disposed towards the Gospel.

"Baboo Anondo Duffadar and I said, after consideration, 'Come, let us go to Khoorda, the ancient capital of Orissa, and preach there.' This city is about fourteen miles west of

Piple. We stayed at Khoorda from the 27th to the 30th of June, and standing in markets and villages, and by the roadside, preached. We had also conversations with many people. On the 1st of July we returned to Cuttack, and after a few days started for Calcutta, where we arrived on the 13th of July."

The Gospel in Ceylon.

BY THE REV. H. R. FIGOTT.

IN my last letter I promised to give you an account of progress of the work at Heneratgodde.

In 1869 a young man was baptized in that Station who had been a staunch Buddhist, and who had, up to the period of his baptism, suffered much persecution from his heathen relatives, &c. I wrote concerning his conversion on a former occasion. You will be glad to know that he not only continues steadfast in the faith, but that his influence as a Christian has been felt by the members of his family, and we have had the happiness of seeing his younger brother baptized; and his parents, who at first were such bitter enemies of the truth, are no longer so now.

THE BAPTISM.

On the occasion of the baptism of a younger brother, we had a most interesting service; and before going down into the water, the candidate asked permission to speak. He was surrounded by not less than 200 of his heathen neighbours and friends. He reminded them of the fact that he had once been a Buddhist, that he had often engaged in heathen ceremonies, and had been to present offerings to the image of Buddha at the Kalany temple; "but," said he, "I got no profit from these things." He said that many of his friends had laughed at him for giving up his old religion, and some had charged him with having become a Christian for the sake of worldly profit; this he satisfactorily proved to be utterly untrue. He concluded a most earnest and interest-

ing address by asking his friends to examine the question of true religion for themselves, and by exhorting them to do that which was right. The people were most orderly and attentive during the delivery of this and other addresses. Only one man venturing to interrupt the last speaker by exclaiming, "You have your belief; but what have we to do with that?"

DEVIL WORSHIP.

I have alluded to the parents of these young men. One or two matters, trifling in themselves, but sufficient to indicate the greatness of the change which has come over them may be mentioned:—When a heathen family wants to gain the favour of some one of the many malignant demons presiding over "sickness," "luck," &c., they have recourse to what is called a "Devil ceremony." A stick is planted in the garden near the house, and none dare touch this stick but the Devil Priest, and even he must first propitiate the demon with offerings and gifts, when the stick may be removed without danger. Some time ago, the family referred to set up a stick with the intention of inviting the priest to hold a "Ceremony," but the power of the Gospel was too powerful for them, and they resolved to give up the ceremony, and actually allowed Goonesekere to pull up the stick, proving that they did not believe in the demon, nor fear his wrath.

Again. When a Buddhist priest visits a heathen family, a white cloth is always spread on the chair before the holy man can sit down. When last a priest visited the family in question, a chair without the necessary cloth was offered to him. When he expressed his surprise and indignation, the lady of the house replied, "Oh, you do not require a cloth, for others sit on chairs without cloth." This act is a conclusive proof that these people have ceased to believe in Buddha.

FURTHER ADDITIONS.

On the 27th March last, three persons more were baptized at this station, two of whom (a husband and wife) had been heathens, but had come to the knowledge of the truth chiefly by reading the Scriptures for themselves.

There are now fourteen members in the Church, presided over by Mr. Goonesekere (about eight have been added by baptism, and the remaining six joined from other Baptist Churches); so that the work in this place proceeds satisfactorily.

H. Markus is at work in his new station. At the first service there, held in the open air, we had a good congregation, and at the close, in speaking to those assembled, I asked an old man whether he had ever heard the Gospel before, when he replied, "Yes, a long time ago, Daniel Padre Unanse (Rev. Mr. Daniel) preached here, and I remember his doctrine."

MEDAMPÉ.

M. H. Perera holds services here regularly, and the people seem to like him. I spent some days here last week, and was well satisfied with the work. The work of building the new chapel has been retarded by the want of men to saw timber in the jungle; they have five sawyers at work now, so that the work will get on faster.

The Native Preachers on a Tour.

THE following extracts relate to a journey lately taken by the native brethren Govinda and Haradhan, of Sewry. They are translated for us by the Rev. Isaac Allen, and exhibit in a striking light the various aspects of the Missionary work as it now presents itself in India. Almost everywhere willing audiences listen attentively to the preaching of the Gospel. In one place the manufacture of idols is still going on, while many despise the gods they have hitherto obeyed. The consciences of others are enlightened, and they are compelled to declare the truth that has awakened them. Everything betokens the power of those agencies which are slowly but surely transforming society in India.

"May 21st.—In the evening we attended the market at Margaon, and had some twelve or fourteen hearers, with whom we discoursed concerning the true religion, and the way which God had appointed whereby we might worship Him. Some listened attentively, but others tried to raise objections to Christianity.

"2nd.—On account of the rain we remained in the village itself, and with some Mussulmans, went to visit a Moulvie who had lately come from Shabpore, but he slept so late that we all, being tired of waiting, went home. In the evening we went again to visit him, and began to discuss with him on the way of salvation. After a little talk he said, 'I am busy now, and can talk no longer; come some other time.' There were eight hearers. We went thence to Soorpo Meah's house, had some talk, but no preaching.

"Returning thence, we saw some men at work, making a Juggernaut car, and began to talk to them, saying, 'Your Juggernaut cannot move of himself; as far as you draw him, so far only he can move.' By and bye, many people gathered around and began to say that our words were

reasonable and true, and nearly all treated us with great respect. One man, saying, 'I'll refute them,' began to offer all sorts of 'worthless objections, but the bystanders themselves stopped him. The number of hearers was about sixty.

"On our return home, some of the people followed us, bringing with them a student of the Berhampore school, who professed to be a Brahmo. Some talk about the means of salvation arose, when by degrees the lad they had brought to help them turned on our side, and began to oppose them; on which some angrily said, 'We brought you to help us, and instead you have turned against us.' The hearers were about twenty.

"23rd.—Went to the village of Bussora, where by degrees twelve or fourteen people gathered to hear our words. We were glad to see that they listened much better than formerly, when they showed much hatred to us and our words, but now they gave us seats, and themselves began to converse about religion. One or two began to oppose, but the others told them to be silent, as they wished to hear us.

“On our return home, from noon till sunset, the Hindoos were continually coming to talk about Christianity; and they nearly all confessed that it was very good, and that they ought to accept it, but at present it was very difficult to do so on account of caste and other things.”

Reception of the Gospel in China.

BY THE REV. J. RICHARD, OF CHEFOO.

THE two native brothers, whom we selected at the annual meeting to itinerate, have made two trips—one in the second moon, the other in the fourth moon. They found very different reception on their two journeys. The first trip was to the eastern part of the province, where Christianity is not known to be in existence hardly. The place has not been much traversed by foreigners. The people listened as they would listen anywhere to anything strange, but there was no great interest produced by their preaching, neither for nor against Christianity; there was a great deal of perfect indifference. People did not flock after them to hear more, nor molest them as they preached. The second journey was more to the south, a part which had been visited many a time by foreigners, and where Christianity was preached over and over again. In this district the reception which our native preachers had was not indifference. The indifference had developed itself into two opposite feelings—one of hatred towards the new doctrine, the other of goodwill. In some places persons would stand up in the crowd and condemn the new doctrine in the strongest, not to say the vilest, terms; whilst, in other places, they were asked to lodge on their way in a native's home, and not in an inn, with an injunction that should missionaries accompany these preachers some time, they were not to go to an inn, but to this one's home. Thus, whilst some would persecute, others would offer refuge to preachers of the gospel. At present it is the fifth moon of the Chinese, and these two natives rest a little during the hot weather, ere they start again. Since I wrote to you last, I have been twice out at our country stations.

THE STATIONS.

One of them is a little promising. All the neighbours evidently respect our native brother at Tsungkia very much. Though he has left their heathen practices, they are compelled to say he is a good man. The other station at present finds it hard to bear up against all the evil reports which are rife about them. There are some Christians in that neighbourhood belonging to the American Presbyterians, but they have behaved themselves very scandalously, threatening to burn down their own chapel, owing to the sharpness of discipline exercised towards them. Our own members are by no means models of Christian character. The finger of scorn is lifted up towards them all, and asks, “Is this the excellency of your Christianity?” At Chefoo there is not much Christian work going on just now; not, however, owing to want of readiness as want of opportunity to do it. When the por was newly

opened, everything was new; now there are three chapels in Chefoo, where there is a population of twenty thousand, and ten years of work in the town has been enough to satisfy the curious among the Chinese. I have gone to the chapel many a day and not a man came in. I know that the other chapels are also very much the same. There are certain seasons when our chapels are well attended daily. Those who do attend, as a rule, are people who have come from the interior to Chefoo for the first time. When the people are very busy at their crops, either in sowing or reaping, there are but few people to be seen in the streets, and that is the time when we may sit down for hours without seeing a single one turn in. These days are busy days, and during the last fortnight there has not been more than a dozen in our chapel. On Sabbath days we worship in the chapel in the street, and our singing attracts them, so that often we have forty or fifty who come in and sit with us for a short time. When the people of the country are not very busy, they come to the town a good deal, and at that time we have some people generally every day, varying, however, from the unit to two or three dozen.

Six were baptized since I wrote to you last. We have an applicant now before the Church. He is a scholar, and has attended our services and kept the Sabbath for the last six months. He has two wives. This candidate will have his case before the Church in a few days.

Progress in China.

IN the following letter, Mr. Richard gives some interesting particulars of the progress of the work of God in and around Chefoo; the choice of an evangelist by the natives, and their resolve to support him while engaged in preaching the Word, are particulars of a very interesting character. We cannot but rejoice at this sign of a vigorous Christian life:—

“On my December trip I visited places which had never been visited by any of your Baptist Missionaries, and had only been once or twice visited by any missionaries. The field was therefore new. Besides, the people of the Eastern part of the promontory, for that was the part I visited, are very quiet compared with what I heard the character of the people in the West to be. To the west of Chefoo the country has been traversed and traversed by a score of missionaries. I thought then that I would ask the Church to send out a

preacher of their own choice to this part, who would be supported by the native brethren in money, sympathy, and prayers. Our annual meeting was held on the 26th of February, and important matters to our little church were discussed on the three succeeding days. The best Christian scholar in Shantung had to submit to the censure of the Church, which I am glad to say was administered by Ching S.S. in a way which would reflect credit on the worthiest of ministers at home. The support of the ministry was also discussed. A good

brother was chosen to be supported by the Native Church. He is since that day the home missionary of the native brethren. Thus, at last, an initiatory step has been taken, which I trust God will abundantly bless. Not wishing that our dear brother should labour alone amongst strangers, I sent Sun Hwei Teh, another good brother who has been a student under Ching S.S. for two years, along with him. They started full of love for their work March 27th, to that part of the promontory which I visited last December.

“A week ago I went to Hankhiau, which place Dr. Brown and myself failed to reach last Christmas owing to a heavy fall of snow. I was this time alone, without the pleasure of a foreigner's company. Taking two of our native brethren at Hankhiau along with me, we visited the fairs and markets around. I was in the very city where the ‘Death-blow to corrupt doctrines’ is said to have come

from. When I was there, I was not aware of that, but I remarked that there was something strange at that city. As a rule, a foreigner is sure to have plenty look at him, if not to hear him, even in places which are often visited, but it was not so at this place. There was no more than a score around us, whereas they generally assemble in hundreds, and of that score two spoke to us very impertinently. By the way, a new edition of that vile book is out with a preface containing the Chinese version of the Tientsin massacre. The English Consul at this port has obtained a copy, which he says he is going to translate, that foreigners may look at the matter with Chinese official eyes. Where we are already known, the book has but little effect, but when visiting new ground, if the book precedes us, it is a terrible instrument in the hands of people who have perverted ideas of truth.”

Concurrent Endowment in Trinidad.

FOR some time past the inhabitants of Trinidad have been agitated with the State Church question. Hitherto two Churches, the Anglican and Roman Catholic, have received stipends from the public revenue for the support of their clergy, the Anglicans, although the least numerous body, receiving by far the largest share. Prompted by the Colonial Office, the Legislative Council of the Colony has adopted the plan of Concurrent Endowment, and has allotted, in proportion to the respective numbers of the adherents of each church, the sum devoted to ecclesiastical purposes in the following way:—

Church of England ..	£3,000
Roman Catholic Church .	6,500
Wesleyan Body	400
Presbyterian Body ..	300
Baptist Body	200
	———— £10,400

Three members of the Legislative Council opposed the entire project ; but as the Roman Catholic Members of the Council came to the aid of the official members, it was carried by a majority of eight to three, the Chief Justice declining to vote. Some members of the majority, with great inconsistency, would not have voted for the plan, had it embraced the non-christian religions of the Colony. It is also stated in the Colonial newspapers, that some of the adherents of the Church of England are sorely annoyed that the Roman Catholics will receive the largest share of the grants, and are inclined to oppose all such grants in the future. It is quite evident that *this* plan of securing "religious equality," will not be productive of harmony or peace among the various denominations, and that jealousies and envies of the most painful kind will result from the system.

On receiving the above information from their missionary, the Rev. W. H. Gamble, the Committee passed the following resolution :—

"Resolved—That the Rev. W. H. Gamble be requested to inform His Excellency the Governor of the Island of Trinidad, that this Committee is unable to accept the grant of money allotted to the support of their missionary from the revenue of the Colony, because in their judgment the principle accepted by the Legislative Council is contrary to the true principles of religious liberty and equality ; that it is also adverse to the best and highest interests of the island itself ; that it is wrong, inasmuch as it is the improper endowment not of truth only, but also of error ; that the Legislative Council cannot consistently refuse similar grants to the adherents of the Hindu, Mohammedan and Buddhist faiths, of which faiths considerable numbers, who are the subjects of Her Majesty, are resident in the Colony ; that these indiscriminate grants violate the conscientious convictions of those who believe these religions to be fatally delusive to the souls of men ; but which they will be compelled to support by the payment of the teachers of these faiths from the general revenues of the island.

"And, finally, it is the judgment of this Committee that the only true principle, fair to all classes of religionists alike who are the subjects of Her Majesty, is the entire disendowment of the Churches that hitherto have been supported from the island revenues, and the withdrawal of the grants from all other religious bodies now for the first time made to them."

Missionary Notes.

CALCUTTA.—The Rev. G. Pearce, with Mrs. Pearce, has visited—for health—the Neilgherry Hills ; the change appears to have been very beneficial to them. Mr. Jordan has, during Mr. Pearce's absence, taken charge of the Theological class at Alipore.

CEYLON.—Mr. Carter informs us that he has been occupied with the prepa-

ration of a hymn-book for the Singhalese churches. It contains forty-one hymns; some are original, others translations of English hymns. Much difficulty has had to be overcome owing to the peculiarities of the language. Good progress is being made with the new chapel at Gonawelle. Ten converts have been baptized at Kottigahawatte, the first fruits of Migel Perera's ministry.

NORWAY.—During the visit of Mr. Hanssen to Bergen, meetings were held almost every night, and were very largely attended. A church has been duly organized, and Mr. Hubert chosen as the pastor. The new missionary, Mr. Klargvist, has arrived in Norway, and will occupy Arendal as his sphere of labour.

BAHAMAS, TURKS' ISLANDS.—While in the Island of Trinidad the Government has resolved to pay all the churches, of every denomination, the Government of Turks' Island has resolved on entire disendowment. This decision has been hastened by the refusal of our Missionary, the Rev. I. Pegg (in concurrence with the Committee) to participate in any grants from the Island revenue.

JAMAICA, KINGSTON.—We are happy to record the arrival of the Rev. J. J. Fuller in his native land, after a safe and pleasant voyage. He will visit various parts of Jamaica, to serve the interests of the Mission. He had the happiness of again seeing his aged mother, after an absence of more than a quarter of a century.

BROWN'S TOWN.—Our esteemed friends, Mr. and Mrs. Clark, have been plunged into deep affliction by the death of their son, Dr. Clark. Only a few months ago their daughter, Mrs. Turton, was called away. In both cases, several children have been deprived of a much-loved parent.

Home Proceedings.

Following the address of the Treasurer at Northampton, on the 26th September, given in our last HERALD, a very interesting discussion took place, especially on the question of the necessity of sending more missionaries to India. It has not been without result, as two or three brethren have since intimated their desire to devote themselves to the service of Christ. In the present number of the HERALD we are happy to give the address of the Association Secretary, a discussion on which the time did not allow. The public meeting in the evening, Charles Gilpin, Esq., M.P. for Northampton, being chairman, was very crowded, and excellent speeches were delivered by the chairman, the Revs. G. Gould, B. Millard, Goolzar Shah, and H. Wilkinson. The associations of the locality inspired the speakers, and no little interest was felt when Goolzar Shah referred to the fact, that he was the first Hindu convert to stand on the spot whence the first missionaries of the Society went forth on their work of faith.

At the quarterly meeting of the Committee on the preceding evening various important business was transacted, and one or two matters require special notice. For some time past the Rev. J. Wall has been labouring very successfully in the city of Rome, supported by the contributions which have passed

through our hands from various friends. It is now resolved to conduct the Mission in Rome as part of the ordinary work of the Society, and Mr. Wall will accordingly rely on its funds. The Committee, however, do not doubt that the friends who have taken a special interest in this Mission, will continue the contributions they have hitherto forwarded.

The Morant Bay Mission also received the attention of the Committee, and it was resolved to continue the grant for a further period of six months, by which time there is every prospect that the object originally contemplated will be accomplished, and the locality which five years ago was the scene of devastation and sanguinary violence, will henceforth enjoy the services of two native ministers of the gospel. Two chapels have been built, or are nearly completed, and the two churches that have been formed embrace upwards of 800 persons in Christian fellowship.

The extreme poverty of the people of Turks' Islands, and their emigration to other places, has led the Committee to adopt the plan of settling the missionary—the Rev. I. Pegg—in St. Domingo, where he will find a large field open before him, and be able, at the same time, to pay frequent visits to the congregations remaining in the Turks' Islands group.

The Missionary meetings during the month have been as follows :—

PLACES.	DEPUTATION.
Coventry	Revs. B. Millard and J. J. Brown.
East Gloucestershire	{ ,, B. Millard, G. B. Thomas and S. Hodges.
East Lancashire	{ ,, A. McKenna and C. Bailhache.
Huntingdonshire	{ ,, I. Stubbins, D.D., and G. H. Rouse, M.A., LLB.
Isle of Wight.	{ ,, B. Millard & Hormazdji Pestonji.
Halifax district	{ ,, James Mursell and Hormazdji Pestonji.
Langham, Bures, &c.	{ ,, F. Trestrail.
Leicester district	{ ,, Dr. Underhill and Rev. B. Millard.
Leeds district	{ ,, Dr. Underhill and Rev. I. Stubbins, D.D.
Lockwood district	{ ,, C. Bailhache.
Monmouthshire and district	{ ,, G. H. Rouse, LL.B., and Rev. G. B. Thomas.
Nottingham district	{ ,, J. T. Wheeler and T. M. Morris.
North Devon	{ ,, J. Bigwood.
Preston and district	{ ,, B. Millard.
Southampton district	{ ,, C. Bailhache and W. Emery.
St. Albans	{ ,, J. H. Anderson, & Dr. Underhill.
Salisbury district	{ ,, W. Sampson and Mr. J. Templeton.
South Lancashire	{ ,, Dr. Underhill and Revs. Hormazdji Pestonji and W. H. King.
Swansea district	{ ,, A. McKenna and G. B. Thomas.
Wallingford	{ ,, J. H. Anderson.

Our readers will see at a glance that the month has been well filled with work, and how many thanks are due to all the brethren who have assisted us in it.

In two districts conferences on missions have been held, viz.: in East Lancashire and Southampton. The Association Secretary attended both these. Universal testimony is in favour of such meetings. We would they were more common.

DEPARTURE OF MISSIONARIES.

Our esteemed friends, the Rev. W. A. Hobbs and Mrs. Dakin, sailed for India in the "Selina," via the Suez Canal, on the 5th October. The Rev. Goolzar Shah bade us farewell on the 29th September, proceeding to Calcutta through Bombay and the North-west Provinces. The Rev. T. L. Rees left Liverpool for Jamaica on the 10th October, and will find his sphere of labour in the mountains of St. Elizabeth. We have also to record the departure of Miss Johnstone, on the 14th October, in the *Diomed*, for Chefoo, where she will become the wife of Dr. Brown. We commend all these dear friends to the care of the Most High, and pray for them a safe passage and great blessing in the work on which they have entered.

Contributions

From September 19th to October 18th, 1871.†

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

ANNUAL SUBSCRIPTION.		LONDON AND MIDDLESEX.		Plymouth, George Street Sunday School, for Mr. Sale's N P	
Dalton, Mr. R. N., for Mrs. Pigott's School Colombo, Ceylon	6 0 0	Bloomsbury, Sunday School, for Mr. Lea, Jamaica	5 0 0		13 6 0
Miller, Major General	1 1 0	Do. for Mr. Hobbs, S. Seawy	5 0 0	DURHAM.	
Morley, Miss F., Tuxford	1 0 0	Brentford, Park Chapel	1 3 0	Jarrow	1 13 0
		Kennington, North St. Sunday School, per Y. M. M. A.	1 17 6	Middleton Teesdale	0 5 0
DONATIONS.		Stockwell, Sunday School	3 6 1	Monkwearmouth, Enon Chapel	5 3 2
Anonymous, Southampton	1 0 0	Upper Holloway, for W. & O.	6 2 1	West Hartlepool	9 10 0
Morley, Miss F. Tuxford	2 0 0			GLOUCESTERSHIRE.	
Routh, Rev. J. O., Hawes, Yorkshire	3 0 0	BEDFORDSHIRE.		Chalford	2 12 11
Two Friends, Brixton ...	2 2 0	Heath	2 10 0	Eastcombe	1 12 0
				Shortwood	27 9 7
FOR NEW MISSION SCHEME.		CAMBRIDGESHIRE.		Do., for Mr. Fuller's School	1 5 0
Rains, Mr. John	25 0 0	Cambridge, Young Men's Christian Association	0 12 0	Stroud	29 0 1
		Do., Zion Chapel	27 19 4	Uley	3 16 0
FOR NORWAY MISSION.		Chittring	0 17 0	Woodchester	1 0 0
Bumpus, Miss, Northampton	10 0 0	Great Shelford	22 2 1		
By Rev. J. Edwards for ditto	3 3 0	Harston	7 7 1	HAMPSHIRE.	
Button, Mr.	0 10 0	Melbourn	6 12 0	Southern district of Southern Association	
Edwards, Rev. J.	10 0 0			Juvenile Missionary Auxiliary, for N P Ram	
Hoby, Rev. J., D.D.	2 0 0	CHESHIRE.		Kanto Dacca	4 10 0
Parkinson, Mr.	10 0 0	Stockport	1 0 0	Do., for N P, Duro, Cameroons	4 10 0
Symonds, Professor	5 0 0			Do., for Mr. Hanssen, Norway	5 0 0
Under 10s.	0 5 0	CORNWALL.			
		Falmouth	12 0 0	HEREFORDSHIRE.	
LEGACIES.				Norton Skenfrith	0 10 8
Estate of late Mr. Llewellyn, of Cowbridge, by Messrs. Pattison, Wigg, & Co.	11 16 8	DEVONSHIRE.			
		Devonport, Hope Chapel	8 0 8		
		Exeter, Bartholomew Street	2 12 11		

