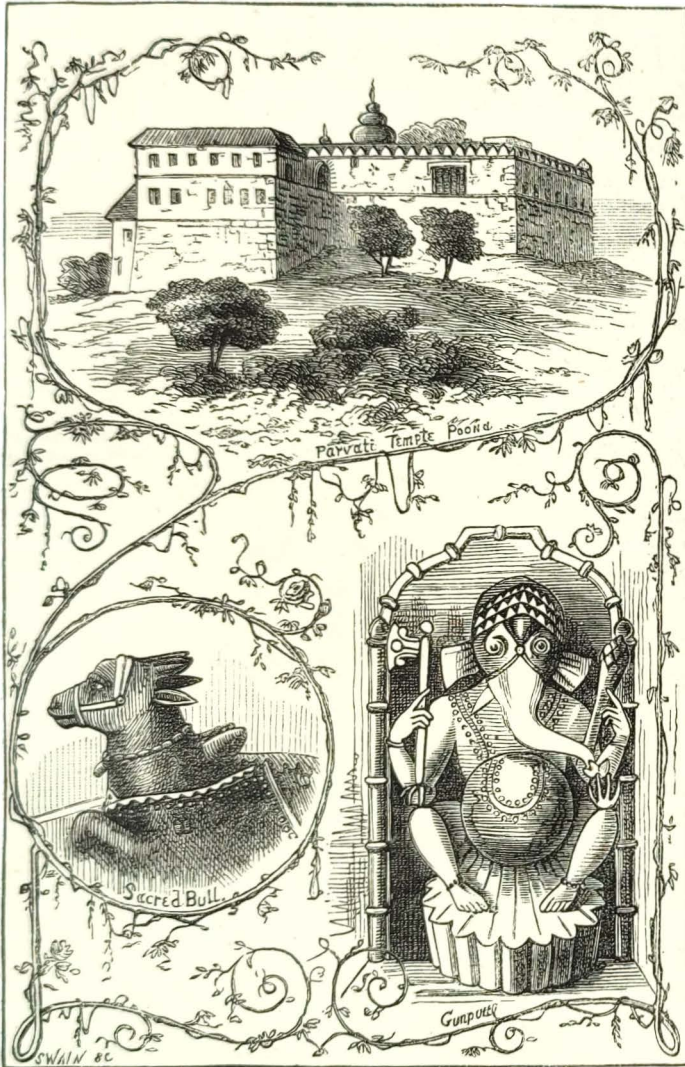


THE MISSIONARY HERALD,
FEBRUARY 1, 1886.



SKETCHES IN INDIA. NO. I.—POONA.

THE MISSIONARY HERALD.

New Year's Day Prayer Meeting.

THE year, as is customary, was begun by a meeting for prayer held in the Library of the Mission House. Joseph Tritton, Esq., was in the chair, and representatives of various Missionary Societies were present.

The work of the Christian Church amongst the heathen in its multifarious aspects was commended to God by the Revs. J. R. Wood, of Holloway; A. J. Arnold, of the Evangelical Alliance; Commander Poulden, of the South American Missionary Society; Rev. J. P. Chown, whose presence after serious illness was cause for grateful joy; Major Paull, of the British and Foreign Bible Society; J. J. Fuller, of West Africa; Mr. William Olney, of the Metropolitan Tabernacle; and the Rev. Dr. Angus.

Devout thankfulness for the progress already made, and earnest hopes with respect to the future, pervaded the prayers of the brethren. It was felt by all assembled that the year had commenced well. The following address was given by the chairman:—

“MY CHRISTIAN BROTHERS,—Meeting, as we are wont to do, year by year, there can be little, if any, variety in the subjects that claim our attention, or in the manner of their presentation. One will always occupy the prominent place; for the first note in our New Year's song must ever be that of praise. Each year has its own history, its lights and its shadows, its joys and its sorrows. During that which has just closed over us the shadows and the sorrows may have darkened on the homes of some present, on the paths of our friendships, on the kindred institutions represented here to-day, and on our own missionary agencies and interests. But

has there not been through all, in all, above all, a line of light, the light of a love that has not been quenched, and of a mercy that “endureth for ever”? And so faith once more takes up her parable and says, ‘I will sing of mercy and judgment: unto Thee O Lord will I sing.’ There is a striking expression in the 22nd Psalm where the Lord is addressed as “inhabiting the praises of Israel,” or as one gifted revisionist has rendered it, ‘enthroned on the praises of Israel.’ Gloriously is He enthroned, we know, in the praises of those on high, whose song traverses the past, for “they sing the song of Moses, the servant of God,” while they exalt Him in whom

centres the fulness of all time—past, present, and to come, “Jesus Christ, the same yesterday, to-day, and for ever”—celebrating His redeeming triumph, for they sing also “the song of the Lamb.” Thus may He be enthroned in our praises to-day, for “He that is our God is the God of salvation”; and “the God of the whole earth shall He be called.” The Heavenly theme be our theme, the theme of the speaker and the hearer, of the missionary and the convert, of “all the ends of the earth” that know His name, “and of them that are afar off upon the sea.”

“Thousand the voices, the song is one—
What hath the blood of the slain Lamb
done?”

“O, Thou that hearest prayer, unto Thee shall all flesh come.” It is a blessed truth, dear brethren, that He who is enthroned on the praises of His people is propitious also to their prayers. The promises He has given us in connection with prayer are evidence of this. Where all are Divine, one will suffice as proof. How strong the assurance, how infinite the range, of those words, spoken through Esaias the prophet, “Before they call I will answer, and while they are yet speaking I will hear.” Again, how overwhelming the evidence supplied in the earthly life of our Lord Jesus Christ from the accepted cry of the lonely leper at the foot of the Mount of Beatitudes to that of the dying suppliant amidst the darkness and anguish of the cross, or—passing on to resurrection scenes—to the prayer of the wondering wayfarers when ‘they constrained Him, saying, “Abide with us, for it is toward evening and the day is far spent, and He went in to tarry with them.”’ The history of the early Church bears ample testimony to the fact. Think of that memorable

night, when the angel’s wing was outstretched over the sleeping city, and noiselessly fell his footfall on the cold damp floor of the apostle’s cell, when a strange light was kindled in the dungeon, and the chains dropped off from the prisoner’s hands, and the massive iron gate opened of its own accord, and with girt garment and bound sandal the Lord’s freeman traversed the silent streets till he stood before the door of the house “where many were gathered together praying”—himself the living, breathing, visible witness that God had been propitious to the prayers of His people. I may remind you that there was a time in the history of our Indian Mission, long years ago, when all was dark, sterile, and unpromising, and the brethren resolved to humble themselves and pray; and ere the year was out—that year that had dawned so gloomily—they could write of a most gracious gale having seemed to have been breathed on the mission. Doubtless our friends connected with other societies could give us similar instances of prayer followed by blessing. Let us seek, brethren, a like most gracious gale to be breathed on the church at home, and especially on the labourers abroad. “Brethren, pray for us,” is their reiterated, their universal cry. It floats back from the deck of every missionary vessel that leaves our shores, and it is the burden of almost every letter that finds its way home from the regions afar. And does there not seem to rise from the very midst of the heathen and their needs a similar appeal? Dark, degraded, forlorn, but not forgotten of the God who created, and the Lord who redeemed us,—Brethren, think on us, plead for us. Yield for us your sons and daughters, your mental and material wealth, and surely from among us there shall rise up some who

will be "your hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming."

"In the 6th chapter of Hebrews and the 10th verse it is written, "God is not unrighteous to forget your work and labour of love." The Lord, who is enthroned on His people's praises, and is propitious to their prayers, is mindful also of their service—such service as that which is before us now, the furtherance of His Gospel in the earth, and the establishment in its spiritual power of the kingdom of our Lord and Saviour Jesus Christ in the hearts of the sons of men. He is mindful of the toils involved, the sacrifices demanded, the obstacles encountered, the passions and the prejudices raised, the sophisms of intellectual heathenism, and the drear, blank barbarism of them that have no light at all; and He is mindful of the grace that is needed by His servants; that it is with His presence alone they can hopefully wage the conflict, and through His strength alone they can eventually attain to any measure of success. And assuredly we may anticipate the Master's gracious remembrance, seeing that it is His commission we are striving to fulfil in preaching 'the

Gospel to every creature"; that it is His own ministry we are practically continuing "who came and preached peace" to those "afar off and to them that were nigh"; that, if swayed by right motive, and inspired by holy impulse,—we are manifesting the same spirit of sympathy, of compassion, of benevolence, and of love, which was manifested by Him of whom it has been said:—

" This was compassion like a God,
That, when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

And we are seeking His glory and offering our united prayers that with it the whole earth may be filled. His glory—to it may every thought be subordinated, by it may every enterprise be inspired. And I know not that we can offer a kindlier supplication on behalf of those of whom we lovingly think, in their various phase of Christian service, this morning than that they all may be gladdened by its manifestation, and have fulfilled to them the ancient word, "They shall see the glory of the Lord and the excellency of our God."

On the 8th ult., a social meeting to bid farewell to the missionaries—the Revs. J. J. and Mrs. Fuller, J. H. and Mrs. Weeks, S. Silvey, A. E. Scrivener, and Miss Pitts, departing for Africa, and the Rev. W. A. and Mrs. Wills for China—took place, by the kind invitation of the Treasurer, at his residence at Bloomfield, Norwood.

The Rev. W. Holman Bentley, who, with Mrs. Bentley, was present, having implored the Divine blessing upon the meeting, and Mr. Tritton having referred to the many hallowed gatherings of a similar nature which had been held in the room where they were assembled, the brethren in a few earnest words gave expression to the spirit with which they were entering upon their work. The Rev. J. B. Myers then commended the missionaries to the care and favour of our Heavenly Father. Mr. Tritton subsequently penned the following beautiful lines as a memorial

of the occasion, and in "the hope that future solace and support might be derived from the consideration of the glorious text to which reference is made throughout":—

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Is. xxvi. 4.

'Trust ye in the Lord for ever.'
O sweet word of speech Divine!
Shall the burdened spirit never
Reach into these depths of thine?
Depths of joy, for hours of sorrow,
And of strength, in weakness felt;
Source of many a bright to-morrow,
When to-day's dark mists shall melt.

"Trust ye," with a faith unshaken;
With a love, that steadfast clings;
With a fervour, that can waken
Music sweet on saddest strings;
With a hope, that onward gazing,
Where celestial beams are shed,
Whispers of the "mansions," blazing
With eternal light, ahead!

"In the Lord"—"the Rock of Ages"—
Restful in His perfect will;
When life's ocean, storm-lashed, rages,
He will speak His "Peace be still."
Winds and waves tumultuous blended,
This high Rock, unmoved, withstands
Has not God His own defended
Through all years, and in all lands!

And "for ever!" time may linger,
Or with startling swiftness pass;
Inspiration's holy finger
Still records "All flesh is grass."
But "the Lord Jehovah" liveth,
Yesterday—to-day the same:
"Everlasting strength" He giveth,
Trust ye "ever" in His name.

Sketches in India.

No. 1.—POONA.

THE line between Bombay and Poona, in length about 119 miles, lies over the famous Ghauts. For a long time after leaving the hot plains, dotted with buffaloes and dirty water-holes, the train appears to be slowly describing a tremendous circle amongst the hills. Sometimes swinging out upon the verge of a grand gorge, then lost for a few moments in one of the twenty-five tunnels, only to emerge once more in full view of the whole plains below. Beautiful journey this, in the monsoon season, while every crack is covered by a waterfall, and the long grass is green! When the highest point has been painfully reached, just abreast of "the Duke's Nose," the train slips back upon another line and we rattle down to Poona.

The Rev. Hormazdji Pestonji labours in Poona, in connection with our Society, and a hard Brahminical city he has to face. "Images and groves in every high hill, and under every green tree;" yet, withal, one of the fairest spots we can well meet with in Western India. Plenty of trees, a fresh-water canal, beautiful gardens, a wide river, sugar canes, and pleasant bungalows. But ever over its natural beauty hangs the dark pall of idolatry; and where God's flowers bloom, there grow the apples of Sodom.

The accompanying sketch shows the Temple of Parvati, within sight of the City of Poona; built at a cost of £100,000, by the last Peishwa, in 1749. "Parvati" is the Mountain Goddess, so her temple crowns the summit of a prominent hill. One evening I saw the sun set behind the shrine, and the scene was worthy of Turner's brush. The old castle-like building, purple and dark; the loopholes and gilded pinnacles ablaze with glory, as though they contained the sun, as they do the Sun-god; and then the calm fields, lying silently with awe upon them, below. What wonder if I lost the heathen temple, in thoughts of "the City of pure gold"?

But romance and beauty had alike vanished, when one morning we paid Parvati a visit. Idolatry always looks best at a distance, perhaps even romantic, especially when a glory is lighted up behind, until its legends and Vedic poetry glow with imparted brightness. In itself it has no beauty.

Ninety-six steps took us to the summit. On one hand, a part of the building blasted by lightning many years ago attracted our attention, while peculiarly fine and varied scenery lay beyond. On the other hand, a few steps led to the open court of the temple. A brief glance served to reveal the meagre details of the place. A roofed gallery bounded the four sides of the court, while large loopholes at intervals in the walls laid open the surrounding country to our view. In the centre stood the chief shrine, containing the idols of gold and of silver—Shiva, Parvati, and Ganesh. This dark hole was temporarily illuminated by a candle for our especial benefit—but admission was denied. Guarding its corners were four smaller shrines, holding white marble images of Gunputty, Shiva, Vishnu, and Surya. Trees growing in the court shaded all.

As usual, two or three guides attached themselves to us like leeches, but particularly the old wily Brahmin priest. I was interested in the man, because it was my first experience of that style of Hindoo, while his words and actions seemed to disclose the fact that the Indian missionary's foe of the future is not religious fanaticism so much as self-interest and cupidity—of the two, perhaps, the more difficult to deal with.

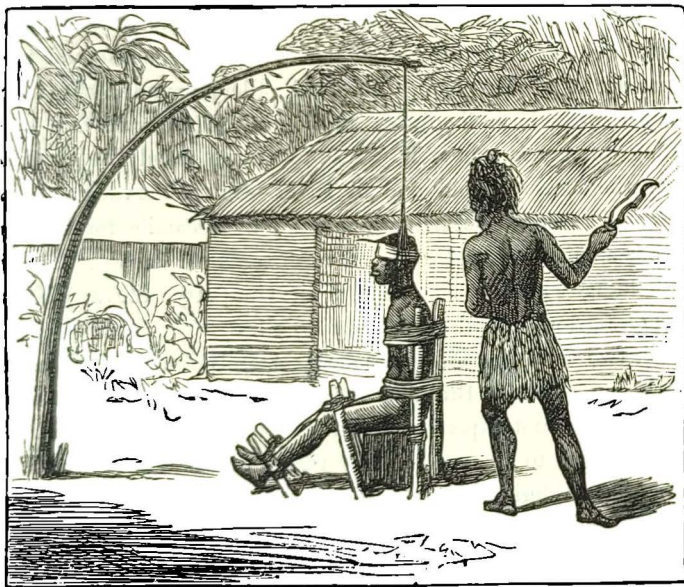
We were squatting Indian fashion before the dirty figure of the elephant-headed god, when a few remarks on the state of this deity drew out the priest. He could speak English fluently, having been brought up in a mission school; he knew the Bible familiarly, and asserted that Jesus Christ was truth itself. "And yet," I said, "you are here, priest to Parvati, though you know well she is a lie!" The crafty Brahmin shrugged his shoulders, jested about Gunputty's ugliness, and remembered a pressing engagement at the other end of the court.

As we passed down the steps on our way home, we discovered the real god they worship. Not Shiva or Vishnu, Surya, Parvati, or Gunashe, but one whom they keep most carefully tied up in a sacred corner of their clothes, and they call it "Bakhshish."

There is a tremendous obstacle in the way of missions which people seldom think on—self-interest. A single point like this shows how utterly incapable secular education alone is of producing the much-desired abolition of idolatry. Numberless educated Brahmins have already lost faith in their idols. But it is for their own interest to promote the worship—power and gain depend upon it. Demetrius, the Ephesian silversmith, has a large family in India to-day. Until the heart is converted, as well as the head, purse will be placed above truth, and god Bakhshish steps into the shoes of Shiva or Vishnu.

Chudleigh.

JOSEPH J. DOKE.



Cruelty on the Congo.

THE Rev. George Grenfell writes:—

"Bolobo, 12th August, 1885.

"MY DEAR MR. BAYNES,—The enclosed sketch, if not too horrible, might be of interest to readers of the HERALD. It represents a scene

witnessed by Mr. Glave, chief of the Lukolela Station of the Congo Free State, who tried to buy the victim, but was not allowed to. The occasion was the burial of a woman of high position, and the poor fellow who was beheaded was one of several who were killed to put in the grave with her.

“With kindest regards,

“Yours very sincerely,

“GEORGE GRENFELL.”

Missions in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. II.

IN the paper which I wrote for the last number of the HERALD, I endeavoured to present a view of what has been done by the Church of Christ in China from the time of the Apostles to the present century, so far as existing records and my imperfect knowledge permitted. The traces of a Chinese Christianity as old as that of England; the development of this under the Nestorians from the fourth to the twelfth century of our era; the commencement of European Missions in that land 600 years ago by Corvino; the splendid services of the early Jesuits in the sixteenth century, and the maintenance and extension of Catholic missions there, notwithstanding the almost absolute cessation of missionary enterprise in the last century, were passed in review, and what seemed their great lessons indicated.

We assume too readily that heathen hearts stagnate in ignoble content; that they are satisfied with their creed, their character, their joys, their hopes; that they have neither curiosity, aspiration nor conscience; and assuming these things, we see no door open for the Gospel to enter.

If such assumptions were sound anywhere, they would be sound in the case of China. There, the most ancient civilisation of the world, and a continuity of national history, faith, and manners, extending through thousands of years, endorse their theories of life with unquestionable dignity. Their vast numbers—exceeding the total population of Europe—give to their views whatever commendation lies in a great majority.

The three great religions concurrently held by so many throughout the land, seem to supply amongst them sufficient light and help for daily life.

Confucianism brightens and blesses the home, and at the same time secures the stability of the state by developing filial reverence—the

virtue which carries with it all sorts of earthly promise. Taouism is thought to give all necessary protection from the supernatural world; while Buddhism, in its practical morality, its stoical philosophy, and its presentation, in China, of an object of worship—the goddess, Kwan Yin—approaching more nearly the character of a God of love than the deity of any pagan system, gives play for the higher powers and activities of the soul.

So that if anywhere the Gospel might have been expected to be repelled as a superfluity by hearts content with what they have, it would be in this great land.

When, therefore, we mark how, on a large scale, through long periods, the hearts of men have waked to welcome the Gospel there, we have, in that fact, a call to come over and help them to-day; and an assurance that, in doing so, we shall not work in vain.

I pursue in this paper the same line of argument. I pass from the old Missions to the new; from those which gave the Gospel without the Bible to those which place the Scriptures in the hands of the people; from those giving a Gospel encrusted with ceremonialism and corrupted by compromise to those giving the Gospel in its simplicity—and I raise the questions: What entrance has this Gospel found? What has it wrought? What may we expect it still to accomplish?

It will be, at the outset, remembered that our Protestant Missions in that land are of the most recent date. Dr. Morrison, the first Protestant missionary, went out, indeed, in 1807; but his residence was on the edge of China, on an island, in the Portuguese city of Macao, forty miles from Hong Kong.

There, in the position of translator to the East India Company, he was able to do preparatory work of the greatest value. He translated the Bible. He produced a dictionary of the Chinese language, which the East India Company published at an outlay of £15,000. He was permitted to see three or four converts, was satisfied with the prophetic significance of this success, and died, after a laborious and useful life, in 1834.

Others followed—Milne, Gutzlaff, Medhurst, from this country; many others from America; they also working on the fringe of the land, which, Moses-like, they could not enter. At length, in 1842-3, as the result of the Opium War, five ports were opened to Europeans, and we took possession of Hong Kong. Advantage was at once taken of the opening of these places to commence new, and strengthen existing, Missions. And when, later still—1858-60—after the second Opium

War, the whole of China was opened to Europeans for trade and travel, advantage was taken of the enlarged opportunity, and many societies—American, English, and Continental—hastened to enter by the open door.

What sort of proof has the Gospel given of its charm, its power, its destiny, in this period? It has been weighted heavily during all these years by that traffic in opium which, inflicting great injuries on the Chinese people, and involving them in two great wars with England, associated our name and our religion with so much that was unworthy. Still, by voice, by life, by book, the Gospel has been proclaimed, and, if it is ever to replace the other religions of that land, it should be giving some indications of its sovereign might. Are these traceable? I think they are, on a large and important scale.

The first great demonstration of the power of the Gospel to which I would direct attention is that which is supplied in

THE TAIPING REBELLION.

China, with all its stolidity, is a land of revolutions. Its changes of dynasties have been many. Only, revolutions, through all the thousands of years through which their national history has run, have not broken the unity of the empire, the authority of ancient customs, or the methods of government.

The present dynasty is of foreign (Tartar) origin; has held its sovereignty for about two centuries and a half (since 1644), and rules still, in some degree, as a foreign and conquering element. Between the years 1848-64, it had to bear the brunt of a rebellion, almost unique in history for the scale on which it was conducted. It had its origin in one of the Southern provinces—Kwang-si, a wild highland province, whose inhabitants were poor, secluded, hardy, and romantic. A universal discontent with the Tartar dynasty, a tradition that it would cease to reign in 1851, made an opening for seditious enterprise. A great network of secret societies—some religious, some social—supplied a nucleus round which it might gather. But, probably, none of these—nor all together—would have sufficed to raise rebellion if it had not been for a strange influence, proceeding from the Gospel of Christ, though mixed sadly with other influences, and soon losing its original character. For its origin was in this wise. Its leader, Siu Tsuen, was born in 1813; was educated for official life, but failed—notwithstanding, apparently, the possession of sufficient ability—to receive the degree and the appointment which a successful passing of the competitive examination

should have led to. Sore disappointment well-nigh broke his heart; epilepsy assailed him; visions and communion with the Unseen comforted him; at length, after long illness, he betook himself to the work of a schoolmaster. When twenty years of age, and attending examinations in Canton, nine Christian tracts had been given him, consisting of brief chapters on Creation, on the Ten Commandments, on Redemption, and other leading elements of Bible religion—a set of tracts drawn up by a native Christian, apparently not very well conceived, giving an incomplete and over-Jewish aspect of Christian truth. For ten years he kept, but did not read these. In 1843 his brother-in-law read them and commended them to his study. They fell in strangely with the matter of his dreams, and the working of his aspirations. He believed them, and began to teach them. Two converts were speedily made, and became leaders in the work with him. These two young men baptized each other in the faith of Jesus. The little sect kept the Sabbath, proclaimed the Ten Commandments as the law of life, and proclaimed the Incarnation of God with intent to save us. They soon baptized converts in great numbers—some thousands, in fact, within the past two years of their teaching. The Christian spirit was not propagated quite so fast as the Christian letter, and this letter of the Gospel was itself imperfect. The converts showed abundant zeal, especially of a crusading character. They broke down the idols of their neighbours right and left. The tumults thus raised, it was the duty of the authorities to quell. They urged on all men the worship of *The Lord of Heaven*, the One Great God, whom all in China recognise, but whom the Emperor alone worships—entering, as the High Priest of the people, “once every year,” into the Great Temple, without altar, without image, which is set apart for the exclusive service.

In themselves worshipping, and exhorting others to worship the Great God, they were held to be invading the Imperial prerogatives, and, on this account, were to be put down.

They resisted and defeated these efforts; gathered consciousness of strength by doing so; were joined by greater numbers; defeated still greater efforts to suppress them. They found themselves swiftly developing into rebels; but into rebels with great dreams—of extirpating idolatry, overthrowing a foreign despotism, diffusing the true religion all in one great movement.

On all these grounds they secured adherents; took one city after another; till what was in its origin an obscure conflict raised by a few fanatics, became an insurrection, curiously resembling in many of its

characteristics the great movement which 200 years before had seated on the throne the dynasty they now sought to overthrow.

Meanwhile, the development of spiritual character did not keep pace with success. Before the movement had begun, Siu-tsuen had visited Mr. Roberts—an American missionary at Canton—and stayed two months with him. He told of his visions, he learned more fully the doctrine of the missionary, but, apparently, the visions carried more authority than the doctrine. The prophetic visions which had promised him the empire of China preoccupied the heart that penitence and faith tried in vain to master.

Plans more likely to realise this dream of empire were more welcome than the methods of meekness commended by the Saviour's example. He began to speak of the Incarnate Christ as his elder brother in special relationship, and of the inspiration of God as his own peculiar privilege. He was seduced into preaching obedience to himself, instead of faith in Christ, as the chief duty.

But all these errors, fatal to permanent, were helpful to immediate influence. He drilled his followers into armies; found able leaders. After securing his native province, he passed into the adjoining; secured provinces, each of them on the average as large as England.

In six months his army had taken twenty-six great cities; had traversed five provinces; and had marched 1,500 miles from the point from which they started. After this the story becomes wearisome. Years pass in unprogressive conflict between Imperialists and rebels. A fatal timidity prevented the latter from assailing Peking, though they ravaged the immediate neighbourhood. The Imperial party had, as an interlude, a war with England and France, ending in the discomfiture of China, but, throwing, strangely enough, on these two powers the responsibility of saving China from her own insurgent subjects.

Only, as the years go on, the movement becomes more of the earth, earthy—bloody, desolating, incapable of rule, too strong to be conquered, too weak to secure a complete victory; and all the fair promise of its beginning fades away in vulgar deception and ambition.

Still, it is questionable whether it would not have conquered, had it not been for foreign intervention. In our own interests we protected Shanghai, driving them from its neighbourhood. An American volunteer gave effectual aid to the Imperialists, and turned the tide of victory. When he fell, Gordon was asked to take command of the Chinese forces, and out of sheer philanthropy did so. How he fought; how he conquered; how he destroyed that great rebellion, has recently been brought back to all

English memories. But for eighteen years the movement lasted, between origin and end. It dominated at one time two-thirds of the whole area of China proper; and throughout that vast region, a population not far short of that of Europe was under a *régime* which prohibited idolatry, proclaimed the Unity and Incarnation of God, and replaced the "words" of Buddha by the Ten Commandments of Sinai. The vices that mingled with these things prevented their victory. The movement was suppressed with a savagery characteristic of the land. Twenty millions of lives are supposed to have been taken in the task; and at last, with extensive districts depopulated, ancient cities destroyed, loathing the name of rebel and of Christian, the empire resumed its ancient course.

Such a series of facts, however, calls for some reflection and points many morals.

The misses which might have been hits, which are part of the training which ultimately leads to hits, have surely some interest for us.

Is the openness of multitudes to spiritual teaching not made clear by this great experiment? The force that is in the Gospel to wake, convince and animate multitudes of hearts, is surely obvious here. If the iconoclast and rebel had been a teacher and example, what might not have been wrought! If there had been less of the Munster Anabaptist and more of the Puritan about the leader, how different the story might have been.

"*The second Adam,*" says St. Paul, "*is a quickening spirit.*" Is there not evidence of this here?

The scene as it moves before us shows humanity like our own—human hearts not dull, but eager, inquiring, seeking pearls of great price. The Truth of God, is mighty enough to give the inspiration which convulses a mighty empire.

Though the wave has passed over the scene and obliterated marks and memories of conflict, the same elements which gave it birth and support exist to-day—the groaning of creation for some higher liberty, dissatisfaction with darkness, longing for the light.

It is our business to work for another revolution, the weapons of whose warfare will be heavenly, which will seek spiritual and not material victories, will war not against dynasties but against sin and evil. If the partial, abused Gospel had such might, what omnipotence may we not expect it to disclose when its pure, genial lustre streams on the hearts of men, and when men arise and "walk in the light of the Almighty!"

But turning from the false start, with its subsequent calamities, I would now point out some of the good fruit already gathered. Consider—

THE SPIRITUAL RESULTS OF FORTY YEARS OF WORK.

In 1845 the London Mission established itself in Hong Kong, and the Church Mission made a small beginning in Shanghai. In 1847 the English Presbyterian Mission was commenced by William C. Burns in Amoy. Other societies followed. The proximity of America has tended to attract the heed and work of many American societies, so, that, according to the last enumeration I have seen (that given in Miss Cumming's "Wanderings in China," just published), there are 16 British, 12 American, and 4 Continental societies labouring there, employing respectively, 282, 215, and 28 agents, of whom 103 are unmarried women.*

Of the total, 525, thus enumerated, a very large percentage must be ranked as non-effective. One-fifth were absent on sick leave. Of the remaining 423, probably something approaching 200 may be set down as being still occupied in learning the language. Of the remainder, a great many are concentrated in coast provinces, and many more are dispersed abroad in a ministry probably too itinerant in its character.

It is a small supply of ministers of the Gospel—in great measure only very recently afforded; *in number not larger than would be found in any English city of half a million of people.* And yet this is our quota for an empire containing probably one-fourth of the population of the globe!

Remembering that the greatest part of all the good in so vast a field must escape observation, is there anything to permit us to thank God and take courage? I think there is—and, indeed, a great deal.

I do not know of any society which has not seen reason to thank God and take courage, and many have had a success which must appear marvellous when the difficulty of making a beginning is remembered. The Church Missionary Society, in its last report, rejoices in 2,318 communicants; the English Presbyterian Mission has nearly 3,000 members; the American Methodist and Methodist Episcopal Missions have 3,000 between them; the China Inland Mission, according to this year's report, has rather over a thousand converts.

Our own Mission has been remarkably blessed of God. The results of our labour on the coast of China were handed over to the care of an American Baptist Society; so that our present inland work represents the fruit of only ten years' labour. Yet, in the provinces of Shantung

* The present staff of the Roman Catholic Mission in China comprises, 41 bishops 604 European priests, and 559 native priests. They have besides, 34 colleges, and 36 convents.

and Shan-si, we have sixty churches, self-governing and self-reliant, and in connection with these, over 1,400 members. The strides of progress are indeed remarkable.

The numbers of Chinese Christians in connection with the Protestant Christian Church at different dates were as follows:—

In 1845	..	..	..	6	communicants.
1853	..	..	..	350	„
1863	..	..	..	2,000	„
1873	..	..	..	8,000	„
1883	..	..	..	22,000	„

A hundred thousand persons are in regular attendance at public worship.

There is more than a large number to rejoice in—there is apparently a good quality.

In India, the dignity of the European missionary, and his relation to their European masters, may invest discipleship, in the minds of the servile, with ideas of profit and advantage. But, in China, they that will live godly in Christ must suffer persecution.

There is a touching story of Christian martyrdom given in Miss Cumming's work (vol. 1, p. 206), which relates how, at Christmas time, six years ago, a wealthy Christian, in a town thirty miles from Canton, intending to build a chapel, was seized by his fellow-townsmen and tortured, to make him forswear Christ. Failing in their efforts to compel him, he was bound to a cross, was swathed in cotton wool saturated with oil, and burned alive. Four of his fellow-converts were also, like him, subjected to cruel tortures, and, when these could not induce them to deny their Saviour, they, too, were burnt alive. Whether there are many more martyrs, I do not know; but every Mission has to complain of persecutions hard to endure—"the spoiling of goods," destruction of crops, severe punishments and tortures, inflicted often nominally for other offences, but really for discipleship.

We little realise the bitter hatred which their neighbours give to those who seem to them recreant, unpatriotic, and unfilial, because they leave the customs of their fathers.

Most of these converts are from the poor—partly because of the age-long and world-wide tendency of the poor to seek a gospel of comfort, partly because missionaries have almost exclusively addressed themselves to that class. There are hopeful signs that, amongst other classes also, the good work is going on. One great Chinese merchant, Mr. Akok, is a lowly Christian and a noble philanthropist.

The two greatest statesmen of China have both relations of an intimate kind with Christians. Li Hung Chang, Viceroy of Chibli and Commander-in-Chief, owed his wife's life to medical missionary care; and has shown his gratitude by supplying the entire charges of a very large amount of medical philanthropy, the arrangements being such as to permit, at the same time, a large amount of Christian work.

Miss Gordon Cumming, in the preface to her second volume, states that the wife of Prince Kung, who has been for many years the head of the regency which has conducted affairs during the minorities of two successive emperors, has been baptized into the faith of Christ. We hear, further, that twelve or fifteen ladies in the emperor's palace at Peking have become Christians, and that each Sabbath day sees a Christian service held within the palace walls.

If these are the slender beginnings of the Gospel, are we presumptuous or enthusiastic in looking forward to the day when by millions men will welcome the Gospel of Christ?

What is the significance of this wide, swift, thorough acceptance of the Gospel of Christ? Is it not that we have an open door set before us? Is it not a Voice: "Go ye up and possess the land?" May we have grace to interpret and accept the great leading which they embody!

New Missionary Books.

THE following Missionary volumes are now ready, and can be had on application to the Secretary, A. H. Baynes, at the Mission House:—

THE LIFE OF LYDIA MIRIAM ROUSE,

BY HER HUSBAND, THE

REV. G. H. ROUSE, M. A.

With Twelve Illustrations. Price Two Shillings. By post 2d. additional.

THE LIFE OF JOHN WENGER, D.D.

BY E. B. UNDERHILL, LL.D.

With Photograph and Illustrations. Price Two Shillings and Sixpence.

By post 4d. additional.

THE RISE AND PROGRESS OF THE CONGO MISSION.

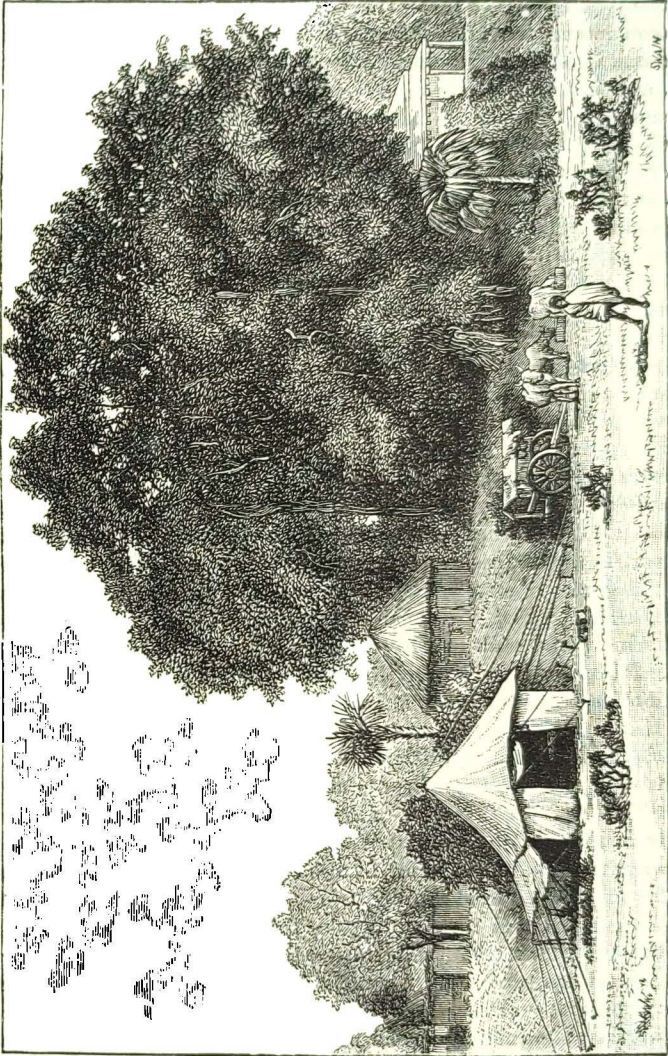
BY THE TREASURER.

With Illustrations. Price 6d. By post, 2d. additional.

Itinerating in a Tent.

THIS is a tent we purchased at the close of last year for itinerating purposes. It cost nearly £10. We have used it only on one journey yet, and that was for about three weeks of last cold season. Four or five men can easily put it up in about an hour's time, and it may be taken down in less time. Putting it up is often an unpleasant task, because it has often to be done in the full blaze of the sun. Once up it is very pleasant living in a tent. And one's thoughts are carried back to times when the patriarchs dwelt in tents, mixing up sacred feelings with the romance of tent life. This photograph was taken at a place called Jahanabad, a subdivision of the Hooghly district. Behind the tent, on the top of the bank, are the law courts and the residence of the magistrate. The magistrate is a Hindu gentleman. He was educated in a Mission College, and was, therefore, glad to see us. He told me that I was the first European ever to visit the town of Jahanabad for the purpose of preaching the Gospel. He, moreover, said he would be delighted if we would open a Mission Station there. The place, he said, was given over to irreligion and wickedness, and needed enlightenment. He urged upon me very earnestly the need of opening a Mission Station there. This man is near the Kingdom, as was manifest by his concern for the condition of the town. He also said that he delighted in reading no book so much as the Psalms of David, especially when troubled and perplexed. At Jahanabad we had almost the whole town out to hear our preaching and singing, so unusual a thing was it for the Gospel to be preached there. Moreover, many of the respectable Baboos of the place visited us in the tent. Our sales of books in this place and the neighbourhood were very large. You may be sure I felt it a great honour conferred upon me to preach where never a missionary had stood before; but, at the same time, it grieved me greatly to think that here, almost at the very door of Calcutta, no missionary had been until now declaring the unsearchable riches of Christ. Truly, if you step aside from the beaten track, you are overwhelmed with the fact that the *harvest is overwhelmingly great, but the labourers so few*. Pray and work, dear friends, that God may send forth more labourers into the Indian harvest-field.

T. R. EDWARDS, Missionary, Serampore.



ITINERATING IN A TENT.—(From a Photograph.)

Life of Dr. Wenger.

A MEMOIR of this most distinguished Oriental scholar and translator has been just completed by Dr. Underhill, whose literary skill and intimate acquaintance with Dr. Wenger's character and work pre-eminently qualified him to be his biographer. His book is one of exceptional ability and interest, and, in its controversial parts, is pervaded by a fine spirit of candour and fairness.

The history of the Baptist Mission is full of striking instances of the interposition of Divine Providence in directing the work of its founders. The choice of India as the first field of its operations—"a continent of nations," as Eustace Carey loved to call it—with a vast population speaking a great many different languages, supplied an adequate sphere for the exercise of the extraordinary linguistic gifts of Drs. Carey and Marshman, while Mr. Ward's mastery of the art of printing was an appropriate auxiliary.

And the hand of Providence is not less distinctly seen in the succession of eminent scholars to carry on the important and necessary work of translation. That years passed by without any converts being gathered by their ministry, must have been a severe trial to them and to the committee at home. But if at the first they had gathered crowds, the care of them would have left them little leisure for their special work. As soon as the Bengali translation was issued, success dawned upon them. Even at this distance of time, we can sympathise with the rapture which filled Mr. Ward's soul when he baptized the first convert in the Ganges, and which found expression in the message he sent home—"The chain of caste is broken, never to be mended more!"

When Drs. Carey and Marshman had passed to their rest, Dr. Yates was ready to take up the work at the point at which they had left it. And when he died on his passage home, Dr. Wenger, the ripest and most accomplished scholar of them all, was already in India, and prepared to follow in the line of this illustrious succession. He is now gone up on high to enjoy the reward of his life-long toil, and his mantle has fallen on Mr. Rouse, his attached friend and associate. Nor must we forget the valuable assistance rendered by our brethren, Thomas and Lewis—the latter an accomplished Semitic scholar, now unhappily laid aside by a painful malady from all active work—during the periods when they had the superintendence of our Mission press. Such events are not the offspring of accident or chance.

John Wenger was born in the village of Bruchenbûld, in the Bernese Alps, on the 30th August, 1811. His parents were both godly, and being Anabaptists, suffered persecution, and were compelled to migrate to Alsace. His father died early in 1816, and subsequently his mother, his brother Christian, and himself, were therefore mainly dependent on the kindness of relatives and friends. At Berne the brothers entered the common school, conducted by an able master named Mertz, who introduced the Lancastrian system, and who gave to his old pupil a hearty welcome when he visited him in 1838 and again in 1860.

His pleasant schooldays were broken up when he came to reside with his uncle Jacob, on whose farm he had to endure much menial toil and consequent suffering. This was happily changed when he rejoined his uncle Samuel at

Berne, where he assiduously improved his opportunities of study, and laid the foundation of that philological skill for which he afterwards was so eminently distinguished.

The limited space at our command precludes entering on the details of the circumstances which led to his conversion, the distress which he suffered when doubts arose in his mind as to the Scripturalness of infant sprinkling and of a State Church, the prospect of a separation from that Church, and the surrender of honours and emolument now fairly within reach in consequence of his occupying the highest position as a student. These are portrayed with graphic skill in the memoir to which the reader is referred. But when Dr. Wenger was brought to the conclusion that he must decline ordination, he fearlessly took the step, to the great grief and disappointment of all his relatives and friends.

The persecution to which Dissenters were for a long time exposed in Berne, was brought to an end when the new constitution of the canton came into operation in October, 1831. The pious people, now permitted to enjoy freedom in matters of religion, lost no time in availing themselves of the opening thus secured for the advancement of the Gospel. They met and formed "The Evangelical Society," and it soon assumed a position of great importance. After considerable hesitation, Mr. Wenger consented to conduct a weekly meeting for prayer and exposition of the Scriptures, which he did for several months. The protracted mental conflict through which he passed up to the beginning of 1833 was followed by a deep depression of spirits, almost bordering on insanity. But the petition of David, "Create in me a clean heart," he made his own, and an answer of peace came into his soul.

During his student life, Mr. Wenger was very happy in several tutorial engagements, two especially, which had considerable influence on his future life. The first was in the family of Col. Wurstemberger, by whom he was highly esteemed, and who, instead of dismissing him, as Mr. W. feared when told of his determination, gave him the welcome assurance that, though he did not share his views, he honoured him the more for his conscientiousness and for his manly resolve to abide by his convictions, and that he might remain in his house as long as the children needed instruction. Thus the dark cloud rolled away, and the painful anxieties which had so long oppressed his spirit were almost, if not entirely, quelled.

In the following August Mr. Leeves, an English clergyman, resident at Corfu as agent to the Bible Society, came to Switzerland in search of a tutor for his son and daughters, and was about to return to Greece to execute a translation of the Scriptures into the vernacular. An invitation to Dr. Bouterwerk to dine with the British Envoy to meet Mr. Leeves was, by mistake, also sent to Mr. Wenger. A long interview with Mr. Leeves followed, and a frank explanation was given of the reasons of his refusal of ordination in the National Church. After three weeks' consideration, Mr. Leeves informed him that if he wished to accept the situation, Mr. and Mrs. L. would give him a hearty welcome. This employment fell in with the wish he had long cherished to go abroad. To meet the expenses of the journey, he had to sell many of his books and the gold medals that testified to his attainments and scholarship. Colonel Wurstemberger bade him farewell in terms expressive of the most cordial goodwill. He joined Mr. Leeves at Geneva; and the party went on to Syria, in

which island Mr. L. resided, and here Mr. Wenger passed three years in the faithful discharge of the duties which he had undertaken. The evenings were devoted to the studies in which he himself took a special interest.

During his residence in Syra, Mr. W. became acquainted with many eminent English and American travellers and missionaries, from whom he acquired much information on Indian missions, which tended to encourage the half-formed desire of his heart to give himself to the work of God in that vast country. Here, too, he acquired modern Greek, which opened to him a knowledge of Greek Christianity, and of the literature in which the Greek mind had embodied Christian thought. He assisted Mr. Leeves in his work; and this early initiation into the labour of translation was an admirable preparation for his future career in India. Mr. Leeves's duties frequently called him to distant places, and on these journeys he allowed Mr. W. and his son, and occasionally one of his daughters, to accompany him. In this way Athens, Tenedos, Naxos, Paros, and nearly all the adjacent islands, were visited. One journey, in some respects the most interesting of all, was to Smyrna and Constantinople.

In consequence of repeated outbreaks of fanaticism, occasioned by Russian opposition to the agents of the Bible Society, Mr. Leeves took the opportunity of the presence of a British man-of-war to remove; and he sought in Athens a more secure dwelling. Here Mr. W. accompanied his pupils to the various places of interest, and enjoyed the freest social intercourse with the many eminent persons of various nationalities who were Mr. Leeves's guests. He gave an address in French in the family every Lord's-day afternoon, and for eleven months conducted a German service at the house of the Church missionary every Sunday morning. Mr. Leeves's son having reached his seventeenth year, and for other family reasons, he determined to return to his native land. This involved the cessation of Mr. W.'s tutorship, but his expenses to Switzerland or England were generously offered to him. He chose the latter, and thus his pleasant sojourn in Greece came to an end. On leaving his family, Mr. L. wrote to Mr. W., expressing in the strongest language his gratitude for his conduct in the situation which he had filled with so much advantage to himself and family. During many following years, occasional friendly correspondence passed between Mr. W. and members of this excellent family. It is significant of Mr. Wenger's mind and heart that he was so warmly received by the many distinguished men whom he met in the various cities of the Continent, and that he awakened in those who knew him best the strongest feelings of affectionate regard.

During his visits to London, he obtained an introduction to the Rev. J. Dyer, and through him to Dr. Steane, W. B. Gurney, Esq., and other friends of the Baptist Mission. He was very much impressed by sermons preached one Lord's-day by Dr. Steane and the Hon. and Rev. Baptist Noel, and, strange to say, both from the same text, the question addressed to Jonah—"Doest thou well to be angry with the gourd?" This incident appeared to him providential, and he began to think whether the prospects he had resigned were not his "gourd." He returned to his native land burdened with thoughts like these. He once more visited the scenes amidst which his boyhood had been passed, and of his tutorial labours, and at Berne met his friend Mr. Leeves, who strongly urged him to join the English Established Church. But he could not yield to

such solicitations, and he openly united with the Dissenters in Berne. He once more came to England, meeting on his journey many learned friends, others to whom he had introductions, and some of his old pupils, who vied with each other in showing him in various ways their regard and esteem. In London he again saw Mr. Dyer and the Rev. W. H. Pearce, whose countenance, beaming with cheerfulness and expression, strongly impressed him. He was now led to examine the question of believer's baptism, and soon arrived at the conclusion that it was his duty to be baptized. This took place at Camberwell, February, 1839, and he delivered an address on the occasion. With eleven others, he was "buried with Christ in baptism" by Dr. Steane, following the Lord's example thus to fulfill all righteousness.

In June, 1840, Mr. Wenger having been accepted as a missionary of the society, he, with the Rev. F. Tucker, was set apart to the work, Drs. Steane and Murch and the Revs. G. Pritchard and J. Dyer taking part in the service; and the following week a valedictory service was held in Finsbury Chapel; and after another similar service at Portsea, Mr. Wenger embarked in the *Plantagenet* for Calcutta. The voyage, on the whole, was pleasant. Bengali and Hindustani were daily studied, G. Morris, Esq., of the Company's Civil Service, rendering them effectual assistance in the acquisition of the former language. "On the 29th of September, 1839, the vessel reached her moorings in the Hooghly, and Mr. Wenger, with his companions, planted their feet on the heathen land of golden Ind," and Mr. Wenger entered on his life's great work.

Bristol, January, 1856.

FRED. TRESTRAIL.

[A notice of Dr. Wenger's Life and Work in India is reserved for our next issue.]

A Valedictory Address

To REVS. J. J. FULLER, *proceeding to the Cameroons*, and MESSRS. WEEKS, SILVEY, and SCRIVENER, *proceeding to the Congo River*, delivered by the REV. ALEXANDER McLAREN, D.D., at Moss Side Chapel, on Tuesday evening, January 12th, 1886.

NINETY-THREE years ago, the first service to take leave of a missionary of our Society was held in the old Harvey Lane Chapel, Leicester. Its pastor, William Carey, had resigned his office in order to venture down into the dark and unexplored gulf of heathenism. Andrew Fuller, whose faithful hands fulfilled nobly his promise to hold the ropes, delivered the parting charge from that text: "Peace be unto you. As My Father hath sent Me, even so send I you."

It is no part of my task this evening to deliver counsels or instructions, which would ill become my lips when addressed to brethren, the majority of whom have already done faithful service in the field. I have but to

act as the mouthpiece of a whole denomination, whose hearts beat warmly for you and your work, in bidding you God-speed, and assuring you of our remembrances, our affectionate sympathy, and our prayers. I cannot better express our wishes for you, than in the petition that you may live and work in the strength of these mighty words, which the Master Himself thought to be the best as His parting charge to His followers. May you possess the gifts which they impart! May you be faithful to the commission which they impose!

I venture, instead of dealing in the common-places of valedictory good-wishes, to try, for a moment or two, to draw out the wealth of encouragement and counsel which these words of our Lord contain for you.

“Peace be unto you.”

Christ's words are more than wishes. We vainly invoke peace on the hearts that are dear to us, but “He speaks and it is done.” His wishes are gifts, and when He says, “Peace! be still!” there is a great calm in the troubled soul. The possession and the continual experience of this Christ-given peace must be the foundation, brethren, of all your work. Unless you live in the continual possession of that great tranquility, that concord with God, and acquiescence in His will, that calmness in your own hearts from the disturbance of passion and hot desire, how shall you be the messengers of a Gospel of peace? May that peace, like Christ's own, rise like a great crystal wall of cold, pure ice between you and all the heat of passion and disturbance! The winning power of a Christian life gathered into itself and full of rest will conquer where nothing else will. How can men preach that which they do not possess, and how shall your feet be beautiful upon the mountains except they be “shod with the preparedness” that comes from the deep, continual possession “of the Gospel of peace?”

Brethren! such tranquility, such peace with God and of God, is ours and will be yours, only on condition of dwelling ever in that upper chamber, where, curtained about from the world, even whilst hand and lip may be most eagerly engaged in His service, you will hold fellowship with the Master Himself. The great river that is to bring fertility over a continent must rise high up in the lonely mountains, and be fed with the snows that lie high above the haunts of men. So, dear friends, “peace be unto you,” and that it may, dwell ever close to the Master, and let Him bring His rest into your souls.

You have the stimulus, the solemn stimulus, of knowing that you are sent by Christ Himself.

You have as much right to feel that as ever an Apostle of them all.

Any Christian man in whose heart burns the missionary desire, and who has, by God's endowment, the capacity to do missionary work, and, by God's ordering of circumstances in His providence, the opportunity to indulge the desire and to exercise his capacity, may not only say that he is "a messenger of the churches," but also with all humility may add: "And now God Himself and His Spirit hath sent me." Unless a man has that conviction—that Christ, in very deed, and in prose reality, has sent him individually into the field, and has given him his work, he is not fit to be a missionary at all. If he is not sent he has no business to go; if he is sent it is at his peril that he stays. I beseech you, then, cultivate this conviction as lying at the foundation of very much of your success in missionary work, that Christ Himself has willed that you should go, and has thrust you, of His mercy, into the high places of the field.

It is the conviction of a Christ-given mission that alone redeems a man's work from being mechanical and monotonous and perfunctory. In the midst of the crowd of trivial things that make up our daily duties, the highest motive is always apt to be shoved on one side, and to be hidden by a multitude of lesser, even legitimate ones. And so, if we are to keep ourselves fresh, if we are to realise the greatness of the functions that are laid upon us, if we are to do them in anything but the most servile and mechanical spirit, we must be ever harking back to that deep fountain of inspiration and enthusiasm which lies in the simple belief—"Christ, Christ Himself hath sent me."

That will come to you, dear brethren, in your solitary hours, when your work seems all but fruitless, and you are tempted to think that you have made a mistake; it will come to you in your moments of languor and weariness, when the prose and commonplace of the missionary life seems to be almost intolerable, with a power that will elevate the minutest duties into greatness, and will make all distasteful work easy and blessed, because He has commanded it. The belief in the mission that Christ has given us is fundamental to all our work as Christian men and women, and most especially to yours. It will consecrate and it will impel, until a man becomes like a cannon-ball, driven with a force and impetus which there is no resisting against the most obstinate evils that stand before him. Concentration and unity and force and enthusiasm will all come with the belief, "Christ has sent me."

And then let me remind you of the abundance of inspiration and encouragement which lie in that wondrous parallel which our Lord draws in these words between His mission and yours: "As My Father hath sent Me, even so send I you." The parallel at once suggests the nature of your

mission. The Father sent the Son to proclaim the Father's name. Christ sends you to declare Christ's name. The Father sent the Son that by His death He might bring the world near unto God. The Son sends you that you may proclaim His death. God's purpose in sending Christ is Christ's purpose in sending you. Therefore, the line of your mission lies exactly parallel with, or rather is a prolongation of, the line of Christ's mission. That is to say, in plainer, simpler words, your one business is to preach the Cross of Jesus Christ. A missionary may go on labouring for years, saying very true things, preaching revealed truth, and he may never convert a single soul. It is the declaration of the atoning death of Jesus Christ on the Cross that is the power of God unto salvation on our lips—"as My Father hath sent Me" to die for the world "even so send I you, to proclaim My death, that you may draw men to the Cross of their redemption." Keep your mission parallel with your Master's; let the lines be drawn side by side. Any deflection is weakness. The condition of success is that your word proclaims Christ's work. He sends you to preach that which God sent Him to do.

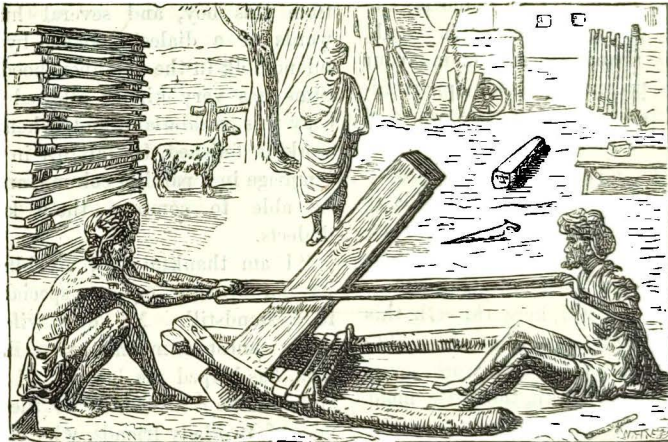
Further, and lastly, this parallel that Christ Himself draws for us suggests for you the great encouragement and strength of His perpetual presence.

The Father so sent the Son as that He was ever with Him. "He that hath sent Me is with Me. He hath not left Me alone." His mission was accompanied with the continual consciousness of unbroken communion, so that, even whilst here upon earth, He was "the only begotten Son which is in the bosom of the Father." And as with Him so with you. Christ so sends you as that He is ever with you. He does not say "Go!" He says "Come!" He does not part you from Himself when He sends you on His errands, but He accompanies you in all your journey. "After He had spoken these words, *He* was taken up into heaven, and sat on the right hand of God, but *they* went everywhere preaching the word." What a contrast between the triumphant glory of the resting Christ and the toil and weariness of His ministering servants! Yes! but the two halves of the picture are bound together by the words that follow: "The Lord also working with them, and confirming the word with signs following."

So, in your solitude, which is so hard for flesh and blood to bear, and so harmful to the force and vigour of your spiritual life, remember, that the dear Master is near. Christ and you, taken together, make up the majority; and you are not alone if the Master is with you.

Thus, dear brethren, we commend you to God, and to the work of His

grace. May His tender, wise providence, continually keep you from evil. May His Spirit fill your spirits with the joyful certitude of the truth you preach, and feed your courage with assured hopes of victory! You go to a hard task, but you have access to the storehouses of Omnipotence. You go to solitary, and often apparently fruitless toil; but He that sent you is with you, and no work done for Him is in vain. You go into circumstances dangerous to the spiritual life, and where it will often be difficult for you to keep your lamp of consecration in bright blaze; but He who quenches not the smoking flax will tend and feed the flame. You go with your lives in your hands, but "whether we live we live unto the Lord, or whether we die we die unto the Lord." Abide in Him, so may His peace abide in you! and in all your sorrows may you hear these words of His ringing in your ears, to save you from weariness, to nerve you for effort, to fire your faith with the confidence of success, and to fill you in all your loneliness with His sweet and all-sufficient companionship! "Peace be unto you!" Go! in the Master's name.



Indian Carpenters.

MOST of the work done in India by carpenters is rough. This is not to be wondered at when one considers the rough tools they often use. Some workmen are, however, very clever, and, with crude native-made tools, turn out good work. What would English carpenters think of working a whole day for the sum of sevenpence? yet this is what is often paid to carpenters in India.

The Congo Mission.

THE last Congo mail brought a deeply interesting letter from the Rev. George Grenfell, with a chart of the recent voyage of the Mission steamer *Peace*, the publication of which, however, we are compelled to postpone until the March number of the *HERALD*.

The following letter from the Rev. W. H. Bentley refers to Mr. Grenfell's communication :—

“DEAR MR. BAYNES,—I thank you much for the loan of Mr. Grenfell's letter, which my wife has read to me. I am sure all our friends will read with intense interest the accounts which he has furnished of his explorations. We of the Congo Mission had all felt that before we decided on the positions of our stations, we must gain some knowledge of the land to be occupied, and trace and examine its waterways. Otherwise we should be founding stations in our ignorance which would have to be abandoned later on in favour of places presenting better opportunities. This would be a cruel waste of energy, time, and treasure.

“We can but be devoutly thankful that our dear brother has been able so thoroughly and successfully to complete these preliminary investigations.

Our friends will be interested to know that while delayed here through this trouble with my eyes, I have been able to do some Upper River work, even here in London. Aku, the little maid who came to England as nurse to Mr. Grenfell's little daughter Pattie, is living with us, and although so closely occupied with the work of the Congo Dictionary, we have been able to take down at meal-times, and other odd moments, some three or four hundred words of her language. She comes from the south bank of the Congo River, near Stanley Falls, a short distance westward from the mouth of the

Lomani, where she has many friends, and has several times visited. She is a bright, intelligent lassie, and does much to enliven our temporary London home. Dr. Sims, of the American Mission, when at Stanley Pool, had a lad from the neighbourhood of the Aluhimi (arruwimi) towns on the north bank, some thirty miles west of Aku's town. He has collected a vocabulary of some 1,300 words of the Yamboli language from this boy, and several hundred words of a dialect spoken by some inland folk in the neighbourhood. Dr. Sims has very kindly allowed me to copy this vocabulary, and, when other work is finished, I shall fill in Aku's language in a parallel column, and thus be able to compare these kindred dialects.

“I am thankful that my blindness has not brought my own special work to a standstill. My dear wife, who takes almost as much interest in it as I do, has helped me bravely all along, and now she is also aided by the kindness of two lady friends, who come in almost every afternoon to help her with the writing. I am hoping that by the time my sight is restored there will not be much left to finish.

“It is, however, a merciful affliction, being accompanied with no pain.

“It is a lesson in patience, but we know that “perfect wisdom, perfect love, is working for the best.”

We are quite sure our readers will sincerely sympathise with Mr. Bentley in the heavy affliction that has fallen upon him in connection with his eyesight, and which at one time threatened total blindness; and all the more so when it is remembered that this trouble is largely the result of his unremitting labours on his Congo Grammar and Dictionary.

The last report from Dr. Tweedy is that Mr. Bentley "is making progress," but almost infinitesimally slow, in the proportion of four inches to twenty feet.

Letter from Rev. J. H. Weeks.

MR. WEEKS, who left Liverpool for the Congo by the s.s. *Gaboon*, on the 13th ult., writes:—

"DEAR MR. BAYNES,—Before finally leaving England we would like, through the pages of the HERALD, to take an affectionate farewell of all those friends that we leave behind us.

"It is now ten months ago since I landed in England, and I now return strengthened in body and in soul. I feel assured that my wife and myself go to our work on the Congo richly laden with your sympathy, and we shall also be constantly blessed of God through your prayers offered on our behalf.

"We are looking forward to a long life spent in Africa; and we trust that, by your faithful prayers, our lives will be successful in the truest and best sense.

"I, if I belifted up, will draw all men unto Me; and we go with no other object then to lift up this Christ, who

has given us so solemn an assurance His attractiveness.

"Good bye; and may God be with us all until the work of earth shall merge into the service of heaven."

"P.S.—Please acknowledge in the HERALD £3 worth of magic lantern slides from Mansfield Street Sunday-school; parcel of cotton print from Miss King, of Kingstanley; parcel of school materials, and boys' jackets, from the ladies of Upton Chapel; box of jackets and frocks from the ladies' of Maze Pond Chapel; parcel of jackets, &c., from Mrs. Cameron, of Allan Bridge, Glasgow; parcel of jackets and frocks, for San Salvador School, from the ladies' of Pembroke Chapel, Liverpool; several boxes of needles, from Mr. Yeoman, of Astwood Bank, Worcestershire."

The Lord Loveth a Cheerful Giver.

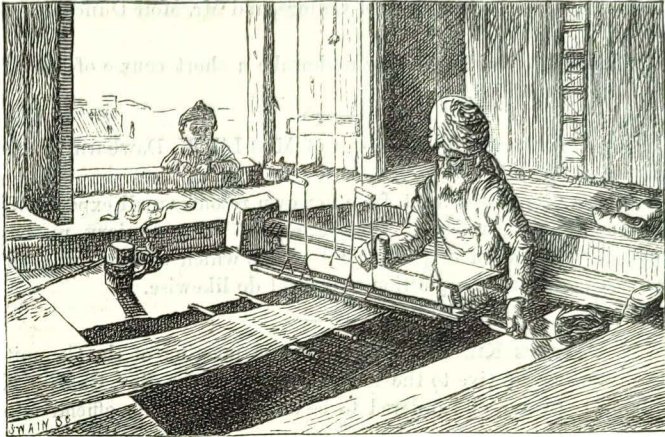
THE pastor of one of our rural churches, when sending a remittance, writes:—
 "This is the largest amount ever forwarded from our church, and a very considerable advance upon the sum sent last year. The increase this year is chiefly in the Sunday-school, but steady growth has marked the contributions

of the church for many years. I believe that this growth has been in a large measure the result of the regular observance of the monthly missionary prayer-meeting, the circulation of the MISSIONARY HERALD, and a better system of collecting in the Sunday-school. "It has not been by spasmodic efforts, but regular and sustained work. Ten years ago I was told by one of the deacons that this was not a missionary church. I felt at once determined to remove the stigma, and am thankful that the effort has not been without some measure of success." A poor widow sends ten shillings, and writes:—"Every month I get a few of my poor neighbours into my house, and read to them the MISSIONARY HERALD, and they put into my mission-box whatever they can give. They are all very poor, but the past six months have resulted in a total of ten shillings. They all say the MISSIONARY HERALD is so deeply interesting that they would walk miles to hear it read, and they look forward to my little missionary meeting with the greatest delight." "A Friend" at Leeds sends a gold ring for the Congo Mission. "Lord, she whom Thou lovest is sick" sends a generous gift for the Congo Mission, writing: "Every little I can spare shall help to send the Gospel there." "An Old Soldier Pensioner" at Chelsea Hospital sends a silver coin he had given to him in the Punjab war. "A Needlewoman" sends a silver bracelet for the Congo Mission, the gift of her mother, which she greatly values but which she feels she "cannot keep," while it may be sold for a small sum, and the proceeds help to bear the light of the Gospel into the darkness of the heathen world." For the following generous and most timely gifts we feel deeply thankful, indicating as they most clearly do what a deep hold the mission enterprise has upon the hearts and sympathies of the donors:—L. T. W., £1,000; Christopher and Sarah, £100; Mr. J. Sharman, £100; Mr. Geo. Sturge (fourth half-yearly instalment of £1,000) £100; Mr. Joseph Tritton, £50; the late Mrs. Barker, £50; Mr. John Marnham, for *China*, £50; Do. (quarterly), for *Congo*, £30; A. C. S., for *Congo*, £50; A Thankoffering, £25; A Friend, £20; Anonymous, for *Mr. Weeks, Congo*, £20; Mr. J. P. Bacon, £20; T. T. R., £20; Mr. J. Pryor, for *China and Congo*, £10; Mr. Jos. Wates, £10; Mrs. Ness, £10; M. G. (£5 for *Congo*), £10; Mr. J. T. Purser, £10.

Never was the Mission in more need of enlarged support than just now, and never were the harvest prospects brighter than they are to-day.

Recent extensions of agency in China, Africa and India, have involved the Society in enlarged financial responsibilities amounting to more than £5,000 annually; and unless the income of the Society can be increased by at least this sum, heavy debt must necessarily be incurred.

Most earnestly, therefore, do we appeal to the Lord's stewards to come forward, and in increased measure help on the work. For the heroic self-sacrifice of the very poor, and for the generous and noble gifts of the better circumstanced, we are most grateful. Once again we would "thank God and take courage," feeling confident that He—whose work it is—will so move the hearts of His people that all needful means shall be provided.



Indian Weaver.

WITHOUT the appliances of European looms, the work done by Indian weavers is sometimes very fine and very beautiful.

Recent Intelligence.

We report with deep sorrow the death of Mrs. Hay (late Miss Comber), wife of the Rev. Robt. W. Hay, of Victoria, West Africa, in the early part of December last. No details of this sad event have been received, save that the infant daughter of Mrs. Hay was living and well on the 8th of December.

The Committee deeply sympathise with their bereaved brother, Mr. Hay, and with the family and friends of his beloved wife, in the heavy trial that has so suddenly fallen upon them, and specially to commend them to the gracious support and comfort of the sympathetic Saviour.

Tidings have also been received that Miss Gwen Thomas, of Bethel Station, Cameroons, is on her voyage home in consequence of broken health, the result of repeated attacks of coast fevers.

At the quarterly meeting of the Mission Committee on the 20th of last month, Miss Martha Spearing, formerly associated with the Congo Mission of the American Baptist Missionary Union, was accepted for work in connection with the Congo Mission of the English Baptist Missionary Society. All being well she will leave for Africa at an early date, with a view to assist Mrs. Grenfell at Stanley Pool in the conduct of her girls' school at that station.

At the same meeting the Committee accepted the offers for mission work in China of Mr. E. C. Nickalls, of Bristol College, and Mr. Moir Duncan, of Glasgow University.

Both these brethren will probably undertake a short course of special study before leaving for the East.

The Committee also accepted the offer of Miss Lila Y. Dawbarn, of Liverpool for mission work in China.

Miss Dawbarn proposes so meet, from her own resources, all expense of passage and maintenance, thus relieving the Society of all pecuniary responsibility, an example of consecration of person and means which we venture earnestly to commend to all who are in a position to go and do likewise.

THE REV. CHARLES KIRTLAND.—At the same meeting of the Committee, the following resolution relative to the recent decease of the Rev. Charles Kirtland was unanimously passed, and ordered to be entered upon the official minutes of the Society:—

“In placing on record the decease of their beloved friend and colleague, the Rev. Charles Kirtland, the Committee desire to express their grateful recognition of the long and important services rendered by their departed brother to the Missionary Society, first as a member for many years of the Executive Committee, and subsequently as an honorary member of the Directorate.

“Ardently attached to the work of the Society, he was ever ready to advocate its interests, and during a long term of years he took an active share in the discussion of important questions which arose, and his counsels as a member of the Committee were wise and weighty, and highly valued by all his colleagues. In ripe age, beloved and honoured, he has fallen asleep, mourned and esteemed by a large circle of friends, who are left to cherish his memory and profit by his labours and example.

“To his beloved widow and family the Committee offer their most sincere condolence, and commend them to the loving and tender care of the Father of mercies, in whose Home the departed one is now at rest.”

The Rev. W. Holman Bentley desires to express thanks, on behalf of the Congo Mission, to the donor of six fowls of a special breed—Langshans—imported from North China, and presented through Edward Brown, Esq., F.L.S., which are being taken out by the Rev. J. H. Weeks, and are intended to improve the breed of fowls upon the Congo Mission stations. Our good friend is wishing to aid us in the matter of live-stock, a subject concerning which he is well qualified to render service to our Mission.

“How can young men best help the Baptist Missionary Society?” This was the subject of an exceptionally interesting conference at Holloway Chapel (Rev. J. R. Wood’s), when Mr. G. W. Foreman presided, and Mr. Bentley, of the Congo, Mr. Holliday, of the Mission House Young Men’s Society, and others, addressed the meeting, from which good and practical results are expected.

Contributions

From 16th December, 1885, to 15th January, 1886.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N.P.*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		Beilby, Mr S. V., Edin-		Bloomsbury	
Agombar, Miss M. A.	0 10 0	burgh	2 0 0	Bow, for <i>W & O</i>	2 12 2
Aldis, Mrs.	3 3 0	Bible Translation Soc.,	150 0 0	Brentford	2 0 0
Allen, Mrs. Finchley Rd.	4 0 0	for <i>T.</i>	5 0 0	Do., Park Ch., for	1 10 0
Bacon, Mr J. P.	20 0 0	"Bootleite," for Congo	2 0 0	Do., for <i>W & O</i>	3 4 0
Batson, Mr and Mrs R.	0 10 0	Do., for <i>Mr Wall's</i>	2 0 0	Brixton, New Park Rd.,	0 10 4
Do., for Congo	1 0 0	work	2 0 0	for <i>W & O</i>	7 3 3
Casson, Mr W	2 0 0	Boston, Miss, for Congo	2 0 0	Do., Gresham Ch.	2 5 0
Crowther, Mr J., Grimsby	0 10 6	Britton, Miss S. M., for	0 10 0	Sun. Sch., for <i>N.P.</i>	3 3 0
Dunn, Mr T.	0 10 0	Congo	1 0 0	Do., Wynne Rd. Sun.	7 1 0
E.C.A.R.	1 5 0	Campbell, Mrs T. W.,	1 0 0	Sch.	2 5 0
Edwards, Rev Jas. ...	5 5 0	Greenock, for Congo	1 0 0	Brompton, Onslow Ch.,	3 3 0
Fearn, Mr G. H.	2 2 0	Christmas - box, from	1 0 0	for <i>W & O</i>	7 1 0
F. Glasgow, for Congo	0 10 0	Streatham Common,	1 0 0	Brondesbury, for <i>W & O</i>	12 18 5
Freer, Mr F. A.	5 0 0	for Congo	1 0 0	Camberwell, Denmark	7 1 0
Grayson, Mr E. J.	1 1 0	"Christopher & Sarah"	100 0 0	Place Ch.	7 18 7
Higgs, Mr F.	3 0 0	Cruickshank, Mr A. ...	1 0 0	Do., for <i>W & O</i>	7 18 7
In Memoriam, Bath ...	2 0 0	E. M. C., for Congo ...	1 0 0	Do., Juv., for <i>N.P.</i>	1 9 5
Johns, Mr B., Morriston	0 15 0	Edginton, Mr J., Wis-	2 0 0	Barisal	1 10 6
Jones, Mr J., Filey	1 6 0	bech, for Congo	2 0 0	Do., do., for support	5 0 0
S. A. F. & C. F.	7 0 0	Freeth, Miss, coll. by	0 8 0	of child, West	1 10 6
Lloyd, Mr G. A.	1 1 0	for <i>N.P.</i> , per Y.M.M.	0 8 0	Africa	5 0 0
Marnham, Mr J.,		A.	0 8 0	Charles St., Camber-	1 10 6
quarterly subsn. for		Gill, Mr Jno., Grundis-	0 11 8	well New Rd.	5 0 0
Congo Missionary ...	30 0 0	burgh, box, for Congo	3 3 0	Camden Rd., balance	0 10 0
M. G.	5 0 0	Gough, Mrs	2 2 0	of outfit for new	54 15 0
Do., for Congo	5 0 0	Do., for <i>W & O</i>	2 2 0	Congo Missionary ...	3 0 0
Pryor, Mr Edwin, Liver-	5 0 0	Harris, Miss, Barn-	60 0 0	for <i>W & O</i>	5 17 5
pool, for China	5 0 0	staple for Congo	0 10 0	Do., Kenyon Ch.	5 0 0
Do., for Congo	0 10 0	"Hope"	1 0 0	Do., do., for <i>W & O</i>	7 15 7
Q. W. T.	0 10 0	Horton, Mrs W., Kib-	1 0 0	Crouch Hill Sun. Sch.	8 13 4
Sharp, Mr Jno., Gild-	1 0 0	worth, box, for Congo	1000 0 0	Dalston Junction	15 0 0
some	2 2 0	L. T. W.	0 10 0	Do., Sun. Sch.	1 0 0
Shrewsbury, Mr G. ...	0 10 0	Long, Mr W., Barnham	2 10 0	Deptford, Octavia St.,	1 10 6
Smart, Mr Jas., Elgin	0 10 0	McKenzie, Mr A., Edin-	60 0 0	for <i>W & O</i>	23 2 0
Smith, Rev T. L.	3 3 0	burgh, for Congo	2 18 0	Do., Sun. Sch.	1 5 0
Steele, Mr Thos., Ryde	1 8 0	Marnham, Mr John, for	10 0 0	Forest Gate, Wood-	8 18 9
S. T.	1 1 0	Congo	0 10 0	grange Sun. Sch. ...	4 8 7
Do., for Africa	2 2 0	M. E., for China	0 17 0	Hammersmith, Avenue	31 16 9
Tarring, Mr & Mrs C.	1 1 0	Ness, Mrs	0 10 0	Rd., for <i>W & O</i>	2 0 0
J., Constantinople ...	1 0 0	R., for Congo	1 0 0	Hampstead Heath St.	2 0 0
Teal, Mrs	1 0 0	Sampson, Mr B. H., for	0 17 0	Do., Juv. Ass., for	0 17 0
Tollner, Miss, Penge ...	1 0 0	Africa	1 0 0	support of boys at	2 0 0
Tritton, Mr Joseph	12 10 0	Do., for China	0 17 0	Wathen Station ...	1 1 0
(monthly)	5 5 0	Sharman, Mr J.	100 0 0	Harrow-on-the-Hill ...	2 0 0
Watkins, Mr B.	1 8 0	Students at Regent's	100 0 0	Do., for <i>W & O</i>	2 0 0
Under 10s.		Park College	4 8 0	Do., for Congo	2 0 0
		Sturge, Mr Geo., fourth	100 0 0	Do., Sun. Sch.	0 17 19
		half-yearly instal-	100 0 0	Hayes, Salem, for <i>W & O</i>	0 13 0
		ment of donation ...	10 0 0	Hendon, for <i>W & O</i> ...	1 16 0
		Thankoffering, for	20 0 0	Highbury Hill, for <i>W & O</i>	6 16 0
		Congo	10 0 0	Do., Sun. Sch., for	13 1 7
		Tritton, Mr Jos.	50 0 0	Congo	12 14 8
		T. T. R.	20 0 0	Do., for China	7 7 6
		Wates, Mr Jos.	10 0 0	Do., for Congo	24 6 0
		W. E., Bethel, Bassaleg,	1 0 0	Do., Y.M.B.C., for	4 0 4
		for <i>Mr Wall</i>	1 0 0	Hornsey, Campbourne	1 10 6
		Do., for <i>Mr Jenkins</i>	0 11 4	Ch., for <i>W & O</i>	1 5 0
		Under 10s.	0 5 0	Hounslow, Providence	17 8 10
		Do., for <i>W & O</i>	1 5 0	Ch., for <i>W & O</i>	6 11 0
		Do., for Congo	0 6 6	Islington, Cross St. ...	5 0 0
		Do., for Rome	0 4 6	Do., Salter's Hall Ch.,	1 2 6
				for <i>W & O</i>	
				Do., Sun. Sch., for	
				Central School,	
				Backergunge	
				James St., for <i>W & O</i>	

LONDON AND MIDDLESEX.

Acton Sun. Sch.	8 15 0
Do., for <i>W & O</i>	3 7 0
Alperton, for <i>W & O</i>	0 15 0
Arthur St., Camberwell	8 18 2
Gate	
Bermondsey, Drumm-	3 3 0
ond Rd., for <i>W & O</i>	

John St., Edgware Rd., for W & O	6 7 8
Kilburn, Canterbury Rd. Sun. Sch., for Congo	4 15 0
King's Cross, Arthur St. London Bap. Choir Union, balance of profit of Concert	2 4 0 0 5 6
Mase Pond, for W & O	8 10 0
Notting Hill, Ladbroke Grove Ch.	1 15 9
Do., for W & O	5 14 7
Peckham, Rye Lane, for W & O	6 6 0
Do., Sun. Sch.	15 0 0
Peckham Rye, Barry Rd.	0 10 6
Do., for W & O	1 2 6
Do., Sun. Sch.	1 17 6
Do., James Grove, for W & O	1 10 0
Putney, Werter Rd.	7 0 0
Do., for W & O	1 9 8
Regent's Park	47 19 6
Do., Branch Sun. Sch.	4 0 0
Stockwell, for W & O	4 0 0
Tottenham, for W & O	2 10 0
Tricknam and St. Margaret's, for W & O, 1885	2 13 3
Tricknam, The Green	1 13 6
Do., for W & O	2 3 1
Do., Sun. Sch.	6 5 4
Do., Y.M.B.C., for Gogon Chunder Dutt's Sch., India	12 0 0
Do., St. Margaret's, for W & O	0 12 0
Do., do., Sun. Sch. W. Victoria Chapel, Wandsworth Road, for W & O	4 10 0 6 6 0
Upper Holloway, for W & O	17 1 9
Walkhamstow, Wood St., for W & O (moiety)	4 1 1
Walworth Y. M. M. A., for Mr Jordan, Italy	2 2 0 5 0 0
Walworth, Boundary St. Sun. Sch.	2 0 0
West Green	6 14 3
Do., for W & O	2 15 6
Do., for China	5 0 0
Do., for Congo	6 3 10
Do., Y.M.B.C. (2yrs), for boy under Mr Bentley	14 0 0
Willesden Green Sun. Sch.	1 4 0
Wood Green, for W & O	4 9 9
BEDFORDSHIRE.	
Luton, Wellington St., for W & O	2 2 0
Riseley, for W & O	0 12 6
Stevington	10 0 0
Do., for W & O	0 4 0
BERKSHIRE.	
Bonnton, for W & O	1 0 0
Newbury, for W & O	3 3 0
BUCKS.	
Amersham, for W & O	2 0 0
Bierton, for W & O	0 4 0
Chenies, for W & O	0 9 6

Fenny Stratford, for W & O	1 0 0
Gold Hill, for W & O	1 1 0
Haddenham, for W & O	0 10 0
High Wycombe, for W & O	2 14 4
Olney	5 1 6
Princes Risboro', for W & O	1 2 0
Towerey	0 4 0
CAMBRIDGESHIRE.	
Cambridge, St. Andrews St., for W & O	7 16 0
Cambs., on acct., per Mr G. E. Foster, Treasurer	94 7 3
Cottenham, Old Baptist Ch., for W & O	0 19 6
Waterbeach, for W & O	0 16 4
Wilburton	2 3 9
Wisbech, Upper Hill St.	70 10 4
Do., for Pelmarulla Sun. Sch., Ceylon	28 0 0
CHESHIRE.	
Birkenhead, Grange Lane, for W & O	3 17 2
Do., Ebenezer Ch.	1 13 0
Do., Welsh Ch., for W & O	0 6 0
Do., Conway Street	1 2 8
Do., do., for N.P.	1 9 1
Chester, Hamilton Place, for W & O	2 0 0
Warford & Bramhall, for W & O	0 8 0
CORNWALL.	
Calstock & Metherell, for W & O	0 6 6
Hayle	2 18 9
Bedruth	4 15 0
St. Austell	10 15 3
Truro, for W & O	0 10 0
CUMBERLAND.	
Gt. Broughton	1 18 0
DERBYSHIRE.	
Chesterfield	15 19 9
Do., for W & O	1 5 6
Derby, Greenhill, for W & O	1 5 7
DEVON.	
Appledore, for W & O	0 13 6
Bampton	2 6 4
Do., for W & O	0 2 0
Bradninch, for W & O	2 6 6
Brixham, for W & O	0 10 0
Dartmouth	5 0 0
Do., for W & O	0 8 0
Devonport, Hope Ch., for W & O	1 10 0
Ford, for W & O	0 10 0
Hatherleigh, for W & O	0 4 6
Kingsbridge, for W & O	2 6 6
Plymouth, United Prayer Meeting	2 1 5
Do., Public Meeting, George Street and Mutley	29 17 10
Do., George St.	36 8 7
Do., do., for China	0 10 0
Do., do., for India	1 0 0
Teignmouth, for W & O	1 4 6
Torquay, for W & O	5 0 0
Torrington, for W & O	0 12 1

DORSET.	
Gillingham, for W & O	0 13 0
Weymouth	4 2 0
Do., for W & O	1 1 0
DURHAM.	
Highgate and Rowley	12 2 0
Spennymoor Sun. Sch.	0 10 0
Stockton-on-Tees	10 0 0
Sunderland	0 16 0
Wolsingham	5 0 0
ESSEX.	
Ashdon, for W & O	1 16 2
Colchester	4 1 6
Do., for W & O	2 0 0
Earls Colne, for W & O	1 0 0
Halstead, for W & O	1 4 0
Harlow	9 0 0
Leyton	1 1 3
Do., Sun. Sch.	0 14 10
Leytonstone	1 0 0
Do., for W & O	7 18 9
Loughton, for W & O	3 2 7
GLOUCESTERSHIRE.	
Bourton-on-the-Water	14 17 10
Cheltenham, Cambray, for W & O	2 2 0
Cirencester, for W & O	1 10 0
Hillesley	3 14 0
Kingstanley, for W & O	0 10 0
Lechlade	5 0 6
Longhope, Zion, for W & O	0 14 1
Shortwood, for W & O	3 3 6
Stow-on-the-Wold, for W & O	2 10 0
Wotton-under-Edge	10 4 4
HAMPSHIRE.	
Andover	8 9 10
Beaulieu, for W & O	1 1 0
Do., for N.P.	1 1 0
Boscombe	2 11 0
Brookhurst	0 0 0
Do., for W & O	0 12 6
Fleet, for W & O	0 17 6
Forton, for W & O	0 9 3
Gosport, for China	0 15 6
Do., Grove Road Ch.	1 11 6
Do., for W & O	0 15 1
Laudport, Lake Road Chapel, for W & O	6 10 0
Portsmouth, Aux., per Mr. J. A. Byerley, Treasurer	104 6 1
Romsey, on account	15 0 0
Southampton, East St., for W & O	1 1 0
Do., Portland Ch.	13 7 2
Do., for W & O	3 0 0
Southsea, Elm Grove, for W & O	5 0 0
Whitchurch, for W & O	1 2
ISLE OF WIGHT.	
Niton, for W & O	1 5 0
Ryde, Park Road	3 19 6
Yarmouth, for W & O	0 6 0
HERTS.	
Bovingdon, for W & O	0 6 0
Boxmoor, for W & O	3 15 6
Chipperfield	13 8 3
Do., for W & O	1 9 0
Do., for N.P.	2 17 9
Homel, Hempstead	2 16 6
Do., for W & O	3 0 0

Mill End, for <i>W & O</i> ...	0 6 0
Rickmansworth, for <i>W & O</i>	1 16 3
HUNTS.	
Bluntisham, for <i>W & O</i>	1 12 3
Hunts, on account, per Mr. R. A. Reaney, Treasurer	62 0 0
Iluntingdon (moiety), for <i>W & O</i>	2 3 0
Do., Trinity Ch. Sun.-Sch., for <i>N P</i> under Mr. A. Jewson	5 0 0
Ramsey, Gt. Whyte (moiety), for <i>W & O</i>	1 1 0
St. Neot's, East St., for <i>W & O</i>	0 7 6
Woodhurst, for <i>W & O</i> (moiety)	0 10 0
KENT.	
Bessell's Green	22 17 11
Do, for <i>Congo</i>	4 0 0
Brockley Road, for <i>W & O</i>	17 10 0
Do., Sun.-Sch.	20 2 3
Do., do., for <i>W & O</i> ..	3 10 0
Do., do., for <i>N P</i>	6 0 0
Do., do., for <i>Congo</i> ..	11 0 0
Bromley	1 15 0
Catford Hill	11 12 9
Do., for <i>W & O</i>	3 5 5
Chatham, Zion, for <i>W & O</i> ..	3 10 1
Crooken Hill Sun.-Sch.	1 0 0
Dartford, for <i>W & O</i> ..	2 0 0
Deal, for <i>W & O</i>	2 10 0
Faversham, for <i>W & O</i>	1 17 5
Foot's Cray, for <i>W & O</i>	4 0 0
Greenwich, South St. ...	12 0 0
Lee, for <i>W & O</i>	5 15 0
New Brompton, for <i>W & O</i> ..	1 11 6
Orpington	20 17 0
Plumstead, Conduit Rd., for <i>W & O</i>	2 3 8
Do., Union Ch., for <i>W & O</i>	1 1 0
St. Peter's, for <i>W & O</i> ..	0 10 0
Sevenoaks	11 0 0
Shooter's Hill Road ...	0 10 0
Sittingbourne	22 17 9
Tonbridge	4 0 0
Do., for <i>W & O</i>	1 12 0
Woolwich, Parson's Hill Do., for <i>Gagon Chunder Dutt</i> , for <i>Medicine Chest</i>	1 11 4
	0 5 0
LANGASHIRE.	
Atherton	8 10 0
Do., for <i>W & O</i>	2 11 1
Bacup, Ebenezer	61 3 8
Do., for Mr. Wall's Mission	5 5 0
Do., Weir Terrace, for <i>W & O</i>	0 13 6
Blackburn	10 0 6
Blackpool, Union Ch., for <i>W & O</i>	1 12 0
Briercliffe, Hill Lane, for <i>W & O</i>	1 0 10
Burnley, Mt. Pleasant Do., for <i>W & O</i>	11 11 0
Do., for <i>W & O</i>	0 15 0
Church, Ernest St., for <i>W & O</i>	1 7 0
Colne, for <i>W & O</i>	1 10 0
Lancaster, for <i>W & O</i> ..	4 0 0
Liverpool, Richmond Ch., for <i>W & O</i> ...	9 6 4
Do., for <i>Congo</i>	0 10 0
Do., for <i>Ambulance Baskets</i>	2 1 0

Do., Everton Village, Welsh Ch.	13 6 8
Do., Fabius Ch.	6 16 4
Do., Old Swan, for <i>W & O</i>	1 0 9
Do., St. Helen's, Park Road	3 4 6
Do., Garston	3 5 8
Lumb	11 10 11
Manchester, Brighton Grove, for <i>W & O</i> ..	1 12 10
Morecambe, Zion	3 0 0
Oswaldtwistle	5 3 9
Preston, Fishergate, for <i>W & O</i>	1 15 3
Do., Pole Street, for <i>W & O</i>	1 4 10
Rochdale, Drake St., for <i>W & O</i>	0 10 4
Do., Water St., for <i>W & O</i> ..	0 10 0
Warrington, Golborne St.	3 2 2
Do., for <i>W & O</i>	1 5 0
Waterfoot, Bethel	4 6 0
Do., for <i>W & O</i>	1 0 0
LEICESTERSHIRE.	
Foxton, for <i>W & O</i>	0 10 0
Leicester, Belvoir St. Sun.-Sch., for <i>Congo</i>	15 0 0
Leicester, Harvsey Lane, for <i>W & O</i>	1 4 0
Do., Victoria Road, for <i>W & O</i>	10 0 0
Do., Belgrave Road Tabernacle, for <i>W & O</i>	1 11 10
Do., do., Sun.-Sch.	0 12 0
LINCOLNSHIRE.	
Grantham	5 7 9
Gt. Grimsby, for <i>W & O</i>	1 0 0
Holbeach	2 8 8
NORFOLK.	
Dias, for <i>W & O</i>	1 1 0
East Dereham, for <i>W & O</i> ..	1 5 0
Lynn, Stepney Ch., for <i>W & O</i>	2 10 0
Neatishead, for <i>W & O</i>	0 10 0
Norfolk, on acct., per Mr. J. J. Colman, M.P. Treasurer	64 14 6
Norwich, Surrey Rd., for <i>W & O</i>	1 14 10
Shelfanger, for <i>W & O</i>	0 14 8
Yarmouth, Park Ch.	8 2 3
Do., Sun. Sch.	11 2 6
Do., for <i>W & O</i>	4 10 0
Do., Tabernacle	1 0 0
Do., Murtham, for <i>W & O</i>	0 15 0
NORTHAMPTONSHIRE.	
Aldwinkle, for <i>W & O</i> ..	0 7 0
Bradfield	6 11 0
Bugbrook, for <i>W & O</i> ..	0 14 0
Denton	2 9 5
Earls Barton, for <i>W & O</i>	0 12 0
Moulton and Pitsford, for <i>W & O</i>	1 7 0
Northampton	1 10 0
Do., Grafton St., for <i>W & O</i>	0 10 0
	23 0 0
Less expenses	0 14 7
	22 5 5
Ringstead, for <i>W & O</i>	0 15 3
Roads, for <i>W & O</i>	0 10 0

Thrapston, for <i>W & O</i> ..	2 0 0
West Haddon, for <i>N P</i> ..	0 8 5
Weston, nr. Towcester, for <i>W & O</i>	0 5 0
Wollaston Zion, for <i>W & O</i>	0 10 0
NORTHUMBERLAND.	
Berwick	19 10 0
Broomhaugh	8 12 0
Newcastle, Rye Hill, for <i>W & O</i>	3 15 1
Do., Marlboro' Crescent, for <i>W & O</i> ..	7 0 0
NOTTINGHAM.	
Newark, for <i>W & O</i>	1 1 3
Nottingham Juv. Association	6 19 8
Do., Derby Rd.	25 15 7
Do., for <i>W & O</i>	8 19 3
Southwell	3 15 6
Walton-on-Trent, for <i>W & O</i>	0 6 6
OXFORDSHIRE.	
Banbury, for <i>W & O</i>	1 10 0
Caversham	11 0 0
Do., for <i>Congo</i>	2 15 10
Chipping Norton	41 16 2
Do., for <i>W & O</i>	4 3 0
Henley-on-Thames, for <i>W & O</i>	0 14 0
Woodstock	3 5 0
Do., for <i>W & O</i>	0 5 8
Do., for <i>N P</i>	1 2 10
SOMERSETSHIRE.	
Burnham, for <i>W & O</i>	1 17 6
Crewkerne, for <i>W & O</i> ..	0 5 0
Frome, Sheppard's Barton, for <i>W & O</i> ..	4 0 0
Minehead	16 0 0
Pill, for <i>W & O</i>	0 6 5
Wells, for <i>W & O</i>	1 0 1
STAFFORDSHIRE.	
Wednesbury, for <i>W & O</i>	0 11 3
West Bromwich, for <i>W & O</i> ..	1 2 1
SUFFOLK.	
Brandon, for <i>W & O</i>	0 5 9
Hadleigh, for <i>W & O</i>	0 10 0
Sudbury, for <i>W & O</i>	1 5 0
SURREY.	
Balham, Ramсад Rd.	2 2 0
Carshalton & Wallington, for <i>W & O</i>	2 0 0
Guildford, Commercial Rd., for <i>W & O</i>	1 0 0
Horley, for <i>W & O</i>	0 10 9
Lower Norwood, Chatsworth Rd.	10 2 0
Do., for <i>W & O</i>	6 10 0
Dulwich, Lordship Ln. Sun. Sch., for <i>China</i>	5 2
Penge, for <i>W & O</i>	5 10 9
Sutton, for <i>W & O</i>	15 0 0
Do., Sun. Sch., for Mr. Guyton's <i>N P</i> , Delhi	1 5 4
Redhill, for <i>W & O</i>	2 10 0
Upper Norwood, for <i>W & O</i> ..	7 0 0
Upper Tooting, Trinity Rd., for <i>W & O</i> (1885)	1 15 0
Do., do., for <i>W & O</i> (1886)	1 8 3
Wimbledon	13 8 10
Do., for <i>W & O</i>	1 12 0

<p>SUSSEX.</p>			<p>Huddersfield..... 13 6 8</p>	<p>Cardiff, Tredegarville, for W & O..... 4 4 0</p>
<p>Portslade, for W & O. 0 15 0</p>	<p>Shorcham, for W & O. 0 18 0</p>	<p>Hull, South Street, for W & O..... 1 5 0</p>	<p>Hunslet, for W & O ... 1 9 0</p>	<p>Do., Long Cross, for W & O..... 2 15 4</p>
<p>WARWICKSHIRE.</p>			<p>Keighley District, per Mr W. Town, Treas. 36 19 0</p>	<p>Penarth..... 0 10 0</p>
<p>Birmingham, on account, per Mr. T. Adams, Treasurer.....130 7 8</p>			<p>Leeds District.</p>	
<p>Leamington, Warwick St., for W & O..... 3 0 0</p>			<p>Leeds, South Parade..... 79 8 2</p>	<p>Do., Beeston Hill..... 2 6 6</p>
<p>Stratford-on-Avon Sun. Sch..... 6 10 5</p>			<p>Do., York Road..... 11 5 8</p>	<p>Do., for W & O..... 4 2 8</p>
<p>WILTS.</p>			<p>Boroughbridge..... 4 8 6</p>	<p>Do., Sun. Sch., for Mr Wall..... 0 5 0</p>
<p>Calne, on account..... 13 0 0</p>			<p>Crigglestone..... 0 15 0</p>	<p>SWANSEA. Mount Plea- sant..... 6 5 10</p>
<p>Downton, for W & O..... 0 10 0</p>			<p>Horsforth..... 11 13 6</p>	<p>Do., for W & O..... 4 2 8</p>
<p>North Bradley..... 6 13 0</p>			<p>Kirkstall..... 0 15 8</p>	<p>Do., Sun. Sch., for Mr Wall..... 0 5 0</p>
<p>Pewsey, Zion Ch., for W & O..... 0 4 6</p>			<p>Morley..... 2 12 1</p>	<p>MONMOUTHSHIRE.</p>
<p>Trowbridge, Back St. Ch. 40 0 0</p>			<p>Pudsey..... 1 0 0</p>	<p>Abergavenny, Frogmore St., for W & O..... 3 0 0</p>
<p>Do., for W & O..... 5 10 0</p>			<p>Stanningley, Salem ... 5 0 0</p>	<p>Abersychan Eng. Ch. 19 9 6</p>
<p>Warminster, for W & O 1 10 0</p>			<p>Less district expenses. 9 17 5</p>	<p>Do., for Congo..... 0 10 6</p>
<p>Westbury, West End..... 18 13 0</p>			<p>Lindley Oakes, for W & O..... 119 5 1</p>	<p>Chepstow Sun. Sch., for W & O..... 0 6 0</p>
<p>Do., for W & O..... 2 0 0</p>			<p>Lockwood, for W & O. 3 0 0</p>	<p>Cwmwera..... 0 16 10</p>
<p>WORCESTERSHIRE.</p>			<p>Long Preston, for W & O 0 10 0</p>	<p>Nash..... 4 3 0</p>
<p>Evesham..... 1 1 0</p>			<p>Meltham, for W & O... 1 11 0</p>	<p>Newport, Maindee, Sum- merhill, for W & O... 1 10 5</p>
<p>Do., for W & O..... 1 0 0</p>			<p>Middlesboro', Newport Road..... 50 7 3</p>	<p>Penalt, for W & O..... 0 3 0</p>
<p>Stourbridge..... 9 16 3</p>			<p>Do., Boundary Road (error in last month's HERALD).. 1 0 0</p>	<p>Redwick, for W & O... 0 8 8</p>
<p>Do., for W & O..... 1 1 0</p>			<p>Polemoor, for W & O... 0 13 0</p>	<p>Rhymney, Jerusalem, for NP..... 1 4 6</p>
<p>Westmancote, for W & O 0 9 0</p>			<p>Rawdon..... 1 0 0</p>	<p>PEMBROKESHIRE.</p>
<p>YORKSHIRE.</p>			<p>Sheffield, on acct., per Mr F. E. Smith, Treasurer.....111 10 8</p>	<p>Carnrose..... 3 2 0</p>
<p>Bradford District.</p>			<p>Do., Glossop Rd., for W & O..... 6 17 0</p>	<p>Do., for China..... 1 1 0</p>
<p>Bradford, Westgate... 24 0 6</p>			<p>Do., Portmahon..... 1 5 0</p>	<p>Honeyboro'..... 10 7 0</p>
<p>Do., do., for W & O... 7 10 0</p>			<p>Do., for Congo..... 11 12 0</p>	<p>Do., Sardis..... 8 13 0</p>
<p>Do., do., for W & O... 8 12 0</p>			<p>Do., for China..... 5 0 0</p>	<p>Milford Haven..... 10 3 0</p>
<p>Do., Trinity Ch..... 13 7 1</p>			<p>Do., for W & O..... 0 8 9</p>	<p>Mynachlogdu Bethel Cold, Inn, Ebenezer ... 0 16 6</p>
<p>Do., do., for W & O... 2 6 0</p>			<p>Staincliffe, for W & O 0 10 0</p>	<p>Pembroke Dock, Beth- any..... 27 18 0</p>
<p>Do., Hallfield..... 17 15 1</p>			<p>Todmorden, Roomfield Ch., for W & O..... 0 10 0</p>	<p>Do., Bush St..... 24 13 4</p>
<p>Do., Gillington..... 10 2 0</p>			<p>Wainsgate, for W & O 0 14 1</p>	<p>RADNORSHIRE.</p>
<p>Do., New Leeds..... 10 4 0</p>			<p>Wakefield, for W & O 1 5 0</p>	<p>Dolan..... 0 9 0</p>
<p>Bingley..... 17 13 4</p>			<p>York, for W & O..... 2 10 0</p>	<p>Presteign, for W & O 0 16 0</p>
<p>Cullingworth..... 0 15 6</p>			<p>NORTH WALES.</p>	
<p>Eccleshall..... 1 3 10</p>			<p>DENBIGHSHIRE.</p>	
<p>Guiseley..... 1 8 3</p>			<p>Coedpoeth Tabernacle, for Mr Hughes' work, Congo..... 0 18 0</p>	
<p>Heaton..... 8 9 0</p>			<p>Pforddlas, for W & O 0 7 0</p>	
<p>Do., for W & O..... 0 10 0</p>			<p>Llangollen Eng. Ch., for W & O..... 0 14 1</p>	
<p>Idle..... 5 18 6</p>			<p>Rhoslan..... 1 10 2</p>	
<p>147 12 9</p>			<p>Wrexham, Chester St., for W & O..... 0 15 0</p>	
<p>Less £10 10s. 3d. ex- penses, and £112 5s. previously remitted.122 15 3</p>			<p>SOUTH WALES.</p>	
<p>24 17 6</p>			<p>BECKNOCKSHIRE.</p>	
<p>Farsley, for W & O..... 4 0 0</p>			<p>Hay, for W & O..... 0 4 6</p>	
<p>Golcar, for W & O..... 1 0 0</p>			<p>CARMARTHENSHIRE.</p>	
<p>Halifax, for Congo..... 1 0 0</p>			<p>Newcastle Em'yn..... 22 19 0</p>	
<p>Do., for Mr. Weeks, for support of Congo girl..... 2 0 0</p>			<p>Do., Sun. Sch..... 20 6 0</p>	
<p>Halifax, Trinity Road. 33 13 7</p>			<p>GLAMORGANSHIRE.</p>	
<p>Do., for W & O..... 3 3 3</p>			<p>Canton, Hope Ch., for W & O..... 3 5 0</p>	
<p>Do., for Congo..... 0 4 8</p>			<p>Do., Sun. Sch..... 6 13 2</p>	
<p>Hartgate..... 2 17 10</p>			<p>CHANNEL ISLANDS.</p>	
<p>Do., for W & O..... 5 4 3</p>			<p>Jersey, St. Helier's, Grove St., for W & O 1 1 0</p>	
<p>Hedon, nr. Hull, for NP..... 0 7 6</p>			<p>FOREIGN.</p>	
<p></p>			<p>ASTRIA, VIENNA.</p>	
<p></p>			<p>Millard, Mr. E..... 1 1</p>	

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