

THE MISSIONARY HERALD,
NOVEMBER 1, 1886.



MEMBERS OF THE AVELLINO CHURCH AND THE REV. W. K. AND MRS. LANDELS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE 1886 BRISTOL AUTUMNAL MEETINGS.

IN the retrospect of the Bristol Autumnal Services of Tuesday, October 5th, we feel we have special cause for thankfulness and expectation. They will long be memorable for the manifest presence and power of the Divine Master.

Early in the day, at the special service for young men in City Road Chapel, the right keynote was struck by Mr. Lockhart, of Liverpool, in his powerful and practical discourse on the words of St. Paul, in the first chapter of the Epistle to the Romans, and at the 14th verse—

“ I am Debtor.”

This early service was succeeded by a public Missionary Conference in Broadmead Chapel, under the presidency of Sir S. Morton Peto, Bart.

In arranging for this Meeting, it was the special desire of the Committee that it should have for its object an appeal to the heart and conscience rather than an occasion for seeking immediate giving, it being their confident conviction that an intelligent review of the present-day aspects of Mission work on the three great continents of India, China, and Africa would necessarily enkindle sympathy, and, as a natural outcome, result in enlarged support.

We are glad to be able to give our readers in this issue of the *HERALD* the introductory speech of the Chairman, the addresses of the *Revs.* Samuel Vincent, Richard Glover, and W. J. Henderson, and the speeches of Mr. Medley and Mr. Rickett, and we beg for all of these careful and thoughtful consideration, confident that their perusal must

produce a far truer estimate of the special and paramount claims of Mission work to-day, and a far higher realisation of the lofty privilege and solemn responsibility resting upon every individual Christian in relation to this vast enterprise.

It will be well, also, to give publicity here to the resolution which was so unanimously and deliberately adopted by the Conference, and to express our earnest hope and confident assurance that the Pastors and Delegates by whom it was so cordially adopted will in their various centres of work and influence do their utmost to give it practical and speedy effect.

COPY OF RESOLUTION.

Resolved—“That this Conference of the representatives of the Baptist Churches of Great Britain and Ireland, having heard the papers now read, relative to the Present-Day Aspects of Mission Work in India, China, and Africa—the three main fields occupied by the Baptist Missionary Society—desires to express its devout gratitude to Almighty God, who has so singularly opened the heathen world to the Gospel, enriching us with the accomplishment of the prayers of our fathers. And, further, recognising in this opening, and in the yearning cry of human hearts, a Divine call to go in and possess the land, the members of this Conference, under a deep sense of personal responsibility, desire humbly to pledge themselves to do all that in them lies for the furtherance of this enterprise, being persuaded that He who has prepared the way has amply provided resources, both in men and means, for its prosecution.”

The Afternoon Sermon in Tyndale Church, by the Rev. J. Oswald Dykes, D.D., of Regent Square Presbyterian Church, London, from the words:—

“How then shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” (Rom. x. 14, 15)

was a fine and masterly discourse. We believe hundreds went away unable to find even standing room, the church being crowded to the doors.

This noble argument must be read to be rightly appreciated, and we very earnestly commend its perusal to all our friends.

A special debt of gratitude is due to Dr. Dykes for so generously rendering

the Society this important service, amid special public engagements of a more than usually urgent and absorbing character.

This memorable day was brought to a fine and fitting conclusion by a remarkable designation and valedictory service in Colston Hall, which was crowded in every part by a deeply sympathetic audience, who remained until the end of the meeting at ten o'clock, and even then seemed disinclined to leave.

From the opening speech of the Chairman, Charles Townsend, Esq., J.P., of Bristol, to the closing prayer by the Rev. J. T. Brown, of Northampton, the service was one of unusual interest and inspiration. The never-to-be-forgotten words of Dr. Maclaren as he addressed the departing Missionaries, summoning all present to a loftier faith and a finer enthusiasm, in tones the spell of which must be heard to be fully understood, cannot but produce lasting and rich results.

We are glad to be able to print this address in this number of the *HERALD*.

To Bristol friends: His Worship the Mayor, the Chairman, Treasurer, Secretaries, and Members of the Local Committee, to friends in Bristol, of all sections of the Christian Church, we tender our grateful and respectful thanks for arrangements so perfect as to leave nothing wanting, and for hospitality most generous and hearty.

Only such as are practically acquainted with large gatherings are at all aware how much of laborious effort is required to secure the successful and pleasant working of the various and, often times, perplexing arrangements connected with so many meetings.

To the Chairman and Secretaries of the Local Committee, Brethren Gange, Jarman, and Mayers, special acknowledgements are due, as also to Mr. Townsend, and Mr. Carlile, the Treasurer and Vice-Chairman of the Local Committee, for special kindness and help.

We are devoutly thankful in the belief that, through the presence and blessing of the ever-living and never-failing Lord, the interest of our churches in the great work of the Society is extending and deepening, and we cannot but believe, also, that—resulting from these Bristol services—there will be a still more intelligent and devout recognition of the special claims and privileges of this blessed enterprise upon the personal sympathy and support of every individual Christian, so shall the autumnal gatherings of 1886 prove, not only a rich blessing to our churches collectively, but also and specially to each individual member.

Address of Sir S. Morton Peto, Bart., AT THE MISSIONARY CONFERENCE.

MY DEAR BRETHREN,—Called once more to occupy a position I never expected—from a severe illness and age—again to fill, I am deeply anxious, in looking back to the long course of years in which it has been my happiness to be connected with our much-loved Foreign Mission, to draw some lessons from the past experience, and to give you the impressions of my own mind with the freedom your long-tried and valued friendship has always permitted me to use.

But before doing so, I must refer to the happy augury with regard to the Autumnal Meeting being held in Bristol—the metropolis of Nonconformity—ever memorable to Baptists, in connection with Robert Hall, John Foster, Dr. Ryland, and Thomas Crisp; and in later times Nathaniel Hayeroft and Thomas Winter, and noble-hearted laymen, known, loved, and highly esteemed by many now present—Elisha Robinson, the munificent Friend of Missions, and Samuel Morley, the great Christian philanthropist, whose wise discrimination and graciousness in giving were as eminent as the largeness of his gifts. Bristol also is pre-eminent in the fact that she contributes more towards the Missionary Society than any city in the Kingdom.

I would first refer to the growth of our Mission since my official connection with it began, now forty-two years since. Then our annual income was £20,268; last year it was £64,364, and, in addition, £8,799 raised in foreign countries, and expended at the various stations connected with our own Foreign Mission. This, of course, does not include contributions raised in Jamaica, as they do not belong to our Foreign Mission, the churches in Jamaica being quite independent of the Society. Then the number of our European missionaries was 53—last year they numbered 154; the number of native evangelists was 115—last year it was 377. Then the Zenana Mission, practically a highly-valued branch of our own, did not exist; last year it had an income of £8,451, and, working as it does with our missionaries, whose wives are some of its most valued agents, and giving access to the mothers who must train in youth the next generation, we cannot too highly appreciate its work. Then, how great a change has arisen in our power of communication with our fields of labour. Then a letter to India took near a year to be answered; now, on an emergency, we can communicate and get a reply in a day! I recollect an observation of my dear old friend George Stephenson, the father of railways—“You will see steam and electricity will produce the greatest social revolution the world has ever known.” Now what a change must this effect in the Oriental mind—how travelling must affect the impossibility of preserving caste; and with all this upheaving of ignorant superstition, how important is the occupation of the fields of usefulness now open to us; then, either not known to us, as was the Congo, or not permitted to be occupied, as in China.

When first connected with our Society, the West Indies was the chief field of our work, now, happily (though still needing our loving sympathy and help in the Calabar College), training many, and so ably, for ministers and missionaries, yet we can thankfully state that these Islands are practically as well, or better supplied with the means of grace by self-supporting churches than our own country, and we are looking hopefully to efficient aid for our African Missions to Jamaica itself.

Then, I think, as Livingstone says, "if opportunity means responsibility," the responsibility of our churches to-day is enormous, for practically the whole world is open. During the last twenty-five years, lands that have been blocked for centuries, are to-day wide open; and the cry of the missionary prayer meeting of forty years ago, that the Lord would open the doors, has been so marvellously answered, that scarcely a door is shut, and I think this is one tremendous argument to lead Christian people to seriously reconsider whether they are doing what they ought in the light of an open world, and as to what means can be adopted for deepening the interest of the churches in the work of the Society; and I would suggest, for the consideration of my dear brethren here who are pastors of churches, that they should periodically—say, once a quarter—devote a Sunday evening to rehearsing to the people what God is doing in heathen lands. I think a very agreeable change to the ordinary sermon might be made by giving a sketch of what is being done by the various societies in different parts of the world. It is, as you know, very difficult, except on the Sunday, to get masses of the people together. The great enemy we have to contend with is ignorance. With knowledge comes interest, and with interest the earnest desire to support the cause of Missions. If the people are earnestly and lovingly told what the Mission is doing—what remains to be done—what can be done—when men and means are forthcoming, I believe it will be always found that practical help will be forthcoming. The work of Foreign Missions is, so to speak, far off, while the claims of work that is proximate and local are always before the people. We need systematic information in order to maintain real interest, and this can only be given effectually by the pastors themselves, rather than by anyone else.

The next subject to which I would earnestly call your attention is my deep conviction that all our missionaries require to be kept more in touch with home life. Now, how is this to be done? If it is, as I deem it, all important that it be done, certainly not by the officers of our Society. They have, I know, and often had deep regret in the knowledge, more to do than can be done with the greatest devotion of life and purpose. Brethren, we who are not officially attached must become so in this matter if it is to be done; and why should we not be so engaged? I would suggest that some friend, who cannot himself go to the heathen, should consent to be the *alter ego* of some missionary in the field, and keep him supplied with at least one of our best weekly papers, one of the denominational papers, and MISSIONARY HERALD, and, from time to time, interesting books, and write to him personally, and have the privilege of being the custodian of all the family anxieties, which so often press the missionary brother down; I would further suggest the obtaining from the Religious Tract Society their admirably illustrated works; these for the missionaries wives and the Zenana ladies; I know they greatly interest the native ladies; they teach, and great good results from their use.

This continued intercourse with our missionary brethren would very greatly help in every way. Isolated from all the old, and very dear home associations, it would be a source of real strength to the missionary, and real heartfelt pleasure to the brother at home who thus ministers to him.

Then, I think, that no missionary, under any circumstances, should be more than ten years without a visit to Great Britain. I think seven years better. Long continuous routine work, absence from all religious helpful intercourse, is not good for any mind. A visit to the old home, the opportunity of seeing old and dear

friends, intercourse with the churches, telling them of the great things the Gospel has done for the heathen, the opportunity of personally explaining to the officers of the Society how further good may be effected, their being present at our Committees, and giving them the pleasure of considering with him how this may be best effected will be of the greatest value.

I know it may be said that, from illness, the missionary is called home more frequently in a shorter period, but my point is that many who are blessed with good health are not considered eligible to return when, I feel sure, it would be well for them, for the churches, and all that they should return for a time for refreshment and intercourse.

I am deeply impressed that though our churches are more largely aiding our Society in every way, we are very far from having attained all that should be done, or that, with a well-considered system of working, as evidenced by what some of our churches do, can easily be generally carried out. Then we must all intensely desire to see greater consecration to Christ in the matter of giving.

Individuals must feel that they only follow Christ in so far as they obey His commands. Are men known to be wealthy doing this by one annual subscription of £5? We all need reminding from time to time that we are not our own, and in all we possess we are simply stewards acting under the supreme command, "Occupy till I come." Then, too, the poor, who form the bulk of our supporters, should be encouraged in the privilege of weekly giving. These members of our churches, whose incomes are paid them weekly, should all give, if but a penny a week, and, when unable to do this, surely they might be assisted by better circumstanced friends. Were this done our income would be doubled.

Then every member should read our MISSIONARY HERALD. If this is done, all would be well acquainted with our work and its difficulties, its reverses and its successes. And intelligent and earnest constant prayers, supplementing giving—all will be well.

The next point which I feel to be even more important than any preceding is the grave necessity of our keeping constantly before us, and never allowing anything for a moment to divert our attention from it, that the sole end of all our effort should be to bring the heathen to Christ, and build up a native ministry to preach Christ.

I believe that medical skill used as a stepping-stone to the Gospel is very valuable, and I have seen many instances in which it has so proved, but we must not allow this or any other admirable secular work to be the work of our missionaries, but simply an adjunct to it.

There may be, as is no doubt, much that may be done outside our own work, and whenever wealthy friends join together to do it we shall wish them God speed, and do all that we can to encourage and aid them, but never, in so doing, cause our missionaries to leave the work to which they have devoted their lives—viz., to preach the Gospel, and, by every means in their power, to make it known as the power of God unto salvation when blessed by Him, who is always with his servants, and will not allow His Word to return unto Him void.

And now, dear brethren, I feel I must not longer occupy your time. We have much before us, and I trust that our conference will be largely blessed to the advancement of our mission, and renewed whole heart consecration of all engaged in the promotion of its future work.

Present Day Aspects of Mission Work in India.

BY REV. SAMUEL VINCENT, OF PLYMOUTH.

WHILE Jesus Christ has commanded His disciples to preach the Gospel to every creature, and while we as His followers share in that common obligation, Englishmen have been specially called, as by a voice from the throne, to evangelise India. Our political power there creates for us this unique responsibility. And amongst Englishmen, Baptists ought to take a foremost place in this magnificent and holy enterprise which William Carey began, when it is believed no Englishmen was labouring as a missionary in any foreign land.

At that time, and by one of us, God roused a slumbering church to proclaim the quickening Gospel of Jesus Christ through the length and breadth of a dying world. That honour is a perpetual call to us. If Englishmen are bound to evangelise India, then Baptists should be found in the front rank. But though we set India first, we shall be but poor servants of Jesus Christ and unworthy successors of William Carey if less than the whole world can fill our hearts or satisfy our ambition. Let the noble leaders in China and on the Congo have all the help they ask for, and more if we can render it. We only set India first amongst our mission fields because God has already done this for us in His Providence.

And what a vast and varied Mission-field it is—a continent of many countries; 1,900 miles in length and 1,900 miles in greatest breadth, with a population of 250,000,000. Or, if we speak only of the area under direct British administration, seven times the size of Great Britain and Ireland, with nearly six times our home population. Races and religions are as strangely commingled here, and as strangely distinct, as the rocks in certain geological formations. Non-Aryans and Aryans, the almost savage Hill-men, and the subtle Brahman may meet in India to-day; the cruel rites of the Khands disappeared but yesterday; the old Vedic faith still has its votaries; Buddhism lingers in the land; and Hinduism and Muhammadanism are contending for supremacy at this hour. And all the long changes that these various creeds suggest may fill us with hope for the rapid spread of Christianity. For where new truths have been proclaimed in the past, men have turned toward them wistfully. Even partial light has often been eagerly welcomed. For example, the rise and triumph of Buddhism in India shows this. God had not yet revealed Himself in Jesus Christ, that one “adequate revelation of the Father. There was but faint starlight in place of the splendour of noon. But starlight is welcome by night, and He made the stars also. Will not India turn to the rising sun? And we may cherish another hope from the recollection that when Buddhism was driven from India, it had gathered to its allegiance in the meantime one-third of the human race. And how? By generations of Indian missionaries, who for centuries passed out in a ceaseless stream to other Eastern lands to win them for the new faith. Need we despair then, brethren, of the rising up of Christian missionaries in a land whose sons have won one-third of the world in other days? Even feeble-faith might trust the Lord of the harvest to raise up labourers from such a land; even he might expect that the religion of Jesus Christ would be as victorious as Brahmanism and Hinduism,

as the systems of Gautama and Muhammad, as supreme finally in the East as it is in the West, where it makes other religions impossible. And such a faith is easy to men who know Jesus Christ to be God's Son, heir of all things, maker of the worlds, the effulgence of His glory and the very image of His substance. Shall not He reign? If any of us think that our times are dark, let us remember the man who trusted God's gracious promises, and distrusted discouraging appearances; and, like the lark, rose up over the drowsy West to sing that God's day was coming in the East. There was not a sign of it except in his own soul. He sang by faith; not by sight. But everybody can see the light now. Ziegenbalg's work had been done three-quarters of a century; and Schwartz, also in Southern India, was nearly completing his long and apostolic labours, when Carey's work began, under the shelter of Denmark, who, to her everlasting glory, spread a shield over Christian missions for a century, while England looked upon the motley races and conflicting creeds contending in the darkness, where the blood of the innocents cried from the rivers, and widows—many of them but young girls—burned by the thousand, and Christian England said, "It is very good," and strictly charged all her sons not to speak at all, nor teach in the name of Jesus there. And a clergyman, whose words chimed with the average thought of Lords and Commons, of Universities and Churches, set the best society in England laughing over the walnuts and the wine at consecrated cobblers taking ship to upset the religions of the East. When they laughed at the cobbler, they mocked at the Carpenter unawares. Only ninety years ago this happened in England, and yet it seems as remote from to-day as the Sanhedrin's scourging of Peter and John. Ninety years ago! What hath God wrought since then! And yet to worldly wisdom the enterprise was laughable, ridiculous, and grotesque. But now where is the wise man, where is the scribe? Hath not God made foolish the wisdom of the world?

The opposition of Government to missions is gone. Governors and Governors-General say that missionaries have done more for India than soldiers, politicians, and merchants combined. We are not soon likely to see any name set before William Carey's as a friend to India. In that complex of nationalities and creeds, North, South, East, and West, Christ has been preached. The languages of the East have become a common study in the universities of the West. The vast labours of translating the Scriptures into the vernaculars is far advanced, so that the Gospel is widely read as well as widely spoken. The old superstitions are largely discredited amongst great masses of the people. The rites of cruelty and death have ceased. Child marriages and the permission to widows to marry again are constantly discussed by natives themselves. Countless Zennas are open to Christian teachers. Preaching in the bazaars and melas is in vast districts and many cities more common than street-preaching at home, and often of a far higher character, and not rarely appealing to more thoughtful men; for the best Englishmen in India—the missionaries of our various societies—take part in it. Sunday-schools are formed, and in many places flourish exceedingly. Native converts abound; probably there are at this time 700,000, of whom 170,000 are communicants. The most promising of them are being diligently trained by most missionary societies as evangelists and pastors, and of these there were, in 1881, nearly 3,000. Native churches are in many places self-supporting, and engage in mission work amongst their heathen countrymen. Men and

women go from this land in increasing numbers, trained to care for the bodies as well as for the souls of men, that healing and preaching may show Christ's love and power as at first. Everywhere the old order is changing, and the leaven is slowly spreading through the measures of meal; so that we have a thousand encouragements that the old workers lacked. They, few in number—with much apathy at home, and much thwarting abroad, with languages to learn now rendered easier of acquisition by their labours, with translations to make and prejudices to overcome—did, as pioneers, what seems to us a magnificent work. They prepared the fields and the tools for us. How shall we best avail ourselves of opportunities unequalled in the history of the world? For, remember, the mighty task of evangelising India lies yet before us, and only the preparatory work is done—enough to show us the stupendous magnitude of the undertaking that Jesus Christ has specially committed to English Christians as their supreme and crowning honour. Look, then, at the India of to-day—that, from a glance at its condition, we may see its present and special need.

Here and there are spots like the garden of the Lord; but these are only as oases in the vast surrounding deserts. The work amongst the Kōls and Santals reads like a romance; and Tinnevely, Madura, and Nellore are as household words. On good authority I hear that “there are parts of South Tinnevely where a European missionary is hardly needed.” And yet in these regions, where native help is so efficient and abundant, Christians are but six per cent. of the population. What, then, must the desert places be? Inland parts of the Northern Circars, Hydrabad, some of the Rajput States, Central India, the North-West Provinces, and the Punjab are miserably deficient in missionaries; and the Native States generally neither have, nor care to have, missions within their borders. It is curious, too, that nearly three-fourths of all Christian converts in India are found in the Madras Presidency, containing an area and population of less than one-sixth of India. What a sprinkling of native Christians, then, over the vast remaining area. Nor must we forget in estimating our work that India is not a manufacturing, but an agricultural country. It is the land of villages. Only twice the population of London live in towns of more than 20,000 inhabitants. All the rest live in towns and villages, and 240,000 of these have less than 200 inhabitants, and there are 200,000 more with under 1,000 inhabitants. So that we may settle down in the great cities, and evangelise the country around them for miles, and still leave the great India untouched! Vast regions are practically unaffected by missionary influence to-day.

The ignorance of the people, too, must be taken into our account. In 1877-8 the attendance at every kind of educational institution in British India showed only one pupil for every hundred of the population. In Bengal, out of 9,000,000 girls under twelve years of age less than 12,000 went to school, or only one girl in 750; the proportion was but a shade better in the North-West Provinces, “with their numerous and wealthy cities.” Amongst the hill tribes not one per cent. of the people can read. Government education is progressing rapidly, and the readers of India are increasing daily; but we see from these statistics what limitation ignorance sets to the use of the printed word, and what need there is for the living voice. And one word as to the poverty of the people. Multitudes live upon the verge of want. For instance, strong women will collect wood upon the hills, and get eightpence for a week's work of seven days! You

may hire a servant who will board himself and support a wife and family on two shillings or half-a-crown a week. Skilled workmen may get fourteen shillings a month. And what has this to do with our subject? Such poverty leaves little leisure for hearing the Gospel. Why, think what the mere struggle for existence must be with scores of millions of these men and women, hardly able to get rice enough to satisfy their hunger, and in the cold season, when Englishmen find two and even three blankets a comfort by night, with little more than a cotton cloth to cover them. And again, how easy it must be by slight pecuniary advantages to bribe the least worthy of them to a false profession, and how honourable the self-supporting native churches should seem to us, where riches of liberality abound in such deep poverty. And yet how can we wonder at the poverty of a people where early marriages are the general rule; with such lavish expenditure at weddings that poor men often become hopeless debtors for life to usurious money lenders! How can a race be sturdy and thrifty with girl-mothers of thirteen so common as to cause no surprise? And making all due allowance for the earlier maturity of Eastern people, Indian marriages are often shamefully premature, injurious to body and soul, to parents and children, to the individual and the race. At the same time that the struggle for existence is intensified, the individual is made less fit to sustain it. Early marriage, prodigal expenditure, hopeless debts, deep poverty, general ignorance, and a population scattered over an immense area are all hindrances in our path; but these have been for ages the abiding conditions of Indian life. There are other conditions of to-day consequent upon the advent of the English and of Christianity.

The whole educated youth of India is athirst for an English education; even the Muhammadan, who has till lately scornfully held aloof, is being every year more surely borne on by this stream of tendency, and there is a secret conviction, deepened by almost all that transpires, that to learn English is to lose faith. And so it is. Tens of thousands of thoughtful Hindus are losing faith in Hinduism, and combining hypocrisy and scepticism. For while they have outgrown their old religion, they diligently practise its rites for the sake of peace at home and consideration amongst their countrymen. Others openly avow their denial of all revealed religion, and there is no general turning of the educated men of India to Christianity. For while the hollowness of heathenism has appeared to them, Christianity has been grossly discredited before their eyes by the lives of so-called Christians, and by an infidel literature sent them across the seas from Christian England, and Germany, and America. And many, quite content with a superficial view of Christianity, ask why they should turn from one discredited faith to another! Some are content with Tom Paine, and Bradlaugh, and Ingersoll. Others have turned to listen to the mystical theosophy of Colonel Olcott and Madame Blavatsky, flattered hugely by the incense these people have offered up before the shrines of the East. And still others are ardently hoping to renew and repair the old faiths, so that they may seem in harmony with modern thought, and fit for the India of to-day. To purge Hinduism of its crude and superstitious accretions, and to return to the nobler, simpler faith of the Vedas, is a patriotic passion with many a devout Hindu. And it is noteworthy that a similar movement has arisen for the spread of a liberalised Muhammadanism that should welcome and "accept the general thought of the nineteenth century in literature, science, and philosophy." And who has not wistfully considered a

more famous movement than either, and read the speeches of Kashub Chunder Sen, to discover what this Brahma Samaj thought of Jesus Christ? Its division into three contending parties has weakened its aggressive power. In many parts of North and North-western India, the Brahma Samaj is hardly more than a name, nor does it make headway in the South. Its attitude towards Christianity has various interpretations, and naturally so through the diversities of belief in its 300 Samajes, and may we not add through the different aspects which Christianity itself presents, not all of them lovely. It is much more important to ask what is their attitude toward Christ. Only this past summer the organ of the Sadharano Brahma Samaj summed up much that I should like to quote of Christ's belief about Himself, thus: "It is evident that He believed Himself to be a Divine being, and not a mere man, to bear a relationship to God which no man or angel bore, to have existed with God before the creation of the world, and to be the moral judge of mankind." And what does this writer think of Him who thought thus of Himself: "With the clearest and brightest faith He beheld the face of God. His heart flowed with the deepest love; and His will was in perfect harmony with the Divine will. Thus in heart, mind, soul, and will, He felt the closest spiritual union with God." This is what many of the Brahmists were thinking of our Lord this summer. I should like thousands of young Englishmen to think the same through searching the Scriptures for themselves. It is credible that men who see as much as that are led by the Spirit of God, and will seemore than that.

And so educated India is being greatly moved—some men toward coarse infidelity, some toward theosophy proclaimed by charlatans, others toward a renovated Hinduism, others toward an accommodated Muhammadanism, others toward the Brahma Samaj, whose members are by no means all as definite or as reverent as the writer just quoted. But alas! few of these men who are turning from their former beliefs turn to Christ, and boldly say, "I am a Christian." That the more childlike peoples of India—like Kôls and Santals—should turn first to Christ, creates no surprise; that from low-caste and outcast Hindus—the vast bulk of the people—we should have the main body of our converts, is as we should expect, they have less to lose and more to gain than high-caste folk from a religion that proclaims equality; but two considerations are as important as they are sad—the thinking men of India who are changing their creed do not become Christians in any considerable numbers; and of nearly fifty millions of Muhammadans throughout India, rich and poor, learned and unlearned, our converts are singularly few. In our Delhi Mission the Muhammadan converts are to Hindus only as one to twelve. And one of the best authorities on this subject in India assures me that there are "probably not more than ten Muhammadan converts in South India living now." And yet while the immensity of the work that lies before us dwarfs the definite results attained, these ought to fill us with gratitude and hope. Converts multiply in an increasing ratio, and our decennial statistics show that past comparison Christianity is the aggressive and victorious faith. And beyond all definite results men are aware of subtle and rapid changes that portend a vast revolution in the social and religious life of India. What then ought we, in such conditions as these, to do for the India of to-day?

Probably *all* forms of missionary work help on the great end of making Christ known. But I will refer only to those forms of work that our own society might

at once adopt, or, if they are already adopted, carry on with renewed vigour. Therefore I mention only to pass by the founding of orphanages, by which mainly the Roman Catholics have gained their preponderating numbers; and also the educational work of the Scotch churches, which has laid India under everlasting obligations, and joined the name of Duff with that of Carey; for I doubt whether this society could, or would, at present adopt either of these missionary methods. Medical missions, too, and even Zenana work, I pass by, because we are all agreed that these are as urgent as they are excellent. The same may be said of the preparation of a wholesome Eastern literature in the vernaculars—pithy and clear for children and adults, for gentle and simple. These are all admirable forms of Christian service.

But I am specially moved to urge that more attention than ever should be given

TO THE CHILDREN OF INDIA.

Possibly all Protestant missionary societies could co-operate to press forward more rapidly than ever the constantly extending system of primary education for the whole of India. Ignorance is our enemy. Let a united pressure be brought to bear upon every Government to fight that foe of the people and of Christianity. The ten million readers of India may be raised to one hundred million in this generation, and so a way be made into all homes throughout those multitudinous Indian villages for the written Word.

And then I would provide religious instruction for the children by starting immediately, or extending,

SUNDAY-SCHOOLS AT ALL OUR STATIONS.

The era of these schools is only just beginning in India, where, I am told, there is soon likely to be a Sunday-school Union. God speed the day! And here I would give double care to the children of our native Christians, who are the hope of the Indian churches. For from amongst these children we must look for our future teachers, pastors, and evangelists, sending on the pick of them to our institutions at Serampore and Delhi. Do not our own deacons and evangelists and pastors come from our English Sunday-schools? Is not our hope for India in her own sons? For, however we may need to increase our European staff, our hope for evangelising India is in the natives themselves. We can only officer the army, and act as recruiting and drill serjeants to the soldiers who are to win India for Christ. But where are the workers to come from for the care of these children? Strengthen the staff of every well-chosen centre where we intend to stay. Efficiency is true economy, and a wise concentration of effort pays. Why might not numerous

BANDS OF HOLY WOMEN

go out to India, in connection with our own and all societies, to make these children their care and to evangelise the poor women of India? The high caste women of India are visited in the Zenana; might not the low caste women be visited in the villages by their English sisters? Such women, skilled in nursing and in song, making tours through well-chosen districts about our main stations, would win the hearts of mothers and children, and fathers too, and greatly strengthen the hands of our missionary brethren. What would such wise, womanly effort for the

children of India do in fifty years? A more fruitful field for consecrated labour is hardly conceivable. Village schools and churches would be formed that would yield us the pastors and apostles of another generation. And everywhere in these schools and churches should be taught the solemn duty and privilege of churches to support themselves and evangelise their neighbours. I spoke a moment since of poverty, but everywhere the poorest hill tribes and the humblest villagers bring sufficient offerings to maintain their present religious rites; and no faith is less costly in its ceremonial than primitive Christianity. Poor as the people are, India is a land where the little gifts of the many are all-sufficient; and what they do for the false they will do for the true.

In this way, while the children and their mothers would be cared for in the villages, teachers and pastors and evangelists would be trained, and converts taught the sacred duty of helping self and others.

There is another comparatively neglected class—

THE MUHAMMADANS.

These are one fifth of the population, or, for all India, fifty millions; a larger number than in any other country in the world. Of all the faiths of the world Muhammadanism now presents the most undaunted front to Christianity, and here and there openly vaunts its converts from our faith. Now if every false religion "has some sustaining truth in it," what pillars are these? That there is one God, and that submission to His will is man's first duty. These Muhammadans holding aloof from education and practically uninfluenced by what is called modern thought, are as firm as the hills in their faith in their prophet, and the Quran, and proudly contemptuous of any religion but their own. But every year even they are becoming more accessible to Christian influence. In Bengal, the very home of our mission strength, half the Muhammadans of India live, and in Eastern Bengal they are from sixty to eighty per cent of the population; and yet generally speaking, though I remember what some of our missionaries have done for them, and the Christian literature provided for their use, they are neglected by almost all missionary societies. To work effectively amongst them a man must be master of Arabic and Persian, the languages of the Quran and its commentaries; and, strange to say not a dozen missionaries of all the societies throughout all India are so qualified. It is so much easier and pleasanter to denounce Hinduism than to argue with a skilful Moulvie. A speech in the Calcutta Conference by our missionary, Mr. Allen on this whole subject deserves letters of gold. Now, why should these men who often make invaluable converts, be any longer so largely neglected? Converts in goodly numbers in India would carry dismay into Islam the world over, for India is the very fortress of that faith. No profounder impression of the power of Christianity would be made by any conceivable accessions to our number than that produced by many Muhammadan conversions. Let our society resolve that men shall be specially trained at home in the languages named and in this most difficult controversy. In this matter there lies a reproach against Christianity. It is cowardly and criminal not to face boldly in Christ's love this defiant and aggressive faith.

But both in reference to Hinduism and Islam let us give heed first and foremost to

PREACHING IN THE VERNACULARS.

That is our special work to day. Others say this of us. We may be justly proud of the men we have had and still have who give themselves to this work. Let us increase this strength by seeing that our brethren are not hindered by a crowd of other urgent duties. Let us remember how few, comparatively, Indian readers are, and how great, therefore, is the need of the living voice in such a land. We need not depreciate other methods to exalt this: all are good; but we ought to remember *whose* method this is by pre-eminence, and that when there was no printing press, and no Sunday school, a few preachers turned the world upside down; and that in every great spiritual reformation, from that day to this, the human voice has been primary; and as it was in the beginning, is now, and ever shall be.

But in thinking of those who speak in other tongues, we must not forget the vast and influential throng of men, increasing daily in the large cities of India, who are asking: "Who will show us any good?" Ought there not to be missionaries specially qualified and trained to work amongst them? and have the English, the Scotch, the American churches no

LIVING VOICES TO SPARE

or a short season to influence these men, who are, and are to be, the leaders of India? What good might come of it if we Baptists, who sent them Carey, could send them, during their pleasant winter season, a couple of brethren qualified to speak such words about our Lord as would bless the earnest and inquiring thinkers of India to hear. If Manchester could spare us one man and Bristol another (I name no names) there are cities in India where two or three thousand men, the pick and flower of the land, men who understand English as well as we do, would gather together and listen with delight, and, as I believe, with everlasting profit, to the message sent them from the West, and from Heaven. Such a visit would cheer every far-away worker in our Indian Missions; it might even refresh the bodies and souls of our brethren themselves, and the cost to the Society would be absolutely nothing, for Manchester and Bristol are cities where they know how to do things gracefully; and if some of us were to offer to occupy their pulpits during their absence they might then be doubly sure of a welcome home.

But in reference to all our methods and fields of labour, would it not be profitable to hold such

A CONFERENCE

as this, with all societies who were willing to assemble in London, say, every five or ten years, to discuss how best to win India and the world for Christ? If ever the whole Church needed wisdom to use its great opportunities 'tis now. Great times were ever at men's doors; but never before was the whole world open as it is to-day, and waiting to receive some new impress and vast impulse from Christendom. The East was never changeless as we dream; but never did change progress so fast as now; never was there such an opportunity of levelling up the nations and bringing the backward into line as to-day. We are foolish in supposing ours to be the only important time, but not wrong, I think, in reckoning this to be one of the great epochs of time. The

world once open is open for ever in these days of rail and wire and post. There is no return to isolation for any people. Such an opening, then, comes once and once only, and this century is the time. It were well, then, to take wide counsel about these days. And even while we wait and look, the kingdom comes.

“ Old customs change, great empires have their day,
And temples moulder on the silent hills
Where old religions once had worshippers.”

God is making all things new before our eyes. God's work seems slow only because we do not think aright. When we were children you remember that six days seemed an incredibly long time for God to take to make the heavens and the earth and all the host of them ; and 'tis only because we are children still, perhaps, that He seems long in making the new Heavens and the new Earth.

'Tis but five and a half years to the close of the first century of Modern Missions, and what hath God wrought? The century began well. Carey's work really looks adequate to his opportunities, and that is saying much. Will our successors say the same of those who are to close the century? Will the end match the beginning? If our Secretary can have his way it will. God help us! We ought at least to double our staff and make our normal income £100,000. Would that seem too much for India alone? She is in English hands, administered by us from end to end; preparing therefore, fast for self-government. There is no land on earth like this splendid heritage of ours. The religious spirit of the people is written large in the very rites we abhor. What shall we do for her? Have we come to the Kingdom for such a time as this? The old faiths must die in the light that this century brings. Shall the true light rise upon her through us? Shall she, through a common creed, forget her castes and rivalries of race, and, unified by Christianity, step out as a nation to take her place among the great peoples of the earth, and send out legions of her sons to other nations of the East, and as she won a third of the world for Buddha, help to win all the world for Christ? The future seems to hold that great possibility. Shall we do our best to realise it? Our best? Carey thought Hindostan alone should have 10,000 missionaries; but then he attempted great things for God, and they who do so, have grace to expect great things from God, and get them. What shall we attempt; and what expect?

Present Day Aspects of Mission Work in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

THREE is no mystery greater than that of the unequal distribution of Heavenly light.

Why should some regions lie in darkness and in the shadow of death, while others are bathed in the fulness of Gospel light? Why should the seeking after God have a success so slow and partial? Why should vast races of mankind be

left dependent for their light on the ministry of others, and suffering from their neglect? These are amongst the darkest of earthly mysteries.

On the other hand, man's power to help his fellows, the diffusiveness of light, the way in which truth spreads naturally and easily wherever it is disclosed, its power to strengthen and maintain its hold from age to age, are amongst the brightest features in the aspect of the world.

The most interesting feature in human history has been the movement and diffusion of Heavenly Light. Nothing has moved so freely over the face of the earth as Light. Judaism enriched many nations with its light; in every surrounding land some were found who turned to welcome, with fervent homage, its blessed Light on God. Judaism gathered, as well as gave, and came back from exile in Babylon with her creed of the future life enlarged and defined from contact with the higher reaches of Zoroastrian thought.

Mecca has been a centre from which light on the Unity, the Providence, the Judgment of God, has spread amongst and raised effectually idolatrous peoples over a vast area, extending from the Atlantic seaboard of Africa to the islands of the Eastern Archipelago.

Gaudama, Prince of Oude, who, three and twenty centuries ago, mourned the miseries of life, worked out a system of stoical philosophy, gave in his moral teaching a calm clear guide to common duties, and by his doctrine of the future enlarged the range of expectation and the sense of a moral responsibility which dignified men, has found a welcome accorded to his teaching, by one-fourth of mankind, and is to-day the sage at whose feet millions in Southern India, Burmah, Thibet, Mongolia, China, sit to learn and almost to adore.

While the creed of Christ, working changes infinitely greater than any of these, has reached an empire greater still. The 120 names of the first disciples has become the great Christendom, so that one-third of mankind—and that the third most forward in civilisation, most rich in liberty, most strong in the forces of moral energy—give to Him who was crucified the name that is above every name.

There is no stagnation, therefore, in the thoughts of men. We live in a give-and-take world, the habit of which is to welcome, believe, obey any truth of God which reaches it from any source.

We need some such preamble of assurance before proceeding to deal with the question of the evangelisation of China—the vastest, most impossible, yet most hopeful, task to which the Church of Christ has to address herself.

China proper has a territory equal to one-half of Europe; but the Chinese empire extends over an area half as large again as Europe. There is a population equal to that of the whole of Europe in *China proper* alone. This vast continental people is remarkable for other elements of dignity as well as numbers.

Their civilisation is the oldest in the world. They have led mankind in all the arts of life. Their literature is old as the Scriptures. However distant our retrospect may search, we cannot find a barbaric age, nor trace the steps by which they emerged from it. And yet, though her institutions are as old as the long dead civilisation and arts of Egypt, they are vital still.

She has had her revolutions—many of them. But though six-and-twenty different dynasties have wielded her power in the historic period, under all changes, she has kept the identity of her laws, of her customs, of her forms and

methods of Government. Education has been cultivated for ages amongst her people.

In the great virtue of filial piety they have set an example to mankind, and have found the secret of national unity and greatness. Their people are amongst the hardiest in the world. The severity of the winter climate invigorates them. The keen struggle for existence incident to a population of great density, permits the survival of only the very fittest. So that the Chinese as a race are of exceptional force. They have the enterprise to move abroad. They overflow into neighbouring islands—are found in Borneo and Singapore in great numbers. They are counted by the scores of thousands in Queensland and New South Wales. In San Francisco they are a tenth of the population, and are increasing swiftly in other parts of the United States. The West Indies are beginning to be flooded with their labour. And when we remember that they make as good mechanics as coolies; that they have skill, ingenuity, and intelligence, as well as strength; and that, crowning all, they are the cheapest of all cheap races, it is evident we have to deal in their case with a people of singular power. They have naturally a pride which matches their numbers, their antiquity, their civilisation, their strength. They are Pharisees of the Pharisees in the complacency with which they despise all other nations. Every embassy that European States despatched to them, till of recent years, was assumed to represent the submission of Western lands. Our presents were accepted as tribute, and the name of England was added to their proud roll of peoples who were wise enough to seek the protection of China. We were understood to be a remote and ill-conditioned race, who would perish for lack of Tea, but for the plenty of their land and the generosity which permitted that prime necessary of life to be exported.

We were assumed to be barbarian, and it was axiomatic that China's place was to teach, and not to learn from the other nations of the world.

Into this ancient, separate, and marvellous people we had, until 1845, no entrance whatever; and till 1861 our entrance was restricted to the five Treaty ports.

Such being the character and position of this great people, the questions before us to-day are of utmost moment. What entrance has Christianity had into this land? What welcome has it received? What can we do to secure a larger and speedy welcome for the Gospel of the Cross of Christ?

In attempting to put before you in mere outline the present position of the Christian cause in China, I omit all reference to earlier Christian missions. One sentence may comprise all I shall say of Catholic Missions. Since the Jesuits went to China, 300 years ago, their work went forward until the commencement of last century, when a long period of neglect and decay and persecution set in. Since 1845 advantage has been taken of the opening of China, and in 1881 there were reported 41 bishops, 664 European priests, 559 native priests, 34 colleges, 34 convents, and 1,090,000 converts. These figures most probably include Cochin China, China proper taking a little over one-half of the numbers stated. As they stand, making all abatements for what of the religion of these converts is merely hereditary, sacramental, or superstitious, there is in these figures a record of energy and service which we should generously recognise and set ourselves to surpass.

But, confining our attention to Protestant Christian Missions, we have to ask On what scale are they carried on, and what measure of success have they enjoyed?

From the latest statistics I can find—those in Miss Gordon Cummings' recent interesting work*—we may take the number of Protestant missionaries on active service in China to-day as somewhere about 500. Five per cent. of these are from the continent of Europe, the remainder have been supplied by England and America—rather more by England than by America (55 per cent. to 40 per cent.). These do not comprise as large a proportion of veterans as we might expect, for it is of late years, chiefly, they have been gathering. As many, for instance, went out to China in 1883 as had gone out from 1800 to 1845. Five hundred Protestant Christian ministers is simply one-third more than are found in the list of clergy and dissenting ministers given in the Bristol Directory; and represents a clerical staff which would be found in any English city of half a million of people.

This small staff, unaided by any large staff of voluntary workers such as our deacons and Sunday-school teachers, unhelped by holy home influences, or by a literature, like that of England, imbued with Gospel sentiment, has to face this mighty fortress.

Add to this, that from the gradual course of the opening of China one-half of the whole staff of missionaries is concentrated in seven or eight cities—the Capital and the Treaty Ports. Nine of the provinces, each of them about the size of England, are without a single resident missionary. The language is probably the hardest in the world to learn; many never learn it thoroughly, and some give up the attempt in despair. Remember, also, that, especially amongst the English half of the workers, there are many with no mental culture which would fit them for mastering the language, and but little of the other culture which would enable them to understand the mind and feelings of people so differently trained from themselves, and you will feel that *to-day is a day of small things*, in English Interest and Consecration, and to-day must be a day of small things in Results as well.

Especially when it is remembered that a further grievous disability rests on our brethren there. The great vice of opium smoking, all but absolutely unknown a century ago, has risen, spread, rooted itself like a huge cancer in the land, and *for that she has to thank England*.

Heavily weighted, it might have seemed impossible for us to do anything effective in that land. And yet much has been done. The heart lies open to God: and the same sense of need which makes us welcome the Gospel at home, and which made China 1800 years ago send forth an embassy to learn the Truth of God, and which welcomed greedily all the higher truth Buddhism could impart,

* Number of English missionaries	...	...	...	...	282
Number of American missionaries	...	...	...	...	215
Number of missionaries from Continent of Europe	...	...	...	...	28

525

103 of the above are single women, and 430 only were in active service, the rest being at home on sick leave. These numbers are probably those of 1884.

prevails to extend a welcome still to the fuller and unmixed light of the Gospel of Christ.

There is no commonness in the story of Jesus Christ, and no other consolation that can compare with it. And, accordingly, every mission which has laboured there has found a success awaiting it which has assured it of future victories. Our own mission, though in its present fields only ten years old, and though it is only within the last three or four years that our two senior brethren have had the help of any colleagues in Chinese preaching, has been blessed to the founding of sixty or seventy little churches, numbering altogether 1,400 members.

The English Presbyterian Mission, commenced in 1847, numbers 20 missionaries, and over 3,000 converts. The Church Missionary Society in South and Mid-China, commenced in 1845, has 18 European clergy, and about 2,500 converts. The American Presbyterians have about 60 missionaries, and 3,000 converts; the China Inland Mission 177 missionaries, including wives, and 1,314 converts. The London Missionary Society, begun in 1843, has 28 missionaries, and over 3,000 converts. So that all the societies rejoice in a great blessing; while we, who have been the last to enter on the work and the smallest in numbers, rejoice in a success which is marvellous.

Forty years ago six converts to Protestant Christianity were known to exist in China. The six have become nearly 30,000, who, at the Communion-table, confess the Lord Jesus as their Saviour and their Master. *One hundred thousand persons regularly attend the mission services.*

There is every reason to believe that the work done has been as solid as it is extensive. There is a very strait gate for disciples of Christ in China—a fierce intolerance of any departure from ancestral ways. Neighbours persecute them; rulers persecute them; societies are formed to resist the progress of Christianity. *From petty persecutions, such as beating, boycotting, refusing water from the village well, up to the burning of their houses, imprisonment on vamped-up charges, and the administration of torture, our own converts in Shantung have had in scores of cases to bear, and have borne bravely and patiently, all kinds of molestation.*

In Southern China there have been persecutions which did not stop there. Within a hundred miles of Canton, at Christmas, 1879, five men were tortured with a view to induce them to recant. Refusing to do so, they were bound to crosses swathed in cotton; the cotton was saturated with oil; and thus they were burnt alive. Can success so large, so strong, so vital, be a casual thing without significance? Or are we not right in concluding that we have here the first-fruits of a great harvest, which is fast whitening for the sickle?

It may be wrong to generalise too absolutely, and affirm that the main movement of the spiritual life of mankind is onward; but a very wide induction of facts might be made in support of such a thesis.

In China itself you can trace the stratification of religious thought very clearly, and see how, from age to age, there has been a readiness to receive all that might enlarge or ennoble their spiritual thoughts and relationships. The creed of China seems to have been always rising. The lowest stratum is the old Materialistic Theism, combined with reverence to the spirits of ancestors. The fuller teaching of Confucius on the duties of the various relationships of life augmented the practical value of their creed. Yet, though an excellent moralist, he was void of the sacred curiosity which ennobles man, and had nothing to say of the soul, its

discipline, or its relationships. There was an aching void left in the heart and faith of China which all felt so powerfully that, in the sixty-first year of our era, a mission of eighteen persons was despatched to India to enquire about "the Divine Person" of whose appearance, teaching, and acceptance they had heard. Buddhism could give them much of what they lacked, and they at once received its fresh light. They got in it a still fuller morality—a discipline for the development of the soul; a great doctrine of future retribution, seeming grotesque, perhaps, to us in its suggestions of awaiting transmigrations, but very profound in its assertions of the continuity of character, and the absolute dependence of destiny on the cumulative character—the Karma—built up by us in successive existences. These were clear gains to the stock of doctrine held by the people.

But Gaudama did not see all things clearly. Like Confucius, the only Deities he knew were such as he could hardly commend to the worship of men. So in Buddhism—there is no proper place for prayer, no God to pray to. His hope of immortality, also, was of the sort which despair has largely tintured. By great efforts, possible only to priests and hermits, after many transmigrations into more honourable developments of human life, the earnest soul may reach the great rest of Nirvana. But that is passive, not active rest: not death, yet not life; a sort of hibernation of the soul, in which it is "without consciousness" of an external world and "without desire" rising from internal want; without longing; without link to anything. This left part of the aching void still unfilled. And that has been in due course supplied. Universally throughout China, in every Buddhist temple, amidst the statues of other deities two are always found, and these two receive the most universal homage. One is the Goddess of Mercy, who embodies their highest divine ideal—her name, Kwanyin, meaning "The Answerer of Prayer;" her nature—Love so pure that she has sworn not to enter on the enjoyment of heavenly rest till she has incarnated herself in every world whose sorrows need a Saviour. The other is the God of Immortality, who bestows a living immortality, and leads not to Nirvana, but, to a heaven of conscious and perfect rest.

So this creed has grown—refusing nothing good—gathering from all sources, in the strangest manner. Their great creed came from India. Their God of Immortality from India. While Kwanyin is honoured with a liturgy, which probably did duty first in some Christian churches in the Island of Socotra or the shores of the Red Sea as a liturgy of the Virgin Mary.

Have they all the heart longs for? Alas! no! No Chinaman even would suggest that. Buddhism is in a state of decay, has lost a great part of its Asiatic conquests, has been proscribed by law, is wretchedly represented by a priesthood ignorant and degenerate. The most living belief in China is the superstitious belief in lower spirits, whose help may be secured and whose malignity may be counteracted by the magic which Taoist priests profess. Probably no nation of mankind is so enslaved with superstitions as the Chinese, or finds its superstitions such a burden. They have never deified Vice as other heathen nations have, but they have no light on the heart of God; no Christ, near yet high, saving, pitying, comforting. Their Goddess of Mercy is beautiful, *but not supreme*. They have no certitude—no peace—no rock beneath their feet—no quickening motive—no knowledge of salvation—no knowledge of The All-constraining Love. Some feel their blank so utter, that with great intensity of yearning they are seekers after

God. In every province this Generation that seeks the face of God is found, with strange thoughts of a Supreme God—saving by self-sacrifice, giving immortality to those who trust Him—and clinging to these thoughts so fervently that no persecutions succeed in the effort to extirpate these. To the number of some millions they are found, “waiting for Redemption.” These men, when they hear the Gospel, have an instinctive sense that the Gospel is kindred to all that is deepest in their nature. What is the secret of such? Is it not “They have seen a star in the East?” Tell them where the Child is, and the next step will certainly be “*They will come to worship Him.*”

There is, therefore, from the age-long habit of welcoming all that is good—from the widespread longing for fuller light—from the acceptance already given to the Gospel—from the change of estimate entertained of Christian men and women—every reason to expect that we shall see a marvellous development of Christianity in China. And if this expectation be well founded, it carries with it the responsibility to send the Gospel where its advent is so much needed and would find such blessed welcome.

There are one or two considerations in connection with future Mission work in China which, in faithfulness to our brethren on the field, ought to be brought before this assembly.

It is the judgment of brethren of great experience and knowledge, a judgment in which the China Committee thoroughly agree, that in two directions the missionary efforts of the past may be improved on.

First, more attention might with great advantage be paid to the devout class in China; and, second, more attention should be paid to the educated classes than has hitherto been done. The universal message of Christianity to all classes is not overlooked, but when special doors of great promise are opened, it is held that special efforts should be made to enter them.

There is an order in the invitations the servants are to give to the Great Feast. They are, first, to *call* the bidden; they are, second, to *bring* those of the streets and lanes of the city; they are, third, to “*compel to come in*” those of the highways and hedges. That is to say, the most prepared and most likely to accept the Gospel are to have the first appeal. The less likely are afterwards to be sought; and, compensating for later call, they are to have more sedulous service—are to be not “called” merely, but “brought” and “compelled.” This rule would send us, first, to the members of the secret sects found everywhere in China; would make us inquire for the worthy, and set us to work with them. From this class, several hundreds of our best converts have already come. They were men of influence before—they have become men of greater influence still.

For this work, of course, the supreme necessity is a great human heart, with great grace in it; but the men fitted for it are, perhaps, but few.

It is so easy to assume that there are no Corneliiuses in China—no workings of God's Spirit; so easy to miss the life and truth possessed, in view of the weakness and error mingled with it, that one of the very greatest needs of the work in China to-day, is Barnabases, who will know the Grace of God when they unexpectedly come on it, and will command the confidence, and meet the questionings of these inquirers after God. Obviously, men who are probing with bleeding hearts all human questions, weighing the great fears and hopes of men in balances, need men of weightiest character, ripest experience, largest sympathy.

Roundest, ripest, natures, with instinctive understanding of heart movings, and power to instil light and conviction, are evidently the sort of natures needed to deal with these.

And then, secondly, our brethren urge—and we feel the cogency of their representations—that the educated classes have been comparatively overlooked; that they are open, in a degree not realised, to our influence; and that if we could but avail ourselves of the opening thus presented, we should find in that class many “leaders and commanders” to the people who would do the work of the Lord as we cannot.

Let me say a very little on this point. There are more literary students in China than in all the universities in Europe put together. The learned is the ruling class—the only aristocracy—all office being reached by competitive examination. Hitherto this class has been the strongest in their antipathies to foreigners. Their studies are exclusively ancient classics, ancient wisdom, and ancient rules, and they embody, in most emphatic form, all the conservative prejudices of antiquarian wisdom. From them chiefly has come the opposition to and persecution of Christianity; as from their arrogance has arisen the chief difficulties and conflicts China has had with the nations of the West.

But they have learned much that modifies their views

The two greatest statesmen of China, who have for twenty years guided her absolutely, have both come into close contact with Europeans and learned to respect them.

Li Hung Chang, the greatest Viceroy in China, has felt that the life of his wife was saved by Dr. Mackenzie's skill; and, in the gratitude of his heart, he has taken on himself the entire support of all his medical missionary work in Tientsin.

Some ladies of the family of Prince Kung, the brother of the late Emperor, are Christians.

Then Chinese customs, duties, under an English administration, have yielded exactly double of their former amounts, though the tariff remained unchanged.

For other things than truth and honesty they are valued.

Europeans are over their arsenals—Europeans discipline their armies—a European saved their empire.

European medical science is everywhere in demand; and the educated classes are exactly those who are feeling first, and most keenly, that they have much to learn from those whom formerly they disdained to teach.

And, accordingly, the Government has been taking a new departure in the last few years. It sustains an Anglo-Chinese College at Peking, is securing translations of scientific works into Chinese, has sent to Europe and America students to learn here the culture of the West, and the secret of its power. They have sent an embassy to see and hear as well as to report. They have charged their officials, and candidates for official life, to acquire what knowledge they can of Western ways and Western science.

Our brother, Mr. Richard, enjoyed in a very high degree the intimacy and the confidence of the rulers of the province in which he lived. They visited him, came gladly to his home for lectures on the history, the science, the religion, of the West. One of the great officials intimated his willingness to put the requisite

college buildings at the command of Mr. Richard, if he could bring teachers out from England who would use them for the instruction of university students.

Probably, if there was sufficient fervour and grace amongst Englishmen of riper culture to lead them to consecrate themselves to the Saviour's work in China, the direction of the higher education of China might be in their hands within the next twenty years. What that would mean for China, which has between one and two millions of literary students, whose college course ends in some position of influence when they succeed, can more readily be imagined than described. To show that such a possibility is not remote, let me quote two sentences on the recent educational action of the Japanese Government from the great book which the German Professor Rein has published on Japan. After alluding to the defects of the previous modes of education, "At present," he says, "nearly two million children are trained in more than 50,000 schools, in a different spirit and according to Western principles and books—principles arising from the spirit of Christianity, and pervaded by Christian morality. And this great blessing is enjoyed by the child of the Heimin as well as by that of the Samurai; for the school is open to every child, irrespective of the social position of the father, in return for the modest payment of from 9d. to 3s. per month, according to the grade of the establishment." ("Japan," J. J. Rein, p. 430.)

When we endeavour to realise the greatness of the opening presented by the change of mental attitude of the cultivated classes in China, there must arise in all Christian hearts a longing desire that, with the light of Western science, the holier Light of heavenly truth may enter their souls, so that from amongst themselves there may arise men who will be to China what scholars, like Jerome, Cyprian, Augustine, Luther, Calvin, Knox, were to Europe. For while God can employ the lowest gifts, He can and does hallow all, and employs them to advance His great purposes.

At all events, the facts that China is the most highly educated heathen land; that her educated classes hitherto have been the foes and persecutors of Christianity; that they are now showing some openness to the Light, all will, I think, be felt to constitute a call for the very best men that grace, nature, and culture can make for this work of God. We want the cream of our churches and colleges for this work. We want them all the more, because a large proportion of the English missionaries in China have been without any special training for this great work.

With 300,000 professed believers in Christ in the fellowship of our Churches, is 20 men to be the poor limit of our contingent to this great and blessed task?

I have trespassed already the limits assigned me, and have to close, feeling how superficial and external my treatment of my theme has been.

I must beg of you to remember that the movements of which I have spoken, and the figures I have submitted, are movements and numbers of souls; that Gospel Light carries not improvement only, but salvation; that an eternity of service sanctity, and joy springs from each true conversion; that an infinite joy gathers in the heart of Christ over the multitude of sinners repenting; that our highest duty, distinction, and achievement here is to aid in the quickening of immortal souls.

Remember that to England and America this work is providentially committed.

Remember that on a heavenly Olivet the Saviour still is standing ; that His gaze is fixed on the Jerusalem-world, and that with Tears, that are the mystery and glory of heaven, He still exclaims, " O that thou hadst known ! "

Let us not sin through the smallness of our effort and our expectation, but labour, till some tears of Him whom the woes of earth still make a Man of Sorrows are transmuted into smiles of Divine Delight.

Present Day Aspects of Mission Work in Africa.

BY REV. W. J. HENDERSON, B.A., OF COVENTRY.

" Out of the shadows of night
The world rolls into light ;
It is day-break everywhere."

The star of day for the Dark Continent has arisen in the heart of the Church. Although it would be a grateful task to survey the Christian work which other societies, both British and foreign, are doing in Africa, the brevity of the time at our disposal compels us to deal exclusively with our own Congo Mission. Our first word must be

GRATITUDE.

God has given us a great work and many incentives to perseverance, and thereby He has put a new song into our mouth. Even the fire at Stanley Pool has not been an unmixed evil, inasmuch as it has stimulated generous interest within and beyond our own borders, and has caused the churches to show their determination that no disaster shall be allowed to stop our march into the regions of sorrow and superstition. So, " the things which have happened to us have fallen out rather to the furtherance of the Gospel." Friends at home are steadfast, and yonder there are allies. Is there not a friendly secular power seeking to administer justice, to promote amity among the tribes, to foster commerce? Have we not by our side brethren supported by an American society, with whom it is our duty and privilege to co-operate, so that men and means may be economised, and all the people taught? You are blessed with agents of uncommon faith, zeal, courage, and self-sacrifice. Though it might be too bold to adopt the Psalmist's words—" there was not one feeble person among their tribes"—we may rejoice in the high average of the ability displayed, and exult in the exceptional gifts which here and there have been disclosed. Comber, Grenfell, Bentley, though young men's names, have already acquired a power of making thousands of hearts to glow with thankfulness and sacred pride. This Mission has its scholar, who is shaping tools for other workmen ; and its explorer, who has visited regions hitherto less known than lunar mountains and valleys, and who, having spied out the land, entreats us to take possession of it for Jesus Christ. Consecrated medical skill is discovering means whereby the climate may lose many of its terrors. Experience is kindling warning lights on the rocks which have proved so fatal. Latterly our hearts have been spared the terrible pain of thinking of

graves opened in quick succession to one another. Moreover, Christian women, married and single, begin to shed their gentle light upon the Congo darkness. Did we dream that a celibate mission was possible? The dream has vanished: it could not attain to reality. Teutonic blood must make homes; and now heathen girls as well as boys will be instructed, and Christianity will receive illustrations from family life. To see a man surrounded by his children does something to break down the sense of difference, and touches a chord of sympathy which will the more easily vibrate when smitten again. It is the human element—the evidence of a common nature—which allures, disarms suspicion, and creates confidence. Stanley writes:—"To such an impressionable being as a native African, the self-involved European, with his frigid, imperious manners, is like a sealed book; but let the strange white man relax those stiff, pallid features, let there enter into those chill, icy eyes, the light of life and joy, of humour, friendship, pleasure, and the communication between man and man is electric in its suddenness." As one's eye travels from station to station, it is refreshed with the spectacle of men and women who have been filled with Christ's own friendliness, and whose love will save them from disdain the vilest and the dullest. The Church at home has been surprised at the revelation of a heroism which was latent before one and another sprang up from cities and villages to volunteer for a service entirely barren of earthly reward and fraught with numerous perils. We have been stung with wholesome shame, and stirred to new work close at hand, as some young soul has dared to go forth speaking Paul's words: "I count not my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." While no recklessness, however splendid, shall win our praise, thanks be to God for dauntless pioneers who, at the cost of their very life, are ready to extend the boundaries of Christ's Kingdom! Our men would rather live for Christ than die for Him, and we earnestly applaud their preference; and yet it is good to hear echoes of the grand old missionary voice: "Yea, and if I am offered upon the sacrifice and service of your faith, I joy and rejoice with you all; and in the same manner do ye also joy and rejoice with me." Men seeking to find new lands for Christ are evidently not excelled by the pioneers of commercial enterprise. It was needful to learn that, needful to hear the heroic lines from Christian lips:—

"O to die advancing on!

Are there some of us to droop and die? Has the hour come?

Then upon the march we fittest die; soon and sure the gap is filled—

Pioneers! O pioneers!

"Not for delectations sweet!

Not the cushion and the slipper, not the peaceful and the studious,

Not the riches safe and palling, not for us the tame enjoyment,

Pioneers! O pioneers!

"Still with sound of trumpet

Far, far off the daybreak call; hark! how loud and clear I hear it wind!

Swift! to the head of the army! Swift! spring to your places,

Pioneers! O pioneers!"

Another word for the time is

PATIENCE.

None who have seriously considered the enterprise have expected to read of swarms of converts and of the founding of churches after brief toil. It is easy to gain wondering, admiring eyes for buildings, cloth, guns, and boats,—whereas appreciation of the virtues of civilised life and of Christian principles is secured with difficulty. Always the savage man has a long way to come before he is on the confines of our mental world. Shrewd he is, and can drive bargains, and sometimes he is eloquent; but his nature is tainted with foul and loathsome habits, practised for many generations. If he attains through teaching and discipline to a better life, that bad past haunts every particle of his blood, so that it is not strange that now and again fearful backsliding is witnessed. The Church must take account of heredity so as to moderate its anticipations for a time, and yet must be confident that the laws of heredity will in due season tell mightily in favour of its most glorious hopes. The new man kills the old slowly as by crucifixion, and not as by the sword. Errors that have entwined themselves with all the details of family and tribal life will not easily give place to the truth. Doubtless it is very ridiculous to ascribe supernatural powers to a stick, a rag, a bird's claw; but the strength of fetishism is not to be gauged by its absurdity; this superstition has myriad roots, and only patient stubbing of the fields will rid them of the noxious growth. The missionaries are not to be hurried and worried by an extravagant eagerness, blind to hindrances and impatient of what seem to be the tardy steps of Providence. A merely nominal success would be a calamity. We begin with individual minds, and through the private heart and conscience we seek to reach the community—a method of procedure implying that for a season success will be partially veiled. Labour! labour, and wait.

I hasten, however, to give expression to our

CONFIDENCE.

“Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.” The gulf is very wide between the present spiritual condition of the Congo peoples and that which is depicted by our hope; nevertheless, our own progress shows that the miraculous change can be effected. “Look to the rock whence ye were hewn, and to the hole of the pit whence ye were digged.” We, with our ordered cities, and complex, social life, might hear something like the declaration—“A Syrian ready to perish was your father.” There is proof that our ancestors had trials and sufferings and barbarities similar to those reported from the Congo. Did they not fight and hunger and steal as they wandered from their home in the far East? Did not tribe war with tribe, even long after the hardy race had settled in this land? Was not God figured as a bloodthirsty warrior, and heaven as a scene of drunken revels? Yet the Teuton was being moulded by the good God of whom he was ignorant. He was taught chastity, was made to honour womanhood, was inspired with the passion for liberty. The battle was stern and awful; it was with “confused noise and garments rolled in blood,” but it was ever upward. The savage was tamed, refined, inspired,

Jesus appeared to him, and then he made fewer mistakes, learned something of brotherhood, was taught to weld his tribes into a compact nation, and now he is so changed that a picture of his former self would affect him with horror and disgust. The miracle has been wrought on a large scale. That miracle can be accelerated. Saker's work shows that in one lifetime very much can be accomplished with the most unpromising materials. Experience in the South Seas shows that in a generation old things may pass away and all things may become new; for are not the sons of cannibals and idolaters heads of Christian households and members of peaceful communities, that read our books and welcome our commerce? "They that were in their graves have heard the voice of the Son of God." The Spirit of Jesus Christ does not despair in the presence of degradation, however foul. Christianity is proving by the logic of facts that it is a universal religion. Our hopes are large and bright. Divine promises are eggs that are sure to be hatched.

Heed should be given to a word which comes to us directly from the Congo brethren. It will be remembered that one of the earliest of the consecrated band when bidding us farewell at a Plymouth meeting adopted King Arthur's words—

"More things are wrought by PRAYER
Then this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day."

The same voice, mellowed by experience, and conveying the entreaties of earnest comrades, sounds across the sea calling us to prayer. "Brethren, pray for us," is the request of brave men who share Paul's belief that spiritual work requires the Spirit's might and grace, and that saints, though at a distance, may be "helping together by prayer." We are reminded that "for the first ten years of the Bechwana Mission not a ray of light shot across the gloom to cheer the hearts of the missionaries," and that then "a marvellous awakening began at the very time when there was extraordinary prayer among the churches at home." In the olden time a prophet standing in the midst of a valley of dry bones was commanded to prophesy; and, as "he prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone; and lo! the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them." Here is the Congo version of that:—"Many at our oldest station are now well instructed in the Word of God, and understand the way of life. Some of them, indeed, seem to have their feet just outside the Kingdom of God." The vivifying breath so sorely needed will surely come; for the prophets who have seen the first half of the miracle are urged by the Lord to cry, "Come from the four winds, O breath," and, as you join in the fervent entreaty, you are making sure the report—"the breath came into them, and they lived and stood up upon their feet an exceeding great army."

Our concluding word is

RESPONSIBILITY.

"We are debtors both to the Greeks and to the Barbarians. Savage tribes are not elevated except when impulses come to them from without. No fermentation of their own thought can yield Christian truth. The conception of the better life must be conveyed to them, and the desire of it must be quickened and fed by

agents in whom the Spirit of God is a welcome guest. In conjunction with others, your hands have been guided and empowered to throw wide open the door into Africa, where you have been made to see millions sitting in darkness and the shadow of death. You have heard the slave-hunter's rifle, have noted murdered men and burnt villages, and you have vaguely guessed the nameless vices and cruelties of beings whose passions are restrained by no powerful influences. Does Christ, at this date, look upon the multitudes without compassion? Is it only over cities that His Spirit weeps? Or does He not say through you to African tribes, "I would gather you as a hen gathereth her chickens under her wings"? Difficult and vast is the undertaking, but we are committed to it. Mere spectators we cannot be. Do more and more we must. Expectations have been created. Help has been promised. Foundations have been laid. Some land is ploughed, and the gaping furrows wait for the incorruptible seed; some patches here and there have the springtide flush of green; nay, a few firstfruits have been presented in the temple. Territory surveyed, territory partly occupied; work projected, work done, call for more strenuous effort. It was scarcely open to us to decline the enterprise when first it was mooted, and now there can be but one policy—the steady advance up the mighty river till we can join hands with other labourers coming to meet us from the East, and can praise God that there is a long line of Christian homes constituting a zone of light from side to side of the Dark Continent.

Address by the Rev. Edward Medley, B.A., on moving Resolution.

MR. CHAIRMAN, FATHERS, AND BRETHREN,—I am not unconscious of the difficulty and delicacy of the task assigned me this morning. We have heard a statement as to the present-day aspects of mission work in India, China, and Africa, made by those amongst us, of all perhaps best fitted to make it. It is for me to try to give some faint expression to your feelings and resolves. There reaches us, not muffled, but distinct and articulate the cry, "Come over and help us": it is for us assuredly to gather that the Lord hath called us to preach the Gospel unto them.

It is evident that, on the material and physical side of the life of man, the whole world is being drawn together. With a reasonable prudence the Christian missionary may traverse the length and breadth of the Chinese Empire; India every year becomes more completely accessible; Delhi is nearer to London than a hundred years ago was Vienna or the Island of Skye. Africa is being penetrated on all sides; every year her map has to be corrected to date, the blank spaces are being filled up, the old fables about arid deserts, impossible mountains, a reversal of geographical laws obtaining elsewhere are vanishing into thin air. Africa is found to be a continent of magnificent waterways, rich vegetation, and possibilities of trade that should make Manchester and Sheffield glad, but with a population terror-stricken and savage in its fears. And beyond what we may call this material aspect of affairs, these various peoples are becoming aware of the advantages of Western civilisation and Western life. The hard prejudice of ages

the fears of ignorance, and, in some cases, the bitter sense of wrongs inflicted, are giving way. India welcomes education, China is eager for scientific and technical teachings, and even African chiefs are beginning to appreciate the value of a school. But what for us is of still deeper interest, we find a moral and spiritual awakening abroad. As when the morning light falls on the eyelids of the sleeping child, and through the veil touches the inner eye, and the child moves and smiles and wakens so it is amongst the millions of these lands that to-day are upon our hearts. The dark processes of the ages gone seem now approaching completion. There is a coincidence between external advance and the spiritual condition which suggests the working of an Infinite Mind, a Supreme Will, a Gracious Heart, with whom one day is as a thousand years, and a thousand years as one day. China doffs the harness of her pride, and in her noblest sons and daughters avows her sorrowful discontent, her longing for something better than ceremonial and moral laws which carry in them no inspiration. The law is becoming her schoolmaster to bring her to Christ. India is beginning to leave her temples unrepaired, to apologise for the sins of her gods, and to educate her daughters; and she, too, not uncertainly expresses the spiritual discontent of one who is weary and heavy laden. The altars on which her faith and hope were set now visibly crumble beneath her slackening grasp. Shall she sink in the dark waters of an utter unbelief, and the negation of all spiritual things? Africa, long despised, has shown that she, too, is human, and as such is capable of the divine; she has already furnished samples of what may be in the devout and lovely lives of some who have come into the light of life. For the possession of her inner populations even now the race has begun between gin and the Gospel, muskets and the peace of God. This condition of affairs calls for our deepest gratitude. How good God is that we are permitted to see such a time as this! Our fathers, strong in faith, gave glory to God in that they did their work in the darkness; faith urged them on to obedience to a command that was not lit up for them with the flush of opening day. They cast themselves on the bare word of promise, plunging into a darkness that might be felt. Carey was smuggled into India like a thief in the night; Morrison knocked at the gates of China all his life, and never entered the land he loved. The men of Serampore were almost intoxicated with joy when they gained one convert; it seemed to them that the great day of God had come, in the one they saw the myriads of the future. These men obtained a good report through faith, God having provided some better thing for us, that they without us should not be made perfect. Yes, God willed it so, we are the children of the day; our embarrassment lies in the vastness of our opportunities, not in the lack of them. The fields that seemed so hard and sterile are now white unto the harvest; we need not wait four months, we have but to put in the sickle, for the hour has come. Other men laboured, and we, O, fortunate generation—we have entered into their labours. Surely no devout heart can think of all this and be quiet; with folded hands and thankful spirits we recognise the Divine goodness. Kings and righteous men desired to see what we are seeing, and saw it not. I say, brethren, let us give thanks to the Giver of every good and perfect gift. But emotion in the economy of our nature ends not in itself, it should always lead us to the Recognition of Duty. "We recognise," says the resolution, "in these openings, and in the yearning cry of human hearts, a Divine call to go in and possess the land." We are not atheists;

we believe that, just as behind all movement in this material world, in the ultimate analysis there is a Divine will, so behind all light in the souls of men there is a Divine Spirit. The God of Providence is the King of Grace, and the coincidence of an opening field with opening hearts points to a dramatic unity in the currents of the world's affairs that bespeaks a God who lives and loves and works. And so the condition shapes itself as duty. We are called of God to go in and possess the land. Remember that it always requires faith, the prophet's eye, to see a great occasion at the time and mark promptly the duty of the hour. This is what we need. When the bridegroom tarried all slumbered and slept, but when the cry was made, "The bridegroom cometh, go ye out to meet him," then the faithful ones saw the open door and entered in. It is ever thus—duty comes to all, but only faithful souls are ready to see the opportunity and possess themselves of it. Christ expects every man to do his duty—humanity, honour, and the constraining love of Christ command the advance.

And yet do you not see that, even as you gaze at duty, she stands "apparelled in celestial light"?

Duty is but a shorter word for privilege.—When the disciples, in the misty twilight, saw the Lord standing upon the tumbling waters, they cried out for fear; but when He went up into the ship with them their fears were turned into joy, and they worshipped Him as the Son of God. And so sometimes duty fills us with fears; but when we welcome her we discover that she wears "the God-head's most benignant grace," she is no longer terrible but our joy and crown. We possess the great occasion; God loves us so that He elects us to the highest service, and that service is a grace bestowed, a priceless gift. One could almost think that those who have gone before us to the land of the light, whilst they are careless of our gaudier joys, do envy us this great opportunity that puts part of the world's redemption within our grasp, and they might say:—

"Bliss was it in that dawn to be alive
But to be young was very heaven."

And now, grateful to God, recognising our duty, another step remains—"The members of this conference, under a deep sense of personal responsibility, desire humbly to pledge themselves to do all that in them lies for the furtherance of this enterprise, being persuaded that He who has prepared the way has amply provided resources, both in men and means, for its prosecution." Here thought and feeling are to be gathered to a point. You will see that the determination, which I hope we shall make our own, is expressed with austere simplicity, in words of truth and soberness. This is far too serious an occasion for exaggerated phrases which for the moment tell and then are dismissed by an abused common sense. The resolution runs that we do "what in us lies." That is all, but that is everything. Remember, we are not called upon to garrison the world with Christian soldiery as though we had to keep down a hostile population. We are not called upon to force the English type of Christianity upon all the world. Ours is a nobler and an easier commission; we are to help the nations evangelise themselves; we are to occupy points of advantage, and give our best to the work that they may raise up and direct those who shall evangelise their fellows. For this we are to do what we can, standing as we say it in the clear light of Christ. Our responsibility is our own, not to be shifted on the shoulders of another generation

Our faith in God compels us to believe that we do now possess resources which, if put in His hand, shall be equal to the occasion. These countries come to us as did the Prophet to the widow of Sarepta ; they are equally sent of God ; we are bidden to take of our store and give it to them ; let us do it ; and neither barrel nor cruse shall fail. Many are doing their utmost and even more ; but do all who profess and call themselves Christians fairly and honestly assess themselves ? I dare not believe it. We ask no more than this, that one and all do what in them lies ; let that be done and the world is won. It may be said that this new call comes at a time of exceptional difficulty. Undoubtedly it does ; a dark cloud of depression, now, in some parts, happily, lifting, lies upon the trade of our country. In the district from which I come local industry is paralysed, and the voice of complaining is heard in our streets. But, yet, is it not often so that our faith is tested by what looks like an impossible demand ? It is not the first time that a clear voice has said to men with but five barley loaves and a few small fishes in the face of hungering thousands, "They need not depart ; give ye them to eat." Our pledge this morning is not that we will accomplish great things, though we may do that, but that we will do what in us lies, being quietly assured that command and ability go together. Brethren, this foreign mission work of the Church is already supplying us with a new and magnificent apologetic. It is helping us to see the real unity of the race, for we discover in all men the lost image of God. It is enlarging our conceptions of the Divine purposes ; we see that they have a wider sweep than we had ever thought ; it is bringing on a larger apprehension of the glory of Christ, for each nation brings a new interpretation of Him ; it is illustrating afresh the living energy of the Holy Ghost. It repays anything that we can do for it a hundredfold. Our gifts make us richer ; our interest enlarges the narrow circle of our lives ; our very difficulties make us better understand the mind of Christ. And when at length, for us, the day breaks, and the shadows flee away, in the land of light where we shall see things in the right perspective, it will be found that our highest interest and our duty exactly coincided, and we shall adore the goodness that gave us this opportunity. It will be enough for us, then, if the generous lips of Christ shall say of us, in this matter, that we have done what we could. Shall we not try to win that word from Him ?

Address by W. R. Rickett, Esq.

Mr. W. R. RICKETT, in seconding the resolution, said he had attended the conference under a very deep sense of the responsibility that rested upon him individually in relation to the great enterprise which had called them together. He hoped they would all go to their homes fired with fresh enthusiasm, and resolved that they would, in the future, set a much higher value on their privileges than they had done in the past. They had now opportunities which they never had before. God had in a short time abundantly answered the prayers of their fathers, and sent a blessing which really seemed almost too much for them. They had to consider the position in which they were placed, and to see in what way they could enter into the full enjoyment of the privileges which God had poured upon them. Their difficulties to-day arose from their past success, and

those difficulties would have to be removed in the same way that the difficulties of their fathers were removed. They would have to be very earnest, and very importunate in prayer, that their spirits might be strong, able, and willing to rise to the new tasks which were laid upon them, but in connection with which they had such very great encouragements. It was true that the present was a season of commercial depression, though that depression appeared to be lifting in some quarters. Our material prosperity was greatest about 1873. From 1874 down to the present the profits of a great many of the industries of our land had been diminishing from time to time, until now, in some cases, they were brought to the diminishing point. But it was very noticeable that the income of the Missionary Society had been increasing during the same period, a circumstance which showed that the resources of the denomination were not exhausted. Some were, no doubt, doing as much as they ought to do, but he did not think the majority were doing that. He trusted that, after the conference, in the privacy of their own homes, they would be so blessed of God as to anxiously long to rise to the fulness of their responsibility. The speaker thought that a great deal of the success of the past few years was due to their friend Mr. Myers, and the way in which he had brought the claims of missions before the churches. A great deal more might yet be done, and there was good ground for the hope that by the close of the century the income of their society might be raised to £100,000. There were difficulties in getting hold of people, and there was a great deal in favour of seeking to interest people in missions when they were present on the Sunday. There were other ways in which the enterprise could be furthered—for instance, by bringing missionary matters prominently forward in the family and interesting children in those things which so thrilled the souls of their parents. This would end in young people asking for fresh opportunities of giving and collecting for the missions.

The Rev. Dr. Maclaren's Valedictory Address,

To REV. GEO. and MRS. GRAY, *proceeding to Ceylon*; REVS. HERBERT ANDERSON and R. WRIGHT HAY, *proceeding to India*; REV. S. B. and MRS. DRAKE, *returning to China*; REV. DR. CAREY, *returning to India*; MISS GWEN THOMAS and REVS. T. LEWIS and H. K. MOOLENAAR, *returning to Africa* and the REV. ROBT. WALKER, *returning to Italy*.

DEAR BRETHREN AND SISTERS,—You are here this evening probably never to meet again till you together give account of your stewardship. A momentary association in this hall will be followed by a wide separation to strangely different conditions of work. As Rome's eagles parted at the city gates to march east, west, north, and south, pushing forward in every quarter the boundaries of the empire, you go forth to bear the dove of peace further than Rome's eagles ever flew.

What strangely divers spheres you are being called to fill! There is India with its immemorial creeds, with its labyrinthine mythologies, pathless and vast as its jungles, with its subtle thought, with its mysticism and its passivity. There is the antithesis of that land in China—of the earth earthy, secular, practical,

with little consciousness of the Divine, with an arrested civilisation, full of promises unfulfilled—buds destined never to open. There is Africa with its teeming millions of tribes without a history, whose religion is a chaos of terror, cruelty, and ignorance. There is Italy, where a corrupt Christianity has sowed the soil full of tares, which are only too likely to choke the Word; and to all these widely different conditions of society you go with one purpose and one remedy. May we not hail, in your meeting together here this evening, a living embodiment, all the more impressive, because wholly accidental, of the world-wide ambition of the Gospel, and of its fitness for all varieties of human suffering, need, and sin?

I am not here this evening—it would ill become me to assume any such office—to offer to you special advice with regard to the methods of your labour. It would be especially unbecoming in the case of those honoured brethren among you who have already proved their armour and won their spurs. As for you, dear friends, who are returning to your posts, we rejoice in your past service. We are glad to have again seen your faces and heard your voices. Many of our churches have learned to know you well, and will follow your work with quickened sympathy and deepened personal interest. I may, however, venture to congratulate you on the prospects before you. We do not part with you, dear friends, as from martyrs. We know, in some measure, the difficulties and toils of your lot. We can imagine, in some degree, the pain of solitude, the despair which it is almost impossible to avoid when the missionary looks out over the dead level of ignorance and sin stretching like some dismal swamp to the very horizon; and we feel with you that not the least of your trials will be the slow progress and imperfect Christianity of your converts. “But the Lord is able to give you much more than these.” The great law of compensation will bring full equivalents for what you surrender. You will have fuller scope. You will be removed from the profitless noise of our home janglings. You will be set in fields where whatever is in you of manhood or Christlikeness will be developed; and the harder the task the nobler the character that is formed from it, and the brighter the reward. Better be in the van, though the marching be more toilsome and life less safe, than in the secure, but more inglorious, rear.

My pleasant task, this evening, is a very simple one: to become the mouthpiece of the whole constituency of our Society in bidding you, dear brethren and sisters, “God speed.” You have the advantage that you can reckon, I think, upon a distinctly quickened missionary spirit in our churches. I appeal to the representatives of the churches to say “Amen” to the pledge which they have bid me give—that we will bear you, dear friends, in our memories and in our hearts, that we desire to share in your hopes, your gladnesses, and your joys, that we will follow your work with affectionate interest, and give it and you a place in our prayers.

I may express a wish that you may be able to fulfil and put into practice some of the practical conditions of success in your work. Bear with me, while in a few sentences, in a fragmentary, and not very orderly fashion, I lay my finger on some of those conditions of success.

I would ask you then, first, *to have ever clear before you the ultimate object of your work.* All great work which requires for its accomplishment the co-operation of many hands, and the realisation of many lesser ends, is exposed to this danger—that the nearer ends, which are only means, should obscure and blot

out from the busy workers the remoter ends for which they are labouring. It is easy work going up a hill when we can see the top all the way up ; but men get very tired when the configuration shuts out the summit, and "Alps upon Alps arise." If, among all the trivalities, we can see shining lofty above us, as our ideal life's purpose, the making known Jesus Christ, and Him crucified, then, and only then, will the small things become great, because they are ancillary to the greatest, and the commonplace become awful and sublime, because eternal issues depend upon them. Every life which is filled with a great purpose is blessed, noble, beautiful. Do you, brethren, drive a great purpose through your lives, like a bar of iron, and it will give them steadfastness, and round it you may flourish all manner of Arabesque for beauty and delight ; for the men who live most constantly under the continuous gripe of one great, all-inspiring purpose, are the men best able, with infinite flexibility, to change their methods as prudence suggests.

May I further say to you, "*Be enthusiasts.*" It is a soul all aflame that does the work. If you want to drive a pointed piece of iron through a thick board, the surest way to do it is to heat your skewer. It is always easier to burn our way than to bore it. The world tells us that enthusiasm is dangerous, that prudence is a virtue. Enthusiasm is prudence under certain circumstances ; and surely there can be no conditions which make enthusiasm sobriety more certainly than the conditions under which you are privileged to labour for your Master. Oh, that you in your work, and we, at home in ours, may have more of the spirit of Him who is our pattern in this as in all things, and of whom His disciples remembered that it was said, "The zeal of Thine house hath eaten Thee up" !

May I say, further, *Cherish a boundless hope in the possibilities of your work.* I mean, not only the possibilities which depend upon the concurrence of circumstances beyond your control, but the possibilities which depend mainly upon yourselves. If we who are parting from you, and you, the hour of whose departure is at hand, could see what you are going to—some to early death possibly ; some possibly, to repeat the heroic lives and fruitful toils of the great missionaries—what solemnity would fall upon our farewell ! But it does not need the foresight of the future ; it only needs the insight into the present which pierces beneath the surface, to see what issues may hang on this parting. You may have fears, have little success, but, in spite of that, cherish an unbounded hope in the possibilities of your work. "Why did not we cast him out?" "Because you did not believe you could." The confidence—"God helping us, we are going to do it"—is a large element of fitness for your work. When hope is built upon God's promises, and is not the efflorescence of our own imagination, then it becomes sober and exalted into the faith which draws large cheques against the infinite treasures of fulness that are laid up in Christ.

But the last word with which I venture to trouble you is that which is the one thing needful for you, for all Christian men and women, and that is—*Live in close communion with your Lord.* By much meditation, by patient communion with Him, as declared in Scripture, and as realised in the secret chambers of the believing heart, by self-suppression, and by continually abiding in and referring to Him in all the details of life, get near and keep near to that ever-loving Lord and Helper. All the power is there. We only draw from Him. If we try to do our work when the connection between us and Him is broken, we shall repeat the

experience of the exorcists of old, and the evil spirit will only answer, "Jesus I know and Paul I know—the power that redeemed I know, and the men through whom it flows I recognise—but who are ye?" As long as a piece of rusty iron is held in contact with the magnet, it is itself magnetic. Drop the contact, and the mysterious energy passes away. So "abide in Me." That is all, the secret of everything. "Abide in Me." "He that abideth in Me and I in him, the same bringeth forth fruit." "Without Me ye can do nothing and are nothing."

And now, dear friends, the languages of many nations have different forms of leavetaking. We would say (and I think I can pledge this sympathetic audience) to you with the Hebrew, "Peace be unto you," the peace of conscious communion, the calm of a quiet heart, the rest of faith, the tranquillity of submission, be ever yours. We would say with the Greek, "Rejoice," with the joy which may blossom amidst sorrow like the blue and delicate flowers that bloom on the very edge of the glacier—the joy which Christ Himself has connected with keeping His commandments, and abiding in His love, the joy of the Lord into which faithful followers even here may enter. We would say with the Roman, "Be strong," strong with the strength of those who wait upon God, and, therefore, mount up with wings as eagles in contemplation, who can run without weariness in occasional spurts of severe effort, and can walk without fainting along the monotonous dusty road of petty duties. We would say, in our own familiar English, only venturing to put it in its enlarged and proper form, "God be with you!" May He, whose presence makes the solitary place glad as with a sudden burst of light, be always with you. May He be with you, for your wisdom and your success, for your shield and exceeding great reward. We wish you peace, joy, strength. But our highest wish is that which includes them, and a whole universe besides. Farewell, and God be with you.

The Rev. W. Holman Bentley.

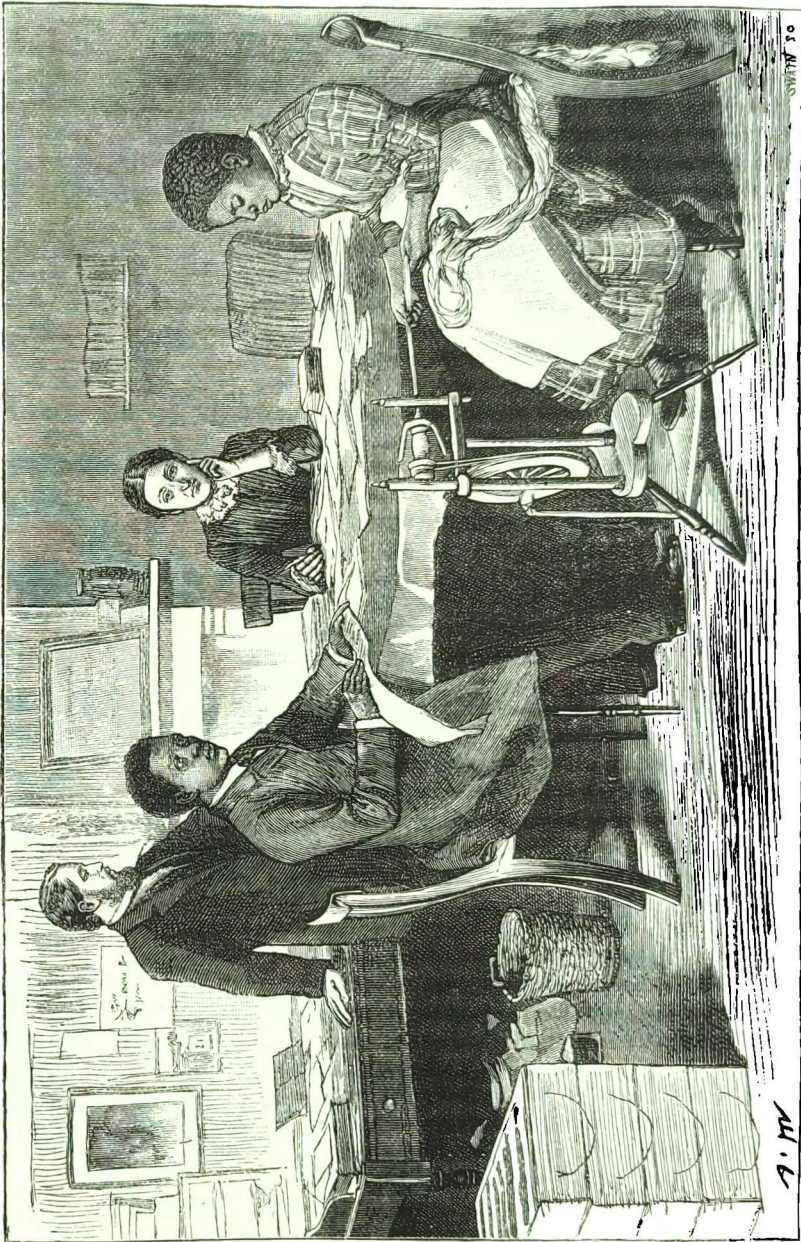
BY THE REV. T. VINCENT TRIMMS.

HOLMAN BENTLEY was born October 10th, 1855, at Sudbury, in Suffolk, his father the Rev. William Bentley being then the pastor of the Baptist church in that town. After attending private schools for a time, his education was finished at the Nonconformist Grammar School, Bishop's Stortford. On leaving school he was engaged for about a year in a shipbroker's office. Another year he spent in the service of Mr. Thomas Whitley, whose son subsequently became a Missionary on the Congo, and is to-day at Stanley Pool. At eighteen years of age Holman Bentley entered the Alliance Bank, and remained there up to the time of his acceptance for the new African Mission. It will be seen from these facts that he has not had the advantages of a college training, but he

has always been a student in the best sense of that word. During the years of his business career, he devoted many leisure hours to mental improvement, and especially to the study of languages. Assisted by his father he made considerable progress with New Testament Greek, and gained some acquaintance with Hebrew; thus early evincing those tastes and gifts which have since been consecrated to the work of creating a written language for the Congo people. These studies were not pursued without some conscious and increasingly definite reference to future work as a Missionary. Before the Congo Mission was launched he had looked about for the most neglected and needy quarter of the world; and seriously worked out the problem of getting into that region of Central Asia which was then almost as hidden from European knowledge as the middle of Africa, but has since been opened out by English exploration and Russian conquest.

But during these years Mr. Bentley was not merely musing on future Christian work, or spending all his leisure in self-culture. In 1874 he was baptized, and joined the church at Clapton, and very soon became an active member. His influence among young men was strong and always for good. He was so modest, yet so frank and outspoken in his religious convictions; so decided, but so tolerant in his views, and so ready to extend sympathy and help to others, that he was loved and esteemed by all who knew him. He was of great assistance to Mr. Josiah Baines, the leader of a young men's Sunday afternoon Bible class at the Downs Chapel, and for some time acted efficiently as the secretary of the Young Men's Association. He devised also a very useful but difficult work for Sunday evenings, which has been considerably developed by other young men since he left. In the summer season he would take pithy illustrated tracts, and distribute them among the pleasure seekers who crowded the local trains and omnibuses, and amused themselves on the river Lea and the adjacent fields. In the winter time he visited the public-houses along the chief thoroughfares between Clapton and the City, getting into conversation with those who loitered in the bars, and generally succeeding in finding favour with the landlords, who, to their credit be it said, seldom stand in the way of such attempts to do good to their customers.

When the Congo Mission was being launched in 1879, it appeared to some of Mr. Bentley's friends that he was pre-eminently fitted for such an undertaking, and that it would furnish a much more satisfactory field for his energies than an independent mission to Central Asia. A conversation held with him, just before the committee was to meet and accept candidates for the work, disclosed the fact that he had privately formed the same opinion,



MR. AND MRS. HOLMAN BENTLEY AND THEIR CONGO ASSISTANTS.—(From a Photograph.)

[THE MISSIONARY HERALD,
NOVEMBER 1, 1860.

but had shrunk from offering himself, mainly because he feared that his lack of college training would be regarded as a disqualification. His application, therefore, was made in a somewhat hasty and informal way; but the committee recognised in him a God-trained man, and accepted his services with anticipations which years have amply justified.

Mr. Bentley's work in Africa has been chronicled from time to time in the *HERALD*, and need not be dwelt upon at length. His first location was San Salvador, from which town it was hoped that a way might be opened to Stanley Pool. After various attempts in this direction had been frustrated, Mr. Bentley started with Mr. Crudgington to get up to the Pool by the northern bank of the river. Mr. Stanley had made a road for a small part of the way, and several Missionaries belonging to another Society had pushed still farther inland; but as yet no European had ascended the Congo as far as the great Pool which Stanley had seen on his journey down from the interior. In about a month Messrs. Bentley and Crudgington had gone to the front of all explorers from the west, and gained that goal which has now become the starting-point for the journeys of the *Peace*. Here they were assailed by about 200 savages in their war paint. By faith they stood calmly facing their adversaries where most men would have turned, and fled, and perished. The warriors were amazed; their violence was quenched by this unwonted demeanour, and our friends escaped the sword. The news of this achievement changed all the plans of the Mission. The line of advance was shifted to the river; new stations were immediately projected; more men were called for, and sent out; the steamer *Peace* was built to do duty on the upper Congo; and, while San Salvador was held as a centre of Missionary labour, the main forces of the expedition were directed towards the vast regions opened by the waterway from Stanley Pool.

During the three following years Mr. Bentley laboured in founding new stations, and in collecting materials for a grammar and dictionary of the native language. His health was reported to be excellent; but as a precautionary measure, and to enable him to pursue his literary work and pass the books he was preparing through the press, the Committee urged him to visit England, and in the spring of 1884, he reached home. His arrival in our midst, however, brought him no rest. Deputation work and a correspondence of portentous proportions with people interested in the African enterprise, made great inroads upon his time, and he felt compelled to write and revise proofs during hours when nature needed sleep. The result was a perceptible loss of general strength. Presently his eyesight was impaired, and at length he was virtually blind. Oculists attribute the mischief to malarial poison lurking in his blood and aggravating the evils

produced by excessive use of the eyes. Happily, however, the disease has greatly yielded to treatment, and there is every hope that his sight will be restored to its former vigour.

In September, 1885, Mr. Bentley was married to Miss Kloekers, daughter of a missionary formerly in China, but now in Holland. In this lady he found an efficient and zealous helper in his literary work. Thanks to her assistance, supported by several volunteers at Clapton, the dictionary went on in spite of the author's inability to read, and is now almost ready for publication. On August 28th, 1886, Mr. and Mrs. Bentley departed for Africa, accompanied by four recruits for the Congo Mission, and while these lines are being written the news arrives that they have almost completed their journey.

The picture which appears with this sketch does not supply a very vivid likeness of Mr. and Mrs. Bentley, but good portraiture on a scale so small is almost impossible. The figures in the foreground represent two young natives, who have contributed to the great task of reducing their vernacular speech to grammatical form. The youth upon the left is Nlemvo, a native of San Salvador whom Mr. Bentley has trained for several years. Full of fun and humour, of quick intelligence and a sincere disciple of Jesus Christ he may hereafter become a considerable power among his countrymen. The girl upon the right is Harko, a native of the Upper Congo brought down by Mr. Grenfell. She was early carried away from her home as a slave, and can tell of having seen human flesh cooked and eaten as the best of food by her masters. The picture shows this interesting party at work. The table is covered with slips of paper, each one bearing an English word with its equivalents in Congo (and there are usually several). Some idea of the work accomplished may be formed from the fact that for one half only of the dictionary (Congo-English) more than 20,000 of these slips had to be written and revised, and afterwards compared with printed proofs. This moreover is only the mechanical work, which could not be done until all these words had been taken down from the lips of natives, their meanings carefully determined and their inflections ascertained. It affords no small satisfaction to know that the language thus laboriously formulated is singularly rich, and well adapted for accurate discourse. With various dialectical modifications, which printed books may gradually suppress, it is also spoken over an immense territory.

If space allowed I might gratify myself, and please the readers of the *HERALD*, by writing many things of interest in connection with Mr. Bentley and his work. I shall close it, however, with this final word. When our friend was coming home, Mr. Comber wrote to me saying, "We all look

up to Mr. Bentley as our true leader." These words are equally honourable to their author and their subject. Mr. Bentley says the same thing of Mr. Comber. Happy may we count ourselves that our two senior Missionaries on the Congo are thus animated by a spirit of mutual honour and esteem, and that those who have joined their band regard them both with entire confidence and love. God grant that both may long be spared to carry on the work to which their lives are consecrated!

Tidings from Italy.

THE Rev. W. K. Landels, of Naples, has just sent home the following very encouraging report, relative to Mission work in Avellino :—

"MY DEAR MR. BAYNES,—We have just returned to Naples after a two months' sojourn in Avellino. We chose Avellino for a summer outing, partly for the sake of the mountain air, but principally because the work had been suffering from severe persecution, and we hoped by our presence and co-operation to help and encourage the brethren there. The great difficulties with which our evangelist has had to cope date from the 1st September, 1885, when the municipal authorities refused to give up the key of a hall which we had taken from them, and for which we had already paid a deposit. This was a serious blow to our work, because of the effect it had upon the public, and because it put us into the uncomfortable position of having to carry on our work for another year without having a regular place of meeting. I was strongly urged by some friends to take legal action against the Town Council, but thought that, on the whole, the wisest plan was to pass over the matter, and to remedy it as best we could.

"In these trying circumstances, Sig. Taiani did all that was possible to carry on the work. Meetings were regularly held in the houses of the

brethren, and, on the 27th of September, 1885, six of these, one of them eighty-four years of age, confessed Christ in baptism.

"In January of the current year a small room, on the second-floor of a house in a narrow back street was taken, and the meetings were held there until the end of August last.

"FIERCE PERSECUTION.

"While there the Church was subjected to fierce persecution on the part of the priests. This began in March, and was so fierce that for some time Sig. Taiani's house had to be guarded by the police both day and night. In the month of May, which is especially dedicated to the worship of the Virgin, a preacher came to Avellino by invitation of the clerical party, and he, every day in his sermons, inveighed against the evangelicals, and on several occasions called on the people to rise up and drive them out of the town. About this time I went to Avellino in order to visit some of the towns in the neighbourhood. The day I left, a deposit or straw under one of the churches took fire, and the report was immediately spread abroad that I had set fire to the church, and then had run away by

train, and for two or three days there was some talk of my being arrested on that charge. This fire was the occasion of further demonstrations outside Taiani's house ; and one night, between ten and eleven o'clock, it was attacked by some six or seven roughs. Happily a number of the brethren were there at the time, and the assailants were beaten off. Things had now become so serious that it was thought necessary to bring the matter before the prefect. This was done, and we had the satisfaction of knowing that the revolutionary preacher was ordered to leave the place.

“PROGRESS.

“Since then the open persecution has ceased, and we have been able, with God's blessing, to place the Mission on a much firmer footing. Through the kindness of one of the deacons, we were enabled at length to rent a suitable hall on the first floor of a house on the principal street. We entered into possession on the 1st of September, and had arranged to hold the opening meetings on the 9th, 10th, 11th, and 12th of this month. Unfortunately, however, owing to the severe illness (diphtheria) of Sig. Taiani's child, the meetings had to be put off, and did not take place until the 12th, 13th, and 14th, when the child was pronounced to be out of danger.

“In connection with this illness an interesting incident occurred. On Wednesday, the 8th inst., there was said to be no hope of recovery, and the next morning a priest delivered the following letter to Sig. Taiani :—

“SIR,—Having come to our knowledge that your daughter is dangerously ill, we pray you to let us know if the said daughter has been baptized or not, according to the rite of the Holy Roman Catholic Church. If she has not been baptized, we desire to know if, in case we came in person to your

house, or sent our delegate, should we be received, or repulsed with violence. Awaiting an immediate answer, as it is a question of the safety of a soul,

“Your devoted servant,
“FRANCESCO, Bishop.”

“This letter was the first step toward refusing burial in case of the child's death. Happily, however, we were saved the scandal which must have followed such a refusal ; for the child, although unmistakable signs of death had set in, took a turn for the better, when both the doctors and friends had given up all hope, and she is now quite recovered. This recovery, which even in the eyes of our enemies seemed almost miraculous, we must attribute to the devotion and courage of the mother, and also to the prayers of the Christians, who met together both day and night to seek God's blessing on the means used in fighting the disease.

“NEW LOCALE.

“The first meeting in the new hall was held on Sunday morning, the 9th of September, at eleven o'clock, and was attended only by the members and adherents. As far as I remember, there were about twenty of us who met together to break bread, and to ask the blessing of God on the new locale. What added greatly to the rejoicing of that morning was, that Sig. Taiani's little one was at length declared to be out of danger.

“During the day we sent out handbills to be distributed, announcing the public meeting in the evening. This gave the municipal authorities another opportunity of showing their inveterate hatred of the evangelical movement. Just after the distribution had begun, two of their guards appeared on the scene, and, having boxed the ears of the boy who was giving away the bills,

took from him all that remained, and tore them up in the street. This action being altogether contrary to law, I felt it my duty, in the interest of religious liberty, to take immediate legal action against the Town Council, and this was done the next day.

"Notwithstanding this opposition, however, we had a very nice meeting of about forty persons, most of them belonging to the educated classes. They listened with great attention to Sig. Taiani's discourse, and seemed to be very favourably impressed with all that was said and done. On the Monday evening Sig. Greco came through from Naples to preach, and had an audience of about fifty. On the Tuesday I gave an address to about sixty people. Since then the ordinary meetings have been well attended, and we have every reason to hope that the work is now established on a firm basis, and will continue to prosper.

"POINTS OF INTEREST.

"And now, before closing this letter, I would like to call your attention specially to two points of interest in the work of Avellino:—

"1. *The liberality of the brethren.*—From their first report I gather that during the past year they have raised among themselves enough to pay nearly all the current expenses of the work, such as salary of chapel-keeper, lighting, hire of harmonium, &c. In addition, they have bought all the furniture for the hall—pulpit, chairs, table, lamps, Bibles, and hymn-books, &c.—and have contributed about £4 to the poor fund. In all my experience, I have never seen such liberal spirit anywhere in Italy. Sig. Taiani sets the example by contributing ten francs a month, and the members follow him in doing what they can. They are hoping before long to be able to pay the rent

of the locale also. In order to help them a little, and encourage them in their efforts to reach such a state of independence, I would here like to make an appeal to the readers of the HERALD for the gift of a harmonium. I am sure that if any church in Italy deserves encouragement, it is the one in Avellino; and if the brethren could obtain from some friend or friends the gift of a harmonium or of an American organ, the money now spent in the hire of the one they have would go towards the rent of the chapel.

"2. *The opportunities we have of preaching in the towns round about.*—From all parts we have received invitations to announce the Gospel, and we have already established one station at a town called Atripalda, about two miles from Avellino. Meetings are regularly conducted there, either by Sig. Taiani himself, or by Sig. Barrecchia, one of our deacons. And these services have already brought forth fruit. A man and his wife have been converted, and the former, a shoemaker by trade, was baptized about six weeks ago.

"In another town called Altavilla, we have about a dozen adherents. The difficulty, however, of working this place is its distance from our centre. To drive there costs about ten francs each time, which is more than we can afford; and to walk it, ten miles there and ten miles back, besides holding a meeting, is more than Sig. Taiani can do in this climate. I went with him one day in the broiling summer sun, and so can speak from experience. While there we had a most interesting talk with the people, who seemed very anxious that we should begin a regular meeting. Sig. Taiani would be glad to do this, but how is it to be done? The only way out of the difficulty would be to buy a donkey for him. The cost of

one, with a year's keep, would be about £10 10s. This would enable him to do a great deal of mission work in the country, and to visit a number of towns where the people are anxious to hear the Gospel.

"PHOTOGRAPH OF AVELLINO
CHURCH MEMBERS.

"With this I send you a group of some of the members of the Avellino Church, taken on the occasion of the opening services. On the left hand side of the front row are Mr. and Mrs. May, two English friends, who have been a great help to us in the work. Mr. May, having business in Avellino, resides there with his family, and his wife most kindly plays the harmonium for us. Next to Mrs. May are my wife and daughter. Sitting on the ground in front is a young man employed by our English friends, and immediately behind him is their daughter Maggie. Next to her on the right is a young girl, Ermelinda Pulite, who accompanied us to the country; and seated

beside her is Don Michele, an old man 85 years of age, whom I have mentioned as having been baptized last year. Behind him is standing Signor Lucadamo; then on his right comes Captain Barecchia, a deacon of the church, who helps in conducting the meetings in Atripalda. Next to him is Don Domenico Curcio, in whose house we met when you visited us last year. Then we come to Signor Taiani, our evangelist, standing just behind Mrs. Landels. Between him and myself in the background is Don Federico, the colporteur of the church, who, in four months was successful in selling 9 Bibles, 146 Testaments, 558 portions, 77 books, and 517 tracts. The old man who is standing behind me is Don Luigi Lombardi, a colporteur of the Bible Society, who first took the Gospel to Avellino.

"I am, my dear Mr. Baynes,

"Yours affectionately,

"W. KEMME LANDELS.

"A. H. Baynes, Esq."

For Christ's Sake and the Gospel's.

THE REV. J. G. POTTER, of Agra, writes:—

"On Sunday, August 22nd, two men were baptized in Agra in the presence of a large company of friends, both native and European. One of the men was a convert from Hinduism and the other from Mohammedanism. The latter had been the subject of many prayers, and hence special interest was manifested in his baptism. The story of his persecution for Christ's sake has touched many hearts here, hence we have thought that some record of it may help to

call forth the prayers and sympathies of friends in England. First of all let me speak of how he was brought to Christ. Three years ago he entered the service of the then Manager of the Agra Bank, who with his wife took great interest in the spiritual welfare of his employés. In addition to instruction at the house he was sent to our Mission school, where he learned to read the Scriptures for himself. When his Christian employer left for England he became a servant at the recently

established Zenana Home. There his religious instruction continued and opportunity was given him to attend both the Sunday-school and the services on the Lord's day at the Mission chapel. By-and-bye the seed sown bore fruit, which was first manifested in his daily life. Before he had come to us asking for baptism, one who saw his daily life had said 'Should L—— ever profess himself a Christian we should have every confidence in recommending him.' That confession soon came, and the evidences of a change of heart seemed clear. He was, however, coming daily for instruction to the Mission House. Long before this he had confessed Christ in his home and many means had been employed to keep him a Mohammedan. No violence however was used until it was reported that he was about to be baptized. Other means having failed, five of his relations entered the enclosure of the Zenana Home one Sunday afternoon and carried him off by force to another part of the station. There a number of friends had gathered, who asked him why he wished to become a Christian. Finding him firm and unyielding they first beat, then bound, and afterwards carried him away to his father's house. In that house he remained a prisoner for six days. Night and day he was watched lest he should make his escape, and during most of the time he was kept locked up in an inner room. But on the seventh day he succeeded in making his escape, and took refuge with us till his baptism. The story of his six days' imprisonment is very touching. His mother cried and threatened self-destruction if he should persist in becoming a Christian. His father and friends alternately threatened and persuaded him to give up his faith

in Jesus. Promises of money, land, or anything he should ask were held out to him on condition that he remained a Mohammedan. Learned Mohammedans came day by day to persuade him that the Koran was the Word of God and Mohammed the Prophet of God. He was taken away twice to the Mosque that there he should repeat the Mohammedan prayers. A Mohammedan magician was called that he by his enchantments should keep the lad from becoming a Christian. But promises, persuasions, threats, and charms all proved of no avail. Boldly in the presence of all he confessed Christ as his Saviour.

"Mr. Jones and I visited him in his imprisonment and were allowed to see and speak with him from a distance. Yet as we spoke one man guarded the door and his father held him firmly by the arm lest he should escape.

"Prayer was made continually for him, and after six days' confinement he escaped from his persecutors and took refuge at the Mission House. Still for fear of his life he dared not leave the Mission enclosure. As the threats continued we thought it best that he should go before the Magistrate and ask the protection of the law, which he accordingly did. How far that protection may avail him we cannot tell, but we remember that God, in whom he has taken refuge, has said, "I will never leave thee, I will never forsake thee." I am sure that we need not ask for the sympathy and prayers of Christians in England for this young man and the thousands who in India and other lands are suffering persecution for Christ's sake.

"J. G. POTTER.

"Agra, August, 1886."

THE CONGO MISSION.

THE STANLEY POOL FIRE FUND.

IN the last month's issue of the *MISSIONARY HERALD* the Committee expressed their confident conviction that:—

“Should the Churches generally respond favourably to the ‘Fire Fund appeal, the whole **£4,000** needed would be raised without difficulty.”

They are now devoutly thankful to report that this has been accomplished, the contributions received up to date of going to press exceeding this sum.

Dr. Cox, in his “History of the Work of the Society,” reports, with regard to the great fire at Serampore, which took place on March 12th, 1812, that

“No sooner did the mournful intelligence arrive in England than the Christian public hastened to repair the loss by an unexampled liberality of contribution.

“Great as were the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians increased beyond all former examples.

“The entire sum on account of the fire was raised in the short space of *fifty days*. But the greatest advantage was the powerful impulse given to the Mission by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations.

“And this did not subside after the immediate effort. Multitudes who had scarcely heard of the work before continued to subscribe to its funds, to plead its cause, and to pray for its success. In this point of view it may be regarded as one of those remarkable manifestations of Providence, by which an All-Controlling Wisdom directs, restrains, and combines events, so as to educe good from apparent evil, and to make calamity itself the instrument of the Church's prosperity.”

And no more fitting words can be found to describe the response to the appeal on behalf of the Congo Fire Fund, even to the number of days during which the whole sum asked for has been received.

The earnest desire and confident expectation of the Committee is that, in like manner, those who, out of sympathy, only have been induced to contribute to this Fund, but who hitherto have known but little of the great work prosecuted by our brethren on the Congo, may “continue to subscribe to its funds, to plead its cause, and pray for its success,” that so “out of apparent catastrophe good may be educed, and calamity minister to the real prosperity of the Churches, and the progress of the Mission.”

To the brethren on the field this generous and prompt response will come as fresh inspiration and incentive. In the words of one of our foremost pioneers who to-day occupies a front place on the field—

“Should only our friends at home respond bountifully to this appeal, we out here shall feel fresh strength and courage to go forward, having the practical sympathy and prayers of the churches to help us onward; and

what inspiration this is, only those can rightly appreciate who are far away from home and friends—we *dare not doubt*; we *cannot doubt* the sympathy of the churches at home; the past of the Congo Mission renders this impossible, and the future brightens so rapidly that we are confident this present trouble must have in it some real good. Our path is onward, ever onward."

To friends and helpers in all parts of the country, and of manifold sections of the Christian Church, to pastors of churches, officers of Sunday-schools, Missionary associations and auxiliaries, we return hearty and grateful thanks for help so lovingly and gladly rendered as to be almost without precedent, and so promptly remitted as to enable all needful payments to be met without a day's delay.

Many pages of the HERALD might be filled with deeply touching illustrations of the rare self denial and consecrated sacrifices of large numbers of the contributors to the fund, telling strange tales of privation and pressure, and revealing a wealth of interest and prayer on behalf of the Congo enterprise that cannot fail to bring down upon all workers engaged in it a rich and abiding blessing.

It may be well that friends who still contemplate securing contributions to the fund should know that any amounts received *in excess of the actual losses occasioned by the fire* will be devoted to the expenses of maintaining the work on the Congo, the ordinary expenses of which, in consequence of large recent reinforcements, have been greatly increased, involving a permanent liability which can only be met by a corresponding augmentation of the ordinary annual income of the Society; the receipts of last year being inadequate by nearly **£2,000** to cover the year's expenditure.

Nor should it be forgotten in this connection that the numerous reinforcements recently sent out to China involve also a large permanent addition to the ordinary expenditure of the Mission, amounting to at least **£3,000** annually. It is therefore clear that the current year's expenditure can only be met by a very considerable increase of the ordinary receipts, and for this the Committee feel confident they may firmly rely upon the generous sympathy and growing support of the churches.

Contributions towards Congo Fire Fund received to 16th of October:—

£ s. d.			£ s. d.			£ s. d.					
Alysson	3	0	0	B., Mrs W.....	0	10	0	Bowen, Mr H.....	0	10	6
Angus, Mr G., New-	25	0	0	Badenoch, Mr J. S.....	1	0	0	Blake, Mrs J. G.,			
castle-on-Tyne.....	10	0	0	Barker, Miss.....	0	10	0	Gosport	1	0	0
Anonymous, Taunton	5	0	0	Barrett, Miss A.....	1	0	0	Brain, Mr H.....	0	10	6
Do.	5	0	0	Batten, Miss M. J. and				Bruton, Mrs R.....	1	1	0
Austin, Mr, Salter's	1	0	0	Friends	0	10	0	Brown, Mr G., Greenock	2	0	0
Hall Chapel	5	0	0	"Beckington".....	0	10	0	Buck, Mr	0	10	6
Aplin, Mr Weston ..	5	0	0	Bilbrough, Miss	1	0	0	Burt, Mrs, Beaulieu ..	1	10	0
Arthington, Mr Robt.	200	0	0	Bilbrough, Miss L.....	0	10	0	Burton, Mr S. B.....	5	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Rush, Mrs. and Class.	0	10	6	Rose, Mr Andrew A.	5	0	0	Knall, Mr E.	0	10	0
C. E. S., and Wife	1	0	0	Rose, Mr Hugh, jun.	5	0	0	Knall, Mrs.	0	10	0
C. H., Cheltenham	1	0	0	Rossitor, Mr J.	0	10	0	Under 10s.	0	6	0
Chapman, Mr John	3	3	0	Rowell, Mr David	10	0	0	John-st., Belford-row.	5	0	8
Chapman, Mr J. L.	1	1	0	St. Dalmas, Rev H.G. de	2	0	0	Maze Pond	0	0	0
Churchill, Mr W. S.	2	0	0	S. G., Hallam Hall,				Peckham, Rye-lano	0	12	8
Clifford, Miss	0	10	0	Clevedon	1	0	0	Do., Park-rd. Sunday-			
Cornwall, Mr G.,				Shaddock, Mr W.	2	2	0	School	2	4	2
Penarth	1	1	0	Shepherd, Mr G., jun.,				Regent's-park Chapel	39	13	0
Cunnington, Mrs	1	1	0	Bacup	5	0	0	Stockwell Orphanage			
Cox, Mr John	1	1	0	Sincere Lover of				Sunday-school	1	16	0
Danford, Mr Warren	5	5	0	Jesus, A.	1	1	0	Tottenham	2	10	0
Davies, Mr David	2	2	0	Swan, Mr R., Stirling	0	10	0	Twickenham Y.M.B.C.	1	0	0
Dodwell, Mrs E.	1	0	0	Thomas, Mr Daniel,				Upper Holloway	82	0	0
Ebenezer	0	10	0	Pontypool	5	0	0	Do., Sunday-school	9	0	0
E. P. M., Newtown	1	0	0	V. S.	10	0	0	Upton Chapel	12	14	1
E. S. S.	0	10	0	Various, per Rev R. W.				Do., Sunday-school	10	0	0
Evans, Mr H. K.	0	10	0	Hay	4	0	0	Wood Green	11	10	6
Evans, Mrs M., Cardiff	2	2	0	Vickers, Mrs, Notting-				Appledore	0	16	0
Faleide	0	10	0	ham	1	10	0	Atleboro	0	15	0
Friend, A.	1	0	0	Walduck, Mr T. H.	5	0	0	Aylsbam	1	0	0
Friend, A.	1	0	0	Walker, Mrs Edmund	2	2	0	Bardwell, Sunday-sch.	0	7	0
Friend, A. Kirkcaldy,				Walsley, Mr C. J.	2	0	0	Do., Chapel	0	4	6
per Miss J. Lang	1	0	0	Warmington, Miss H. B.	5	0	0	Balham, Ramsden-rd.	11	5	2
Friend, A. Kirkcaldy,				Watts, Mrs, Bristol	3	0	0	Do., Bible Class	1	11	0
per Mr W. L. Ireland	1	0	0	Watts, Rev J.	1	0	0	Belvedere	6	10	0
Friend, A. Maryport	1	0	0	Webb, Mr Jas. S.	1	1	0	Birkenhead, Grange-rd.	6	14	6
G. C., Bristol	0	10	0	W. M.	10	0	0	Do., Welsh Church	1	1	0
Gisby, Mrs E., Margate	1	0	0	Working Man and his				Blackmore	1	2	6
Goosey, Mrs, Kettering	5	0	0	Friends, Edinburgh	4	0	0	Blockley	1	16	0
Gregory, Miss M.	0	10	0	W. T.	5	0	0	Bluntisham	2	14	9
Grose, Mr W. M.	10	10	0	Under 10s.	3	5	0	Bournemouth			
Gurney, Mrs.	5	0	0	Bermundsey, Drum-				Howell, Mrs.	0	10	0
Harding, Mrs	0	10	0	mond-road	1	1	0	Howell, Miss	0	10	0
Harling, Miss E. A.	1	0	0	Bloomsbury	11	13	10	Saunders, Mrs.	1	0	0
Haworth, Mr and Mrs				Brewery-road	5	0	0	Ware, Mrs.	0	10	0
T. Accrington	25	0	0	Brixton, Solon-road	11	2	6	Under 10s.	1	0	0
Haworth, Mr W., Ac-				Brompton, Onslow-rd.—				Do., Westbourne Ch.	12	8	0
crington	10	0	0	Chisholm, Mr R.	1	1	0	Bratton	7	10	0
Hill, Mrs, Astwood				Lowman, Mrs	0	10	0	Bridgnorth	2	6	6
Bank	2	2	0	Mayers, Mr W. T.	1	1	0	Bromley Sunday-school	1	0	0
Houghton, Mrs	5	0	0	Swaine, Mr Jos.	1	1	0	Buckland Newton	1	10	0
Howard, Mr Chas.	0	10	0	Under 10s.	1	3	6	Burford	1	5	0
Huntley, Mr G. A.	0	15	0	Camden-road	68	0	0	Cambridge, St. An-			
J. M.	10	0	0	Carter-street School	1	10	0	drew's	39	17	7
Jones, Mr W., South-				Chelsea Sunday-school	2	2	0	Canterbury—			
ampton	0	10	6	Do., Chapel	3	3	0	Collection	8	5	0
Karby, Mrs, Brixton	1	1	0	Dalston, Junction Sun-				Cooper, Miss L.	1	0	0
Knott, Mrs S.	1	0	0	day-school	1	10	10	Finch, Miss Ade	0	15	0
Lockhart, Mr W. P.	2	2	0	Enfield	2	5	6	Cardiff, Tredegarville—			
Lovatt, Mr Josiah	0	10	6	Forest Gate, Wood				Collection	8	8	0
Lovell, Mrs, sen.	1	0	0	Grange Sunday-sch.	1	8	5	Cory, Mr J., J. P.	10	0	0
Macalpine, Mrs T. W.	2	0	0	Hammersmith, West				Carrickfergus	1	12	2
McCree, Rev G. W.,				End	15	15	0	Catford Hill and Bell			
and Friends	5	0	0	Hampstead, Heath-st.	21	0	0	Green Mission	15	2	8
Marnham, Mr J., J.P.	100	0	0	Highbury-hill Sunday-				Do., Sunday-school.	2	0	0
Marnham, Mr Herbert	5	0	0	school	1	10	0	Caversham Women's			
Martin, Mr E. H.	2	2	0	Highgate-road—				Bible class.	1	5	0
Milligan, Mrs	1	0	0	Y.M.B.C.	1	0	0	Cheddar	2	0	0
Moser, Mr E. J.	5	5	0	Collections.	44	18	0	Cheltenham, Salem			
M. R.	0	10	0	Donations.	8	0	0	Chapel	11	4	6
M. S. B. and Friends.	0	10	0	Cameron, Mr	0	10	6	Do., Sunday-school.	2	2	9
Mullings, Mr J.	1	1	0	Coxeter, Mr	50	0	0	Corsham—			
Mullings, Miss M.	0	10	0	Bowden, Mrs	1	0	0	Collins, Miss.	0	10	0
Murch, Rev Spencer	10	0	0	Francis, Mr	2	2	0	Sunday-school	0	10	4
Newton, Rev T. H.,				Haines, Mrs	1	0	0	Under 10s.	0	7	6
and Mrs.	0	10	0	Harman, Mr.	0	10	0	Coventry, Queen's-rd.	21	10	6
October 5th	70	0	0	Marshall, Mr Milton	0	11	0	Crewkerne Sunday-sch.	0	15	1
Olney, Mr W.	5	0	0	Pearson, Mr	5	0	0	Doals	1	1	0
One of Pastors' College				Pickworth, Mr.	5	5	0	Edinboro, Bristo-place			
Students' Homes.	1	1	6	Sedcole, Mr	2	0	0	(per Mr A. McKenzie)	10	1	0
Parry, Mr J. C.	5	0	0	Smith, Mr T.	5	0	0	Folkestone	20	0	0
F. B. S.	0	10	0	Stephens, Rev J.	2	0	0	Forest Hill, Sydenham			
Pedley, Miss, East-				Walsham, Mrs.	2	2	0	Chapel	4	5	0
bourne	1	0	0	Young Men and Ladies				Foxton	0	16	0
Perston, Mrs.	5	0	0	of Tottenham House	0	17	0	Frome, Badcox-lane	7	6	6
Fin Money	1	0	0	Under 10s.	0	19	0	Glasgow, Adelaide-			
Foole, Miss	1	1	0	Hornsey, Campsbourne				place	2	0	0
Rees, Mr David, Llan-				Chapel.	1	16	6	Grantchester Sunday-			
deloy	10	0	0	Islington, Cross-street—				school	1	0	0
Rees, Mr W. H., Swan-				Anonymous	0	10	0	Great Leighs Y.M.B.C.	0	12	6
sea	1	0	0	Bennett, Mrs E., and				Harrgate	8	0	0
R. H. H.	0	10	0	Sister	0	10	0	Holyhead, New Park-st.	0	11	0

	£	s.	d.		£	s.	d.		£	s.	d.
Hoywood—				Wates, Mr.....	25	0	0	Ramsgate, Cavendish			
“A Friend” (per				Under 10s.....	0	5	0	Chapel Prayer-mtg.	5	18	7
Rev. J. Dunckley)	1	0	0	Littlemore.....	1	10	0	Reading, King’s-road	32	14	0
Do., do.....	0	10	0	Liandiloes.....	1	10	0	St. Andrew’s.....	2	15	0
Under 10s.....	1	18	0	Lochce.....	0	10	8	St. Peter’s.....	0	10	0
Ipawich, Turret-green	6	1	0	Luton Union Chapel...	10	0	0	Salisbury, Brown-st.			
Jabez.....	0	16	10	Lutterworth—				Ch. and Bible Class	14	10	0
Jedburgh.....	0	12	0	Bedells, Mr J.....	1	1	0	Selkirk.....	1	11	0
Kettering, Y.M.B.C. ...	4	4	0	Heap Miss H.....	1	1	0	Sherborne.....	0	2	6
Kibworth, Harcourt				Under 10s.....	0	5	0	Stalham.....	0	10	0
Congregational Ch.	3	13	3	Maldon, Crown-lane ...	0	7	6	Stafford Sunday-school	1	1	11
Kingston-on-Thames	10	6	6	Manchester, Brighton-				Streatham—			
Langham.....	2	1	6	grove.....	2	0	0	Collection.....	3	6	11
Leafield.....	1	4	0	Middleton-in-Teesdale	2	0	0	Do., Juvenile.....	0	5	0
Leeds, Blenheim Ch....	11	2	6	Milton—				Eckermann, Mr.....	1	0	0
Leicester, Victoria-rd.—				Steel, Miss.....	1	0	0	Jones, Rev D.....	1	0	0
“A. B.”.....	1	0	0	Under 10s.....	0	5	0	Sutton-at-Hone Sun-			
Barfoot, Alderman.....	5	0	0	Mills Hill.....	1	0	0	day-school.....	0	10	0
Brown, Mr. Geo.....	5	0	0	Newbridge-on-Wye ...	1	0	0	Teddington Y.M.B.C.	1	0	0
Palmer, Miss.....	5	0	0	Newcastle-on-Tyne ...	4	0	0	Warrington.....	1	0	0
Paul, Mr and Mrs ...	25	0	0	Norwich, St. Mary’s...110	2	8		Waterfoot.....	5	0	0
Walker, Mr Ralph ...	5	0	0	Oxford, Commercial-				Watford Sunday-sch.			
Walker, Misses.....	3	0	0	rd. Sunday School	0	8	6	and Bible-class.....	9	8	2
Collected at Mission-				Do., New-road.....	3	15	0	West Norwood, Chats-			
ary Breakfast.....	4	16	3	Pewsey, Zion Chapel	0	5	0	worth-road.....	27	7	6
Leicester, Belvoir-st.—				Plumstead, Conduit-rd.	0	10	6	Weymouth.....	6	0	0
Bennett, Mr J.....	5	0	0	Plymouth, George-st.				Wisbech—			
Clark, Mr. J. O.....	0	10	0	Y. M. B. C.....	0	12	0	Dawbarn, Mr R.....	1	1	0
Clark, Mr W.....	0	10	0	Do., Mr. Bond’s Bible				Tyars, Mr J. F.....	1	1	0
Fobson, Mr.....	10	0	0	Class.....	1	10	0	Woodford, George-lane			
Goddard, Miss.....	20	0	0	Do., Mutley Chapel	32	10	0	Sunday-school.....	0	14	6
Goddard, Mr.....	10	0	0	Pontlottyn, Zoar.....	0	15	8	Do., do., Prayer Mtg.	1	3	0
Horton, Mr. W.....	2	2	0	Pontypridd, Carmel ...	2	0	10	Woodhurst.....	0	5	0
Maxfield, Mr.....	10	0	0	Portsmouth, Lake-rd.	5	13	0	Woolwich—			
Porter, Mr. J.....	1	0	0	Princes Risboro.....	2	14	0	Parson’s-hill.....	3	16	3
Vicars, Mr. G. H....	0	10	0	Do., Free Church ...	0	15	0	Wilson, Mr.....	0	13	0
Vicars, Mr P.....	1	0	0								

Tidings from the Congo.

LETTER FROM THE REV. GEORGE GRENFELL.

THE following letter from the Rev. George Grenfell, of Stanley Pool, dated July 26th, has just been received:—

“MY DEAR MR. BAYNES.—I promised to write you more details concerning our recent journey, but the time has slipped away and mail day is with us, and my letter is not ready. Half-yearly accounts, loss by fire account, and little illnesses, have so filled up the days, that the month between the mails is nearly gone. I have only an hour or two which I can devote to the fulfilment of my promise.

“IT IS GOOD, MASTER.

“In May I wrote you from up river concerning the earlier portion of our

voyage—that up the Kasai—and, I think, told you of the illness we had had, and how, at one time, half our crew were on the sick list. By the time we had left the Kasai, and entered the Congo, we were rejoicing at being, as we thought, safely through it all, when suddenly, one evening, Sulimani, one of the two boys from Tippto Tib, brought down river by Dr. Sims and myself, had a relapse. We treated him at once, and succeeded in so mitigating the symptoms that we quite hoped the worst was over. Mr. Charters shared his cabin with, and took every care of

him; but by the morning the poor fellow was no more, having passed quietly away during the night. His last words—he had just bidden us good night—were ‘*Mbote, nfumu, mbote*’ (‘It is good, master, it is good’). We were at this time running along the high land which extends some thirty miles beyond Bolobo, and were about halfway between that place and Yumbi, which occupies the last spur of this elevated tract. This high land is well peopled, and it was impossible to find a quiet spot where we could dig a grave, for the natives always object to a stranger being buried anywhere within their borders. However, by noon we had reached a nice wooded point, some five miles from any town, and here, under the shadow of the trees, we buried poor Sulimani. This was the second death we have had on board the *Peace*. The first was that of a sick little boy of about seven, whom we brought away from Stanley Falls, on our first journey, in the hope of saving him, but he was too far gone, and died a week later while we were among the hostile people we encountered up the Lomami; and as there we could not go on shore at all, we had to sew his body up in canvas and commit it to the water as though we had been at sea.

“CUTTING WOOD.

“The hostility we encountered at so many points on that voyage stands out in remarkable contrast to our four months’ experience during this last journey. At the Aruwimi, where then four hundred armed men came out to give chase to us, we were now able to go ashore and buy food, and also to get some of the natives to help our crew in wooding-up. This matter of

firewood involves no small amount of labour and anxiety. It usually takes about four hours to cut wood enough for eight hours steaming—that is, if everything runs smoothly; but at high water, when the men have to work up to their knees in water, and sometimes up to their waists, wooding goes very slowly; and then, as you may imagine, the fuel is *rather damp*. Difficulties in cutting wood are not the only drawbacks involved. There are dangers, too, sometimes; for though it is simple enough to get a dry tree down if there is only room for it to fall, it is a different matter when the forest is so dense that two or three other trees have to be felled before you can get the right one down, and it at times becomes a very difficult problem to forecast in which direction the fall will take place, and how one is to keep clear. On one occasion on our homeward journey, as we were standing round a half-fallen tree, and were doing our best to get it right down, it suddenly came with a run, breaking off one of its branches, which, after falling forty feet, struck Bob the fireman on the shoulder, and carried him to earth a senseless heap. We lifted the branch, which lay half across his chest, scarcely knowing how much to fear, but signs of consciousness soon began to manifest themselves, and a little later we were able to make sure that no bones were broken, and then had him carefully carried on board. We were very grateful that he had suffered nothing more serious than a few bad bruises and a general shake up. A fortnight later he had so much recovered that he was able to look after his work nearly as well as ever. As Bob was getting better he was much exercised by the thought of his narrow escape both from the crocodile and the falling branch, and seemed to be seriously debating

whether it was not time for him to leave the Congo. We should be sorry to lose him, for he is a useful fellow, and is graduating as an engineer; but I think I succeeded in satisfying him that the kind Providence that had so specially taken care of him on the Congo would continue to do so just as well here as anywhere. Poor fellow, when he came down river and found that his watch and chain and good clothes, and the few things he had left behind him had all been destroyed in the fire, he had another fit of 'blues,' but is recovering.

"FRIENDLINESS OF THE PEOPLE.

"The improved relationships with the natives made the constant work of 'wooding up' a much simpler matter than on our first voyage—it is no joke to go into the forest and work there four hours a day with the possibility of an attack by hostile natives as an ever present contingency—for we were not only able to work without anxiety, but often succeeded in securing help. We were also relieved from all trouble about food supplies, for at Bokumbi, a few miles beyond Bangala on the other side of the river, we were able in a few hours to lay in such a stock of smoked cassada as not only sufficed to last us till we reached the Falls, but that held out till we had quite completed our voyage.

"Another pleasing matter was the discovery that some of the long reaches, which we previously thought were uninhabited and uninhabitable, were in reality fairly well peopled, and afforded many opportunities for future development. What we took to be nothing but a great swamp, turns out to be but a narrow fringe of low-lying country, which separates the river from the good land a little distance at the back.

"THE STATE GOVERNMENT.

"When on our previous visit to the Falls Station we found the place dominated by the Arabs, and the State establishment only existing by their sufferance. The natives, recognising the Arabs to be the stronger, were, of course, loyal to them, and disloyal to the State; but just as the strong measures resorted to by the authorities on the river have resulted in the peaceful attitude of the people, so the show of force and of independence at the Falls has secured the allegiance of many of the disaffected. The Arabs themselves can scarcely be afraid of the force which might be opposed to them, but they are evidently restrained from dealing in the same high-handed manner as before—we suppose, by diplomatic action at Zanzibar. At any rate, the chief of the Stanley Falls Station is able to assert his position, and so far has managed to maintain it, though when we left matters were becoming rather critical.

"A BRAVE OFFICAL.

"It appears that, a short time before our arrival, a slave woman took refuge in the State camp, and the Arabs, finding out her retreat, applied to Mr. Deane (an Englishman), who is chief of the station, with the natural result that he refused to send her back. A few days later, however, the Arabs caught her, flogged her severely, and kept her prisoner. An opportunity for escape occurring, she immediately fled to the camp once more, and during the time we were at the Falls, Bwana Sige, Tippo Tib's deputy, came across, and made formal application for her. At this juncture Mr. Deane asked us missionaries to be present as witnesses at the palaver, and on our arrival proceeded to explain to Bwana Sige that he had

no wish to act in any unfriendly way towards the Arabs, but that the woman must decide for herself; if she wished to return the way was quite open, but that it was quite impossible for him to hand her over. As an officer of the State he could not, and as an Englishman he would not, be party to compelling the woman to return to her masters against her will. He, at the same time, expressed his readiness to call her, that she might be heard; but this Bwana Sige would not agree to, as he well knew the woman feared, as she had every reason to do, for her life, did she but once more fall into Arab hands. Bwana Sige proceeded to enquire whether Mr. Deane had well considered what he said, and whether he could take care of his head.' Mr. Deane, replied that he had considered the matter very thoroughly, and that he thought he could 'take care of his head'—at any rate, he would try. Bwana Sige, finding that he could not arrange the matter to his satisfaction, began to lose his temper, and after awhile left in high dudgeon. I may say that if the worst came to the worst the chief of Stanley Falls Station and his forty or fifty men would 'give a good account of themselves.' Mr. Deane, having seen a lot of hard service in India, has had to 'take care of his head' a good many times. A year ago, in an affair with the natives, he was surprised during a heavy storm at night, and was speared right through the thigh (a wound that very nearly cost him his life); but he did not lose nerve, for, drawing the spear out of the wound, he fought with that, as he could reach no other weapon without irretrievably exposing himself to his assailants. I am afraid, however, if it came to a rupture with the Arabs, that his bravery would not save him— even Gordon was overcome by numbers.

"BROTHERLY SYMPATHY.

"During the time we were at the Equator Station of the American Baptist Missionary Union, on our way up river, Mr. Eddie, who was alone, was taken ill. He had been ailing for some time; but one afternoon, as he was standing at the top of the companion leading down to the forecabin on board the *Peace*, he suddenly lost consciousness, and fell to the bottom of the steps. I was soon down after him, and lost no time in lifting him into one of the berths. A little later, as he was coming round, he asked, 'What was that noise I heard.' Poor fellow, he understood half-an-hour later what that noise meant; the bruises on his head and arms helped him to comprehend what I tried to explain. We stayed a few days, hoping he would quickly get all right again; but his progress was very slow, and we determined that, as he could not be left alone, he must either accompany us on our journey, or allow us to take him down to the Pool. He chose the former alternative, and, though he had a nasty touch of fever on the way, we were able to leave him on our return, some five weeks later, in comparatively good health.

"He was a little anxious, a few days before our return to the Equator, as to how he would find his station, as he had only left a few workpeople to look after things. However, the old Chief of Mokuli, one of his nearest neighbours, had kept his promise, and not only refrained from troubling anything himself, but had prevented others from doing so, for he had sent word to the surrounding chiefs that his friend the white man, being sick and compelled to go away for awhile, he (the Chief of Mokuli) would see to it that nobody troubled the white man's people or goods, and that if anyone

ventured to interfere with them they would have to reckon with their neighbour, whom they knew of old. It is a very gratifying fact that it is possible to leave one's station in safety, notwithstanding that the nearest white neighbour may be a hundred and fifty miles away up river, and down river a hundred miles still farther off.

"Mr. Eddie has been devoting a great deal of attention to the language of the people in the neighbourhood of Equatorville, and has succeeded in collecting several thousand words, and in making some progress with the grammar. This language, the Kilolo, is one of the most widely distributed of the dialects we have as yet encountered. We know it extends eastward for more than four hundred miles.

"LANGUAGE LABOURS.

"This matter of the languages spoken on the banks of the river is one of the most important to which we can direct our attention in these early voyages. During this journey Mr. Eddie and I have managed to make a collection of fifteen hundred new words. At present there is no native of the Pool district who knows enough of English or even of Kixi-Kongo to act as our interpreter up river, so that our means of communication are of the slightest. There is much sheer hard work at the languages to be done before we can hope to do much direct mission work among the people. We are only just beginning to understand where the language divisions occur, but we hope it will not be long before we have such a general idea as will plainly indicate the best lines upon which to work. I fully intended to have printed the various vocabularies I have collected upon our return, and was greatly disappointed to find that our small printing office and all its contents had

been destroyed by the fire. I am afraid I felt their loss, and that of the gear belonging to our much-prized steamer, far more keenly than the loss of the more costly bales of cloth and boxes of beads.

"NSHASHA STATION.

"This is written from our new station at Nshasha to which point we hope to move from our old site, about five miles away, in a month or so. Mr. Charters occupies the old position, where he has docked the *Peace* for painting and repairs. Our new permanent dock is in progress; one-fourth of it is completed ready for the rails which we hope are now on their way up country. We are utilizing the clay which we dig out of the dock for making bricks, and have five thousand ready for burning and are turning out five hundred per day. We hope next week to commence our first permanent brick building; it is to be a store for our more important goods. You will be able to sympathise with us in our uneasiness about temporary buildings, and to endorse, I feel sure, our immediate action to provide something more fire-proof than the grass houses of our old station.

"You will see, my dear Mr. Baynes, that with steamer, dock and new buildings we have sufficient to make us busy, and to account for our being especially glad of the expected reinforcements. Mr. Davies we are daily looking for; Miss Spearing too we hope is on her way up country.

"Praying that God may continue to bless us who labour out here and enable us to serve Him more faithfully, and that He will bless you who at home labour with us in the same work,

"I remain,

"Yours very sincerely,

"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

Mr. Weeks, of San Salvador, reports that he has been able to translate seventeen chapters of St. Matthew's Gospel, and has already put into type up to the fourth chapter. He expects to have the whole of the Gospel printed by Christmas.

Mr. Michael Richards writes from Wathen Station, Congo River:—"Our work is progressing wonderfully. In consequence of our very successful medical work here the native doctors are fast losing both *patients* and *patience*. The people are ever ready to listen to the good news, and the prospects are most inspiring."

Mr. A. E. Scrivener reports from Underhill:—"I have had a fine continuance of most splendid health, leaving nothing to be desired on this head. Our work is greatly prospering here. Our Sunday afternoon service at Kinkanda is not without signs of blessing. During a recent service, after answering a question put to me relative to the mission of Jesus Christ, I asked the people if they believed what I had told them. Upon their replying in the affirmative, I at once said they could not believe in the 'God Palaver,' and trust in their charms too, at the same time pointing to a piece of looking-glass placed over the doorway of the house, under the roof of which I was sitting. One of the men immediately rose, and with the handle of his knife smashed the charm to pieces. This is at least an evidence that their belief in their charms is being shaken. God grant the time may soon come when these people, now sitting in such gross darkness, will see the light of the Gospel of Jesus Christ, and, seeing it, be led by it to a nobler and better life."

Miss Spearing, dating from Stanley Pool, writes:—"I am thankful to say I have arrived here, well and strong, and glad and rejoiced to commence the work God has given me, and in which my whole heart is centered. The prospects for the future are most encouraging, and I am confident great good is being done amongst the native girls in the school here."

Mr. Robert D. Darby, one of the new missionaries of the Congo party led by the Rev. W. H. Bentley, writes:—

"On board SS. *Sao Thomé*, off Principe Island,
September 21st, 1886.

"DEAR MR. BAYNES,—You will be glad to hear that we have arrived safely on our journey thus far. We anchored off the Island of Principe this morning. We expect to reach San Thomé to-morrow, the 22nd inst. Probably we shall leave there on the evening of the same day, and two days afterwards we hope to be at Kabinda; another day's sail will bring us to Banana. We do not expect to be later than Sunday, the 26th, in arriving in the Congo. So far we have had most lovely weather; a high wind, or anything approaching a storm, being entirely out of the question. We are eagerly looking forward to our work, and hope to be spared, and used, many years, for the Master's service.

"P.S.—Should we reach Congo on the 26th, as we anticipate, our voyage from leaving Lisbon will have occupied only twenty days."

My Stay in Barisal.

BY THE REV. DAVID THOMAS, B.A.

(Concluded from last month.)

THE BENGALI LANGUAGE.

As I was beginning to gain some knowledge of the Bengali language, I thought it best to give up the use of the English language, in order the sooner to be able to speak in the language of the people. The Bengali language is in many respects exceedingly different from English and from my native language, the Welsh, although they are all three originally the same, belonging to the Indo-European family of languages and having the same roots. But the difference is great, both in the building up of words from the roots and in the sounds. I have roughly reckoned that there are at least twenty-two consonantal sounds different from any sound in English or Welsh; many differ only slightly, but quite perceptibly, and many differ greatly. For example, I may mention that there are two distinct t's, one being sounded at the edge of the upper teeth and the other far back in the roof of the mouth, while it is at the fore-part of the roof of the mouth that the English or Welsh t is sounded. The consonants k, g, t, d, p, b are much softer in Bengali than in English, and there are many aspirates and some nasal sounds unlike any sounds in the English language. It takes a long time to acquire an easy and tolerably accurate pronunciation of such a strange language. The grammatical construction of the language is a very instructive study. One remarkable feature of the language is the use of a verb which means to do or to practise as an auxiliary, with verbal nouns to form verbs, so that not only actions and thoughts, but also the emotions, are in this manner represented as actions and habits. "Do not fear" is in Bengali "do not practise fear"; "he hopes" is "he practises hoping"; "he is angry" is "he practises anger." This use of the verb "to do" is as if the auxiliary verb "to do" in English were used with all verbs, as "he does fear," "he does hope." The use is so extended and pervading in Bengali that it throws much new light upon mental operations, and especially indicates the responsibility of man for his emotions, as well as for his thoughts and actions. Another beautiful feature of the language is that many of the most useful verbs can be made causative by the single insertion of the letter a (sounded like a in "father"); the verb *karo*, for instance, means "do" (command), and *karao* means "cause to do"; so *utho*, "rise"; *uthao*, "raise"; *dekho*, "see"; *dekhao*, "show or cause to see." The prepositions are placed after a noun, and not before it, and so are called post-positions. The order of words in a sentence is, roughly speaking, the reverse of the English order. The sentence, "The moon throws its silvery light upon the lake," is, in Bengali, "The moon the lake upon its silvery light throws"; and the sentence, "Tell him to come to me quickly," is, "Him me to quickly to come tell."

After acquiring some practical knowledge of the language I essayed to speak on the roads and in the bazaar, and for about three or four months I preached almost daily, generally both morning and evening. Knowledge of the language brings one into closer contact with the masses of the people, and enables him to gain a clearer insight into their inner life. Reading in books about Hinduism

gives some idea of what it is, it is true ; but in a book it is only a curious system ; among the Hindus it is something very real, something that is part of their nature. One could feel that to destroy Hinduism and to preach the Gospel was to destroy the nature of the Hindu and to implant in him a new nature. Such a work is the work of God, and such is the work that He, by His Gospel, has been doing, and is still doing, in the world. When an earnest attack is made on idolatry the idolater will accuse us of blasphemy ; he will weep and lament, and use most endearing epithets about his gods, his idols, and the various objects of nature which he worships. What power is sufficient to change such a nature ? Yet it is by means of preaching that God effects renovation. The people were ready to admit that Christ was a good man ; they would say that He was an excellent man ; but when they were taught that He was Divine, and that He was the only true and living God, they would manifest great opposition, saying that their gods also were true gods, and that Christ was a true God only for Christians. It was necessary, therefore, to preach and teach especially the Divinity of Christ, and the all-sufficient atonement He had made for the sins of the world. When told that I taught the existence of two Gods, the one God whom they also professed to believe in and Christ, the reply was that the one God of heaven and earth was Christ, and that beside Christ there is no God. It is usually affirmed, especially by the educated, that there is in Hinduism a belief in one God, and that the various gods are His representatives ; but really such a statement is theoretical only, and practically of no value, and idolatry is what it is represented in the Bible—the departing from the one God, and the worshipping of the very idols the people have made, and creatures human and animal, and various natural objects. Yet, in argument, it was necessary to take their statement that there was only one God, and then to teach that the one true and living God was Christ, who had died for all men. When it was seen to be implied in this teaching, and especially when it was clearly made known, that God in Christ had died for all men, they would make the objection that death did not belong to God. If so, they said, then the world and all things would cease to be. The former verses in the 1st chapter of the Epistle to the Hebrews afforded a reply ; for it is there taught that He who was upholding all things by the word of His power made (by His death) purification of sins ; and their objection had validity so far as it is related that the world itself experienced a great change, since, when Christ was dying, darkness came over the land, the sun's light failing, and the earth did quake, and the rocks were rent, and the tombs were opened, and other great changes took place. The death of Christ was proof of His Divinity ; for such great changes in nature were not suitable to the death of a man ; such great changes took place because God Himself in Christ was dying to make atonement for the sins of the world. One name of Christ, it was taught, was Emanuel, God with us, and it was because Christ was the true God, who had taken our nature in order to come near us and to die for us, that we desired them to accept Him. If Christ was only a man, then we could not have the confidence which we have that His atonement is sufficient for the whole world. It is because God Himself has in Christ visited us, and made atonement for our sins, that we urged the acceptance of Christ. The Mohammedans were averse to believe that God in Christ had died for us, and one man came crying and complaining to the people around that it was teaching that God

could eat and drink, and suffer hunger and thirst, and die like man, because I did teach that God, having become man, did so, and Christ teaches that even the Father supps with the believer, and Christ and the Father are one. The death of Christ, who is Divine, is all-powerful against the cold and lifeless Deism of the Mohammedan, and equally powerful against the professed ignorance of the Hindu respecting the nature and character of the only one God in whose existence he says he believes. For the Hindu has imbibed much of the Deism of the Mohammedan, and readily admits that there is only one God, but says that he knows nothing concerning Him, and that he therefore worships the gods as His representatives. That Christ who is God died for all men and rose again, that He who is immortal laid down His life for the world, this marvellous teaching of the New Testament is mighty through God for the pulling down of strongholds. The death of one who is only man is not the death of Christ; it is the death of Him who is God manifest in the flesh that has the power to demolish the false religions. The effect of a doctrine is seen by the opposition and anxiety which it causes; and it was the death of Him who is the only true and living God become man that caused the greatest opposition among all classes of the people and among all the different religious communities. As Mr. Spurgeon, of Barisal, said, so long as we preach platitudes on morality the people listen contentedly; but when the distinctive doctrines of Christ are preached, they manifest unwillingness to hear, restlessness, and opposition.

Hinduism appeared to me to be characterised by two allied traits, frivolity and cruelty; their religious ceremonies and festivals are often accompanied by the greatest light-mindedness and gaiety not to be equalled anywhere in this country, while their religious belief demands an incredible amount of human torture, and their social life is marred by the greatest cruelty to women, and especially widows; the burning of widows having been exchanged for a kind of slow torment for the whole of their remaining life. The whole fabric of this frivolous and cruel system will shake to its foundations when the death of the Saviour is constantly preached as the only great and sufficient sacrifice for sin; frivolity will give place to sober-mindedness, and the demoniacal spirit of cruelty will be cast out for the entrance of kindness and love. It was a great privilege to preach the Divinity and the death of Christ to this degraded and benighted people, and it is a joy to think that the Gospel of Christ is gradually but surely undermining the false religions, and bringing about the period when the nations of India shall make it resound with the praises of Him who shall have called them out of darkness into light, and from the power of Satan unto God.

In the rainy season, when missionaries go out into the Mofussil to do evangelistic work, Mr. Kerry, of Barisal, invited me to accompany him in his boat on one of his tours, and I was happy to accept the offer, and I was with him for four or five days. He had with him two Bengali preachers, and the crew were all Christian, so that we were really a small church carrying the glad tidings along the beautiful rivers to the numerous market-places that were situated on their banks. In those market-places thousands of people came together from the surrounding villages to buy and sell, and the solitary band of preachers entered the throng, and preached and taught and sold various portions of Scripture and distributed tracts. Most of the people had very little if any knowledge of the Gospel, and one was impressed with the vast extent of the field of labour and the fewness of the labourers; yet.

every year and for months in the year large districts in India are in this manner visited by the labourers of our Society, and the seed of Gospel truth is sown far and wide.

The amount and value of the work done by the native agency connected with the Society is really great. It was my privilege to hear from time to time about fifteen Bengali preachers, and those times were among the happiest I spent in India. Their preaching was excellent, showing the possession of sterling Christian character, and calm and deep conviction of the ultimate triumph of the cause they advocated. There was no difference, as to soundness of principle and a clear-ringing Christian tone, between their preaching and the best preaching in our own country. They do honour to the Society and to the missionaries under whom they were trained. One of these Bengali preachers, an elderly man stationed at Barisal and whom I often heard preach in the chapel there, was an especially excellent preacher, possessed of all the qualities, without exception as it appeared to me, which go to make a Christian orator of the first class. He is gifted with a rich, melodious voice of great compass, and a bright imagination; has command over the best language, and preaches with great ardour the truth as it is in Jesus; and this preacher, who is now over seventy years of age, has been spending a great part of his life in preaching the Gospel to his benighted countrymen. What great good must have been done by him! What great influence for good he must have exerted over thousands, yes, thousands and thousands of the people of India! If we think of him as a bright example of the ninety-nine or more native preachers who are connected with the Society, we can see that the work which is being done by them is real and great. When European missionaries accompanied them in their work, they naturally appeared happier than when they went alone; for in some respects it is a greater task for them to stand before an Indian crowd than for the European, because they are seceders from the crowd, and have left the religion of their own people to preach a religion which is so thoroughly opposed to the native systems. But often the Bengali preachers will go alone to unfold the banner of the Cross among their countrymen. Truly they are doing a great and noble work, and they have a claim to be especially remembered in our prayers along with the missionaries with whom they labour.

D. THOMAS,

Women's Work in China.

THE following letter has just been received from Mrs. Turner, of Tai Yuen Fu, Shansi, reporting on new work just taken up in Sin-cheo:—

“DEAR MR. BAYNES,—Having recently joined my husband at this new Mission Station, I thought it might be well to write you briefly about our Chinese sisters in Sin-cheo. I had long been wishing to come, and feel it a privilege to be the first who has had the opportunity of telling these poor heathen women the tidings of God's love; but

it is certainly a great responsibility also. My little boy and I created quite a sensation when we first made our appearance in public. Men and boys not only followed us about, but also heralded our approach; and as soon as the women saw us coming they would hobble along as quickly as their little deformed feet would allow, and call out

all their companions to catch a sight. Fearing to cause undue excitement, and thus hinder the work already going on among the men, we decided to give up walking in the streets, although we felt it needful for health's sake to get occasional exercise outside the city by riding to and fro in a cart. But this plan had its drawbacks too. A report soon got about that we went out to sow eggs in the fields, which when hatched would destroy the good luck of the place. The curiosity of the good folks had to be lived down somehow; so since then I have tried walking out regularly every day, and with good result, for we are allowed to go on our way more quietly than at first. These hot summer evenings the women sit at their doors—some sewing, others idly gossiping. As I pass by they frequently place a mat and ask me to sit down and talk, or else they invite me into their houses. A thorough inspection of little Charlie's and my own apparel, and almost endless questions concerning our food, age, parentage, occupation, &c., are inevitable preliminaries, and sometimes it is well-nigh impossible to give a more profitable turn to the conversation. But at this early stage of the work it is by no means lost time, though one may only have succeeded in making a few friendly acquaintances. It is still more satisfactory when there has been opportunity to speak of the great subject in which we long to get them interested. Many women have called to see me—nearly 400 altogether, I suppose—so that I am now getting pretty well known all round this neighbourhood. My sewing machine is a great source of wonderment, the women sometimes almost beg to see it. It goes by the name of the iron tailor, and I have been asked more than once whether it is a man or a woman. I suppose it is pretty generally known

that in China betrothals are often contracted (by the parents) at a very tender age. One of my visitors seemed to think me rather lax in not having already arranged for a wife for our little one, who is barely three years old, and suggested that there was a girl in a neighbour's family who would do nicely for him. I did not enter into her plan enthusiastically. I feel encouraged by the readiness which these women show to admit me into their houses. Would that it were as easy to find an entrance for God's truth into their hearts. Their thoughts, aims, and hopes are all centred in this life, and the majority of them are amazingly ignorant of all that has to do with the spiritual part of their being, and seem utterly indifferent to the welfare of their souls. 'We are dull and stupid; we do not understand anything about these things,' is a common remark; and, for the most part, they seem all too content to remain so. Realising how utterly in the dark these poor women are as to the glorious blessings and privileges which God is ready to bestow upon them, who would not long to do something to help them? I am aiming at getting a weekly instruction class, and shall be rejoiced, indeed, if God prosper me in securing even a few regular attendants. We might well give up our task as hopeless had we not the assurance that He who sent us to this people is Himself watching over them with an infinite compassion, and is 'mighty to save. I trust we shall soon be able to tell of Sin-cheo women, whose names are not only on the church-roll, but also in the Lamb's Book of Life. Meanwhile, we need the earnest prayers of God's people.

"With kindest regards,

"I am, dear Sir,

"Yours faithfully in Christian work,

"ANNA TURNER.

"To Alfred H. Baynes, Esq."

A Missionary's Visit to one of the Little Islands in the Caribbean Sea.

CAYMAN BRAC is a little island in the Caribbean Sea, about 130 miles from Jamaica, seventy from Cuba, and seventy from Grand Cayman. It is about twelve miles long and two broad; the eastern end rises 100 feet perpendicular out of the sea; the land on the top for a considerable distance is very productive. From the sea the island is wedge-shape in appearance, as the land gradually declines to the sea level at the western end. There are about 400 people on the island; most of them are white, there being only three or four black families on the island. The majority of the people came from Grand Cayman, and are the descendants of shipwrecked crews from various nations. They are a tall, well-developed, industrious, quiet, intelligent, and kind-hearted people. Their chief occupations are cocoa-nut and yam growing, hook and turtle fishing. Montego Bay is the chief port to which they bring the produce, from whence it is shipped to England and America. Their houses are large, clean, airy, and substantial, being built of ironwood, candlewood, and various other hard woods. Some roofs are shingled, but most are covered with fan-thatch, a species of palm.

On the wharfs here, and in the hospital, I became acquainted with some of the people, and have given them tracts to be distributed by them at home, and many earnest invitations have I had to visit them; so, on the 8th of May, 1881, I sailed in one of their little vessels. We were three days on the voyage. Our services on board were profitable and happy. When I arrived, the people enthusiastically welcomed me. I was regarded as an angel of God. The people hungered after the Word of Life. The first service was held in one of the largest houses, which was crowded. Next day, under my directions, a tent was erected with poles, ropes, and sails, which made a splendid shelter from the sun and rain. Here for seven days the Word of God was proclaimed. I visited from one end of the island to the other, either on horseback or by sea in a canoe; entered every house, saw every individual, and ministered to the sick. The greatest attention was paid whilst I preached and sang to them the "wonderful words of life." One night there was much blessing—about thirty, under a sense of sin, weeping and praying for pardon. In all my experience in the Lord's work I was never more happy and blest. I presume more than two-thirds of the people had never heard the Gospel preached until from my lips. On one or two occasions a missionary on his way to Grand Cayman held a service at the western end of the island, but, with that exception, no missionary had ever before been there. I was pleaded with to remain with them, with the promise of liberal support. They would build a house for me, and three little churches, one in each district. They earnestly entreated me to try and get them a missionary, and it is their wish that a Baptist should be sent. If a suitable brother can be found—one that will teach the children for three days in the week, as well as preach the Gospel—I am sure he would be very liberally supported. The people are able and willing, and have promised to do it.

About six miles from Cayman Brac is another island about the same size. At present there are only forty inhabitants. Some of the people came to my Sunday services at Cayman Brac.

I left the island on the 18th of May, thoroughly tired *in* the work, but not *of* the work. The people loaded me with presents, and we parted amid many tears and prayers. I was brought back in a vessel belonging to a family named Foster, who came to Montego Bay on purpose with me. After five days of successive gales and a dead beat all the way up, we arrived safely at Montego Bay. My visit to that little island will ever be fragrant to my memory, and their kindness I shall never forget.

My people welcomed me home, and were deeply interested in the tale of my missionary tour.

Montego Bay, Jamaica.

J. H. SOBIEY.

“And He said unto them, ‘Go.’”

HAST heard the voice, my brother,
That pleadeth from above—
“Bear out among the nations
The message of My love” ?
Hast heard it pleading—pleading,
In the stillness of the night,
And above the din of doing,
When the day is long and bright ?

And dost thou know it, brother,
That voice that pleads with thee ?
‘Tis the voice that sobbed thy pardon
In gloom-girt Gethsemane ;
‘Tis the voice that sang Salvation,
To thy soul when whelmed with woe ;
Thou hast heard its *Come* obedient,
Wilt thou not obey its *Go* ?

By Bethlehem’s humble manger,
Where the world’s Redeemer lay ;
By Calvary’s cross where, dying,
He the world’s sin rolled away ;
By the sceptre which He claimeth
O’er a subject world to wield,
He is pleading with thee, brother,
He is pleading—wilt thou yield ?

By the eyes that watch and weary
For the morn that does not wake,
By the hearts with nameless longings
That in darkness boat and break,
By the need of living millions,
And the need of those that die,
He is pleading with thee, brother,
Canst thou then stand idly by ?

Go tell thy dusky kinsman,
As he bows by Ganges’ tide,
Of the sacred stream that courses
From a Saviour’s riven side ;
Go kneel where China stretches
Her hands into the night,
And teach her say, “My Father,”
To the God who reigns in light.

And Afric, sunny Afric,—
Where the sand has drunk hot tears,
From the brimming eyes of millions,
Through the long ungracious years,—
Go, call her children brothers,
Bid their dark eyes flash with glee,
As they list the wondrous story,
Christ hath made them men and free.

Where’er the gloom is deepest,
Brightest souls must shed the light ;
Where’er the foe is fiercest,
Valiant men must wage the fight ;
Not ours the light, the valour,
But Christ’s whom we can take :
“Lo I am with you alway”—
That is heathendom’s daybreak.

“Lo I am with you,” brother,
Go forth *that Christ may go*,
With the fulness of salvation,
Where the earth has fullest woe ;
Let Love’s truce-speaking banner,
O’er the wide earth be unfurled,
Proclaim the world for Jesus,
And Jesus for the world !

R. WRIGHT HAY.

The Lord Loveth a Cheerful Giver.

ONCE again we have the pleasure of reporting numerous gifts indicative of deep personal interest in the work of the Mission. The cordial thanks of the Committee are given to "F. R.," of Bath, for a spade guinea. To the Upton Vale Young Men's Class, Torquay, per Mr. T. Horton, for half a dozen 4oz. bottles of Howard's Quinine to help in the refitting of the stores of the Congo Mission recently destroyed by fire. "T. S." for a flute, the proceeds of its sale to be devoted to the Debt Liquidation Fund. Mr. W. Puryer, of Watford, for a bicycle, the proceeds to be devoted to the Congo Fire Fund. "A Servant" "who has no money," but sends a gold pearl ring, the most valuable article she has, for the Congo Mission. "Two Brothers at Swansea," working in the copper mills, for 4s. worth of stamps for China, and who write:—"Wages are very small. We have a great interest in the Mission work and the brethren who devote themselves to it, and often feel that we should like to be amongst them to share in the great work in which they are engaged. If we do not happen in the future of our lives to be missionaries, we are very grateful to God for having given us a heart to sympathise and pray for the progress of the work. We read how our brethren have to work, and while reading tears fill our eyes, and we wish we could do more to show our sympathy for our brethren, and the difficulties with which they have to contend. We wish the Mission God speed, and our brethren good health." "A Working Man and his Friend," Edinburgh, for £4 for the Congo Fire Fund. "A Poor Shoemaker" for stamps to the value of 5s. for the Congo Fire Fund. "She whom Thou lovest is sick," for 5s. in stamps for the Debt Fund. "An Old Pensioner" for a silver ring for China. "A Thames Bargeman," for an old silver watch, for the Congo. "A Pupil Teacher," for a small silver pencil case, for India. And also to the following generous donors for most welcome and timely gifts:—Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, Llanelly, £10; Mr. H. Thomas, Llanelly, £10; Two Friends, Yarmouth (Congo, £70), £75; Mr. J. Marnham, for *Congo Missionary* (one quarter), £30; E. K., for *New Congo Boat*, £20; A Lady, per Mr. T. Matheson, Liverpool, for *Stanley Pool*, £20; Mr. Joseph Wates, £20; Miss Warmington (*Debt*, £5), £15; Mr. D. Harmer, Coaley, for *China*, £15.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—"Willing Helpers," Bloomsbury, dolls and text cards for Miss Spearing, of Stanley Pool; Mrs. Spurgeon, Norwood, a parcel of books for Mr. Stubbs, of Patna; Mrs. Spicer, Highbury, frocks, antimaccassars, caps, pinafores, and fancy articles, for Rev. E. S. Summers, M.A., of Serampore; Mr. Harmer, Coaley, clothing for China; Dunfermline Baptist Church Work Society, garments for Rev. Daniel Jones, Agra; Mrs. Thomas, Putney, text cards for Miss Thorn, of Delhi; Friends at Red Hill, clothing for Rev. T. Evans, Octacamund; Young Women's Christian Association, Clapton, dolls for Calcutta

Mission Schools; Messrs. J. J. & P. E. Davies, of Newbury, a filter for Rev. R. Spurgeon's boat, Barisal; Mrs. Rogers, native dresses for Mrs. Price, Dinapore, and dolls and schoolbags for Mr. Comber, of Congo; "A Friend" at Wolverhampton, text cards for Mr. Gammon, Puerto Plata, San Domingo; Rev. C. Philp, of Gosport, dolls, &c., for Rev. R. F. Guyton, Delhi; Working Party at Redlynch, Downton, per Mrs. A. G. Taunton, shirts for the Congo Mission.

Recent Intelligence.

WE have much pleasure in announcing that Mrs. Coxeter, intends to have a drawing-room sale of useful, ornamental, and artistic work at her residence, Bathurst, The Grove, Highgate Road, London, specially on behalf of the Congo Mission Fire Fund, on Tuesday and Wednesday, the 16th and 17th of the current month, from 2 to 9 o'clock.

We earnestly trust that many of our readers will be able to be present and assist Mrs. Coxeter in her generous efforts to further the interests of the Congo Mission.

WE are glad to state that our Young Men's Association intends offering valuable prizes in books to the Auxiliaries and Schools affiliated with it for the best Missionary Essays on the following subjects:—"China" (for young men and women, 17-21)—First Prize twenty-one shillings; Second Prize, ten shillings and sixpence. "India" (scholars from 14-17)—First Prize, twelve shillings and sixpence; Second Prize, seven shillings and sixpence. "Africa" (scholars under 14)—First Prize, ten shillings and sixpence; Second Prize, five shillings. The examiners will be Rev. R. Glover, of Bristol; Rev. Jas. Smith, late of Delhi; and W. C. Parkinson, Esq., of Camden Road; and the papers are to be sent in by the end of January.

The Young Men's Missionary Association is, in many ways, giving valuable help to the Parent Society, and we wish every Young Men's Auxiliary and Sunday-school would join it.

We understand that those who subscribe at once can participate in the competition and will, as well, receive a number of the new *Missionary Journal* for distribution monthly. Further particulars can be obtained on application to the Young Men's Missionary Association Secretary, at the Mission House.

THE Committee of the Camden Road Sunday School Missionary Association request us to mention that their annual "Congo Sale," will be held on Wednesday and Thursday the 1st and 2nd December, and is expected to present features of unusual interest. The sale last year was much the most successful, which has yet been held, producing a net amount of £70 for the benefit of the Congo Mission, and the Committee wish to very cordially thank the many friends, both near and at a distance, who so kindly assisted them, at the same time hoping that the present year may witness a still larger result. They feel

that while the recent special efforts made for the "Fire Fund" have somewhat drawn upon the giving powers of the churches, the need for continuous help is greater than ever, and they trust that the old experience that those who give more are still the most willing to give may again be repeated. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, 143, St. Thomas' Road, Finsbury Park.

The Rev. Arthur W. Wood, pastor of the Havelock Baptist Church, Agra, contemplates returning to England early next year, he being medically advised that a change to England is needful for the re-establishment of his health.

Mr. Wood leaves Agra most regretfully, and to the great sorrow of the church. His ministry has been greatly blessed, and the church under his pastorate has enjoyed a season of special prosperity.

Under these circumstances the Havelock Church has appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a suitable successor to Mr. Wood.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

At the Autumnal Meeting of the Committee held in Bristol, on October 4th, the offer of Mr. Percy Bruce, of Regent's Park College, for Mission work in China was cordially accepted. With his college colleague, Mr. Shorrocks (Missionary-elect to China), Mr. Bruce will have the advantage of twelve months of special study bearing upon his field of labour under the guidance of the Rev. Samuel Vincent, of Plymouth, who most generously has undertaken this important service in compliance with the earnest request of the Committee.

On the 28th ultimo, in the British India steamship *Dacca*, the following friends left London—viz., Mr. and Mrs. Gray, for Ceylon; and Mr. Herbert Anderson, Mrs. Bate and children, Miss Compston, and Miss Toone, all for Calcutta.

We are thankful to report the safe arrival in Shanghai of the Rev. Timothy and Mrs. Richard and family, and also of Messrs. Nickalls and Farthing, and the Misses Corpe, Maitland, and Weedon—all in good health.

On the 20th of last month, at Shanghai, Miss Corpe was married to Mr. Spurgeon Medhurst; Miss Maitland to Mr. Forsyth, of Tsing Chu Fu; and Miss Weedon to Mr. Morgan, of Tai Yuen Fu.

Contributions

From 16th September to 16th October, 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*.

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LONDON AND MIDDLESEX.	
Abbey Road Ch.	26 10 6
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Belle Isle and Brewery Road	30 3 10
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Do., Gresham Ch. Sun. Sch.	5 0 0
Camberwell, Denmark Place Ch.	4 1 10
Do., for <i>Congo</i>	0 2 6
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Do., Sun. Sch. for <i>do.</i> ..	0 5 7
Drummond Road, Ber- mondsey	4 6 0
Do., Sun. Sch.	10 0 0
Enfield	12 9 4
Do., for <i>Congo Boys</i> ..	1 5 0
Eldon Street Welsh Ch. Forest Gate, Wood- grange Ch.	5 10 0
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Highbury Hill	2 12 0
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Highgate, Southwood Lane	2 2 3
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.....	0 19 5

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Tiverton	7 17 8
Torquay	22 0 0
Uffculme	6 0 4

DORSET.	
Bridport	6 6 2

DURHAM.	
Consett	7 17 6
Middleton-in-Teesdale ..	14 14 11
Do., for <i>Africa</i>	1 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>India</i>	1 0 0
Do., for <i>Congo</i>	0 10 0
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Harlow, on account ...	7 0 0

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Cheltenham, Salem Ch., for <i>Debt</i>	4 0 0	Yarmouth.....	5 0 0	Bratton.....	2 0 0
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Gloucester.....	1 15 0	Do., Park Ch.....	6 1 2	Astwood Bank.....	37 18 0
HAMPSHIRE.		Do., do., Sun. Sch....	9 18 10	Evesham.....	18 14 6
Beaulieu.....	2 15 3	NORTHUMBERLAND.		Redditch.....	0 13 0
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KENT.		Gateshead.....	27 0 10	shaw, Treasurer.....	110 5 11
Canterbury.....	7 18 3	Newcastle - on - Tyne, United Public		Golcar.....	12 0 2
Forest Hill, Sydenham Ch.....	3 0 0	Meeting, Rye Hill.....	4 15 9	Harrogate, for <i>Congo</i>	1 14 5
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Pembury, Union Ch....	1 1 10	Do., Westgate Road.....	18 12 4	Do., Primrose Hill....	1 11 2
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Littleboro'.....	2 12 2	Caversham.....	14 4 0	Salendine Nook.....	6 6 10
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Do., Walton Sun. Sch.....	12 0 0	Colston Hall.....	64 3 6	Wrexham.....	0 10 0
Do., Walnut - street Sunday School.....	5 8 10	Do., City-road.....	13 15 0	SOUTH WALES.	
Less expenses.....	0 3 10	Do., Broadmead.....	46 1 9	GLAMORGANSHIRE.	
LEICESTERSHIRE.		Do., Tyndale Ch.....	33 19 0	Canton, Hope Ch.....	
Ogden.....	22 0 0	Crewkerne.....	5 4 10	Sunday School.....	6 3 4
Rochdale, West-street.....	10 5 7	Fivehead and Isle Abbotts.....	7 17 4	Cardiff, Tredegarville.....	4 0 0
Do., Water-street.....	10 0 2	Taunton, Albemarle Ch.....	6 9 4	Noddfa, Bridgend.....	0 4 0
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LEICESTERSHIRE.		STAFFORDSHIRE.		Do., West Cross, Bethany.....	2 16 7
Blaby and Whetstone.....	18 4 5	Brierley Hill.....	3 13 5	PEMBROKESHIRE.	
Leicester, Belvoir-st.....	42 2 4	SURREY.		Cigerran, for <i>Congo</i> ...	0 1 6
Do., Charles-street....	61 11 3	Peuge.....	11 1 9	SCOTLAND.	
Do., Victoria-road.....	43 9 7	Do., for <i>W & O</i>	8 3 10	Alloa.....	1 0 0
Monks Kirby and Pail- ton.....	1 13 2	Streatham.....	8 8 1	Coatbridge.....	0 5 0
Sheepshed.....	8 9 0	Sutton Sun. Sch., for <i>Mr Guyton's N P</i>	0 18 5	Crieff.....	2 10 0
Less expenses.....	5 15 0	West Norwood, Chats- worth-road.....	4 16 8	Glasgow, Adelaide-pl.....	10 0 0
NORFOLK.		Do., Sunday School.....	0 2 5	Do., John-street.....	7 10 0
Martham.....	2 18 1	Wimbledon.....	4 10 0	Grantown.....	0 5 0
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		Do., Selly Park Sun. Sch., for <i>Educa- tion of Girls in San Salvador School</i>	5 0 0	Kirkcaldy, Whyte's Causeway.....	2 9 1
		Coventry, Queen's Rd.....	138 19 6	Do., for <i>Congo Boy</i>	1 5 0
		Do., for <i>Congo</i>	10 0 0	FOREIGN.	
				CHANNEL ISLANDS.	
				Jersey, St. Heliers, Grove-street.....	8 10 11
				HOLLAND.	
				Nieuwe Pekela, per Rev. H. Z. Kloekers, for <i>Congo</i>	3 8 0

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It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. BAROLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.