

[THE MISSIONARY HERALD,
APRIL 2, 1888.]



MISSIONARIES, SCHOOL CHILDREN, AND WORKPEOPLE AT UNDERHILL STATION, CONGO RIVER.—(From a Photograph.)

[APRIL 2, 1888.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

MISSIONARY ANNIVERSARY SERVICES, 1888.

TUESDAY EVENING, APRIL 17TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.
PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., M.A., Q.C., will take the Chair at 7 p.m.

Speakers: A. H. BAYNES, Esq., F.R.G.S.; Rev. F. H. JAMES, of China;
Rev. J. G. GARRETT, of Church Missionary Society, Ceylon; and A. H.
SHEPHEARD, Esq., of London Missionary Society.

THURSDAY MORNING, APRIL 19TH.

INTRODUCTORY PRAYER MEETING,
MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. J. T. WIGNER, of New Cross, will preside, and deliver an Address.
Service to commence at Half-past Ten o'clock.

SATURDAY EVENING, APRIL 21ST.

WELSH MISSIONARY MEETING
IN CASTLE STREET BAPTIST CHAPEL, OXFORD MARKET.

Chair to be taken at Eight o'clock.

Speakers: Revs. W. BOWEN JAMES, of Dinagapore; W. MORRIS, of Treorky;
and ROBERT ROBERTS, the Pastor.

LORD'S DAY, APRIL 22ND.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE
METROPOLIS.

For Particulars, see opposite page.

TUESDAY MORNING, APRIL 24TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by CHARLES TOWNSEND, Esq., J.P.,
of Bristol.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and
upwards, Donors of £10 and upwards, Pastors of Churches which make
an Annual Contribution, or Ministers who collect annually for the
Society, are entitled to attend.

TUESDAY EVENING, APRIL 24TH.

PUBLIC MISSIONARY SOIRÉE

In the FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN

(Instead of Cannon Street Hotel).

EDWARD RAWLINGS, Esq., of Wimbledon Common, to preside.

Addresses will be delivered by Revs. GEO. CAMERON, of the Congo; G. H.
HEYNES, of Bolton; HUGH PRICE HUGHES, M.A., of London; and
H. WILKINS, of Cheltenham.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for
Tickets is requested.

WEDNESDAY MORNING, APRIL 25TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

In the LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman J. HERBERT TRITTON, Esq.

Speakers: Mrs. COLONEL URMSTON, for some years resident in India; Revs.
A. JEWSON, of Commillah, and E. S. SUMMERS, B.A., of Serampore.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

LORD'S DAY, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. S. Cheshire ...	Rev. L. Tucker
Addlestone	Rev. T. G. Atkinson	Rev. T. G. Atkinson
Alperton ... ..	... .. Collections	at later date.
Arthur Street, Camberwell Gate		
Arthur Street, King's Cross ...	Rev. H. J. Martin ...	Rev. H. J. Martin.
Balham, Ramsden Road ...	Rev. G. Short, B.A. ...	Rev. R. Richard
Barking... ..		
Barnes ... ..	... .. Collections	at later date
Battersea, York Road ...	Rev. T. E. Williams	Rev. T. E. Williams
Battersea Park... ..	Rev. J. Douglas ...	Rev. W. J. Mayers
Beckenham, Elm Road ...	Rev. G. P. Gould,	Rev. G. P. Gould,
	M.A.	M.A.
Belle Isle	Later	
Belvedere	Rev. W. Goodman, B.A.	Rev. J. C. Leigh
Bermondsey, Drummond Road	Rev. Daniel Jones ...	Rev. E. Morley
Bexley Heath	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Bloomsbury	Rev. J. Baillie ...	Rev. E. G. Gange
Bow	Rev. W. M. Uproft	Rev. W. M. Uproft
Brentford, Park Chapel ...	Rev. H. Hardin ...	Rev. H. Hardin
Brixton Hill	Rev. W. H. McMechan	Rev. E. S. Summers, B.A.
Brixton, Kenyon Ch. ...	Rev. J. Cave ...	Rev. A. Jewson, of India
„ Wynne Road... ..	Rev. J. Drew ...	Rev. J. Drew
„ Gresham Ch. ...	Rev. J. T. Swift	Rev. J. T. Swift
Brockley Road... ..	Rev. J. Bailey, B.A. ...	Rev. W. Ross
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton, Onslow Chapel ...	Rev. T. Williams, B.A.	Rev. T. Williams, B.A.
Brondesbury	Rev. E. G. Gange ...	Rev. G. Hill, M.A.
Camberwell		
„ Denmark Place... ..	Rev. R. F. Guyton ...	Rev. G. Short, B.A.
„ Cottage Green ...	Rev. W. Ross ...	Rev. W. J. Tomkins
Camberwell New Road	... .. Collections	in June.
Camden Road	Rev. S. Vincent ...	Rev. C. Brown
Chalk Farm, Berkeley Road... ..	... .. No Collections	this year
Castle Street (Welsh)... ..	Rev. W. Morris ...	Rev. W. Morris
Catford Hill	Rev. H. Knee ...	Rev. G. J. Knight
Chelsea, Lower cloane Street	Rev. W. Frith ...	Rev. R. S. Latimer
Chadwell Heath ... (29th)	Rev. D. Taylor ...	Mr. J. Templeton,
		F.R.G.S.
Child's Hill ... ..	... .. Collections	at later date.
Chiswick, Annandale Road ...	Rev. W. Fidler ...	Rev. W. Fidler
Clapham, Grafton Square ...	Rev. H. J. Durrant	Rev. G. W. Humphreys,
		B.A.
Clapton, Downs Ch.	Rev. W. Emery ...	Rev. W. S. Chedburn
Commercial Street		
Crouch Hill	Rev. J. M. Stephens	Rev. S. W. Bowser, B.A.
	B.A.	
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Crayford		

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. T. W. Medhurst	Rev. M. Cumming
Dartford	Rev. T. A. Carver ...	Rev. T. A. Carver.
Deptford, Octavia Street ...	Rev. E. Morley ...	Rev. A. McKenna.
Dulwich, Lordship Lane ...	... .. Collections	29th inst.
Eldon Street (Welsh)... ..	... .. Collections	at later date
Ealing Dean ... ..	... .. Collections	Rev. A. G. Brown
East London Tabernacle ...	Rev. A. G. Brown ...	13th May
Edmonton ... ..	... .. Collections	in December.
Enfield ... ..	... .. Collections	Rev. H. Dunn.
„ Highway	Rev. W. Jackson ...	Rev. D. R. Morgan
Esher	Rev. D. R. Morgan	at later date
Forest Gate ... ..	... .. Collections	Rev. H. Abraham
Forest Hill	Rev. H. Abraham	Rev. C. Spurgeon
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
„ Lewisham Road ...	Rev. G. H. Cook ...	Rev. C. Chambers
Grove Road, Victoria Park ...	Rev. C. H. Watkins	Rev. D. R. Jenkins
Gunnersbury ... ..	... .. Collections	Rev. J. Bailey, B.A.
Hackney, Mare Street ...	Rev. R. Glover ...	Rev. E. Cossey
„ Hampden Ch. ...	Rev. E. Cossey ...	29th inst.
Hammersmith, West End ...	... .. Collections	Rev. C. Graham
„ Avenue Road... ..	Rev. W. Barker ...	Rev. J. L. Green, of
Hampstead, Heath Street ...	Rev. W. B. James ...	13th May [Tahiti]
Hanwell ... ..	... .. Collections	29th April
Harlington ... ..	... .. Collections	Rev. J. C. Whitaker
Harrow	Rev. J. C. Whitaker	Rev. J. Cave
Hawley Road, St. Paul's Ch...	Rev. F. James (China)	Rev. G. D. Hooper
Henrietta Street ... ..	... .. Collections	Rev. E. Medley, B.A.
Hendon	Rev. G. D. Hooper... ..	Rev. J. Stephens, M.A.
Highbury Hill... ..	Rev. G. Hill, M.A. ...	Rev. C. M. Longhurst
Highgate Road	Rev. J. Stephens, M.A.	Rev. G. Duncan, D.D.
Highgate, Southwood Lane ...	Rev. C. Brown ...	Rev. J. W. Thomas
Hornsey Rise	Rev. G. Duncan, D.D.	Rev. J. Young
Hornsey, Campsbourne Ch. ...	... .. Collections	Rev. W. J. Mathams.
Hounslow	Rev. J. W. Thomas...	Rev. S. Cheshire.
Ilford	Rev. J. Young ...	Rev. G. Chandler.
Islington, Cross Street ...	Rev. W. H. Elliott... ..	Rev. W. H. Elliott
„ Salters' Hall	Rev. C. M. Longhurst	Rev. W. Frith
James Street, Old Street ...	Rev. J. R. Hadler ...	Rev. J. Lewis
John Street	Rev. W. J. Tomkins	Rev. F. James
John Street, Edgware Road... ..	Rev. T. W. Davies, B. A.	Rev. N. Dobson
Kensington, Hornton Street... ..	Rev. W. H. J. Page	Rev. S. Vincent
Kilburn, Canterbury Road ...	Rev. J. Lewis ...	Rev. T. Poston
Kingsgate Street	Rev. F. James ...	Rev. J. R. Hadler.
Kingston-on-Thames... ..	Rev. N. Dobson ...	25th March
Ladbroke Grove	Rev. E. Medley, B.A.	at later date [B.D.]
Lee	Rev. W. S. Chedburn	Rev. D. P. McPherson,
Leyton	Rev. G. Chandler ...	Rev. W. Barker.
Leytonstone ... ..	... .. Collections	Rev. C. H. Spurgeon
Little Wild Street ... ..	... .. Collections	Rev. T. Philpot.
Maze Pond	Rev. D.P. McPherson,	Rev. S. H. Moore.
Meard Street, Scho	[B.D.]	Rev. J. L. Bennett
Metropolitan Tabernacle	Rev. C. H. Spurgeon	
Mitcham	Rev. T. Philpot ...	
New Barnet ... ..	... .. Collections	
New Malden	Rev. S. H. Moore ...	
New Southgate	Rev. J. L. Bennett...	

PLACES.	MORNING.	EVENING.
North Finchley	Rev. C. M. Hardy, B.A.	Rev. C. M. Hardy, B.A.
Norwood, Gipsy Road... ..	Rev. G. Jarman ...	Rev. F. Trestrail, D.D.
Peckham, Rye Lane	Rev. J. T. Wigner ...	Rev. J. T. Briscoe
„ Park Road	Rev. T. G. Tarn ...	Rev. H. Knee
„ Barry Road	Rev. A. J. Grant ...	Rev. A. J. Grant.
„ Norfolk Street	Rev. G. D. Evans ...	Rev. A. Mills
„ Lausanne Road	Rev. T. J. Cole ...	Rev. G. H. Cooke
Penge	Rev. J. W. Boud ...	Rev. S. Howard
Pinner	Rev. J. T. Collier ...	Rev. J. T. Collier
Plumstead, Conduit Road	Rev. C. W. Townsend	Rev. C. W. Townsend.
„ Park Road	Rev. J. M. Cole ...	Rev. J. M. Cole
Poplar, Cotton Street... ..	Rev. D. R. Jenkins...	Rev. C. H. Watkins
Putney, Werter Road... ..	Rev. T. B. Field [B.A.]	Rev. T. B. Field
„ Union Ch.	Rev. E. S. Summers,	13th May
Regent's Park Ch.	Rev. F. B. Meyer, B.A.	Rev. F. B. Meyer, B.A.
Regent Street, Lambeth	Rev. C. Chambers ...	Rev. Daniel Jones.
Richmond ... ..	... Collections	at later date.
Romford	Rev. G. P. Mackay...	Rev. G. P. Mackay
Shooter's Hill Road	Rev. A. Sturge ...	Rev. A. Sturge
Shoreditch Tabernacle	Rev. M. Cumming ...	Rev. T. W. Medhurst,
South London Tabernacle ... ..	... Collections	in June [of Ceylon
South Norwood	Rev. J. Chadwick ...	Rev. F. D. Waldoock
Spencer Place Chapel... ..	Rev. P. Gast ...	Rev. P. Gast
Stockwell	Rev. E. Maclean ...	Rev. E. Maclean.
Stoke Newington, Devonshire		
Square Ch. ... ..	... Collections	at later date
Stratford, Cann Hall... ..	... Collections	at later date
Stratford Grove ... ..	... Collections	at later date
Streatham	Rev. W. J. Mathams	Rev. G. Jarman [B.A.]
Sutton	Rev. W. E. Blomfield	Rev. W. E. Blomfield,
Tottenham	Rev. H. Wright [B.A.]	Rev. G. D. Evans
„ West Green	Rev. G. W. Humphreys,	Rev. W. E. Winks
Twickenham		
Upper Holloway	Rev. J. R. Wood ...	Rev. W. B. James
Upper Norwood	Rev. T. H. Darlow, M.A.	Rev. T. H. Darlow, M.A.
Upper Tooting... ..	Rev. R. Richard ...	Rev. H. J. Durrant
Upton Chapel	Rev. G. J. Knight ...	Rev. F. James, of China
Vernon Chapel... ..	Rev. C. B. Sawday	Rev. C. B. Sawday
Victoria Ch., Wandsworth Rd.	Rev. J. Lewitt ...	Rev. T. G. Tarn
Waltham Abbey	Rev. H. Dunn ...	Rev. W. Jackson
Walthamstow, Wood Street	Rev. S. Howard ...	Rev. H. Wright.
„ Boundary Road	Rev. A. Budgen ...	Rev. A. Budgen
Walworth Road	Rev. E. S. Summers, B.A.	Rev. J. M. Stephens, B.A.
Walworth, East Street	Rev. J. Field ...	Rev. J. Field
Wandsworth, East Hill	Rev. R. S. Latimer...	Rev. J. Lewitt
„ Northcott Road	Rev. J. L. Edwards	Rev. J. L. Edwards
Westbourne Grove	Rev. L. Tucker ...	Rev. J. Culross, D.D.
Westminster, Romney Street	Rev. W. E. Winks ...	Rev. T. W. Davies, B.A.
West Norwood, Chatsworth Rd.	Rev. J. B. Myers ...	Rev. W. Emery
Wimbledon ... ..	... Collections	at later date
Woodberry Down	Rev. S. W. Bowser, B.A.	Rev. R. Glover
Wood Green	Rev. T. M. Morris ...	Rev. T. M. Morris
Woolwich, Queen Street	Rev. T. J. Hazzard...	Rev. T. J. Hazzard
„ Charles Street	Rev. A. Mills ...	Rev. J. Wilson

**YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.**

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 22nd April, 1888 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary at once, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers are sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road *	Rev. W. Stott.
Acton *	Mr. F. R. Oram.
Ann's Place *	Joins with Mare Street.
Arthur Street, King's Cross *	Rev. H. J. Martin.
Battersea Park *	
" York Road *	Rev. T. E. Williams.
Beckenham *	Rev. J. W. Lance.
Belle Isle *	Services later.
Bloomsbury *	Rev. F. D. Waldoek.
Bow *	Mr. Jas. Everett.
Brixton, Barrington Road *	Rev. J. Douglas.
" Wynne Road... .. *	Rev. J. Drew.
Brixton Hill *	Rev. E. S. Summers, B.A.
Brompton, Onslow Square *	Rev. T. Williams, B.A.
Brockley... .. *	Rev. W. Ross.
Brondesbury *	
Camberwell, Charles Street *	Services later.
" Cottage Green *	Mr. Minifie.
" Denmark Place *	Rev. R. F. Guyton.
Camden Road *	Mr. J. C. Wall.
Castle Street (Welsh) *	Rev. W. Morris.
Chelsea, Lower Sloane Street *	
Clapton, Downs *	Rev. A. McKenna.
Clapham, Grafton Square *	Rev. B. Webb.
" Solon Road *	
Crouch Hill *	Mr. T. S. Aldis.
Croydon, West *	Mr. Huntley.
Dalston *	Rev. T. W. Medhurst.
Drummond Road *	Mr. W. L. Tweedie.
Ealing *	Services later.
Edmonton *	Service later.
Enfield *	Services later.
Esher *	Mr. Silke.
Finchley *	Rev. C. M. Hardy, B.A.
Forest Gate *	Mr. Patient.
Grove Road, Victoria Park *	Mr. S. C. Bayley.
Hackney, Mare Street... .. *	Rev. D. Charres, of the Congo.
Haddon Hall *	
Hammersmith *	Services later.
Hampstead *	Rev. W. Brock.
Highbury Hill *	
Highgate Road... .. *	Rev. G. Cameron, of the Congo.
" Southwood Lane *	Mr. J. W. Priestley.

NAME OF SCHOOL.	SPEAKER.
Holloway, Young Men	Mr. D. Freeman.
„ Schools	Mr. T. E. Marston.
Islington, Baxter Road	
„ Cross Street	Mr. Russell Dick.
John Street, Bedford Row	Mr. F. E. Tucker.
„ Edgware Road	
Kingsgate Street	Rev. F. James.
Ladbroke Grove	
Lee	*
Lewisham Road	Mr. J. W. Pewtress.
Leytonstone	(25th March).
Maze Pond, Old Kent Road	
Meard Street, Soho	Joins with Bloomsbury.
Metropolitan Tabernacle, Senior	
„ „ Junior	
Midway Place	
Norwood, Chatsworth Road	Rev. J. B. Myers.
„ Gipsy Road... ..	Mr. Holley.
Peckham, James' Grove	
„ Lordship Lane	Services later.
„ Park Road	
„ Rye Lane	Rev. A. Jewson, of India.
Poplar, Cotton Street	
Putney	Rev. T. B. Field.
Regent's Park	Col. Griffin.
Regent Street, Lambeth	
Romford... ..	Rev. G. P. Mackay.
Shoreditch Tabernacle... ..	
Spencer Place	
Stoke Newington, Devonshire Square	Services later.
Stockwell	(January).
Stratford, Carpenter's Road	Rev. J. Towner.
„ Cann Hall Road	Services later.
„ Grove	
„ Major Road... ..	*
Streatham	
Sutton	Rev. W. E. Blomfield.
Tottenham, High Road	Mr. H. T. White.
„ West Green	
Upton, Lambeth Road	Mr. Mackenzie.
Vauxhall	
Vernon Square	(12th March) Rev. G. Sawday.
Walthamstow, Boundary Road	
Walworth Road... ..	Mr. Ernest Ellis.
Walworth, East Street	
„ Rodney Road	Mr. Curwood.
Wandsworth Road, East Hill... ..	Mr. Ball.
„ Chatham Road	
„ Common	
„ Victoria Road	(1st April).
Westbourne Grove	Rev. L. Tucker, M.A.
Westminster, Romney Street... ..	Mr. W. Haddon.
Whitechapel, Commercial Street	
Woodberry Down	Mr. Gordon.
Wood Green	Rev. T. M. Morris.
Woolwich, Queen Street	Rev. T.-J. Hazzard.

WEDNESDAY MORNING, APRIL 25TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL.

Preacher: Rev. J. MUNRO GIBSON, M.A., D.D., of St. John's Wood.

Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 25TH.

BIBLE TRANSLATION SOCIETY—ANNUAL MEETING

In BLOOMSBURY CHAPEL,

At Half-past Six o'clock.

Chairman: Rev. E. PARKER, D.D., of Brighton Grove College, Manchester.

Speakers: Revs. G. P. GOULD, M.A., of Regent's Park College; W. BOWEN

JAMES, of Dinagapore; and E. S. SUMMERS, B.A., of Serampore College.

THURSDAY EVENING, APRIL 26TH.

ANNUAL MISSIONARY MEETING

In EXETER HALL.

Chair to be taken at Six o'clock by HUGH MATHESON, Esq., of Hampstead.

Speakers: Revs. FREDK. W. MACDONALD, M.A., D.D., President of Wesleyan

College, Handsworth, Birmingham; FRANCIS JAMES, of China; and

R. H. ROBERTS, B.A., of Notting Hill.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Farnival Street, Holborn.

FRIDAY MORNING, APRIL 27TH.

MISSIONARY BREAKFAST CONFERENCE

In EXETER HALL, at Nine o'clock.

Chairman: W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. JAMES OWEN, of Swansea.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

FRIDAY EVENING, APRIL 27TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING, FOR
SUNDAY SCHOOL TEACHERS, SENIOR SCHOLARS, AND
YOUNG PEOPLE,

In EXETER HALL.

Chair to be taken at Seven o'clock by ALDERMAN BELSEY, J.P., of Rochester.

Speakers: Revs. WM. CUFF, of Shoreditch; OSSIAN DAVIES, M.A., of Tol-

lington Park; ARTHUR JEWSON, of Barisal; and DAVID CHARTERS, of the

Congo River.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Farnival Street, Holborn.

Missionary Enterprise in India.

BY SIR WILLIAM WILSON HUNTER, K.C.S.I., C.I.E., LL.D., &c.

WE desire to call the special and thoughtful attention of our readers to the following address by Sir William Hunter, recently delivered before the Society of Arts, feeling confident that its perusal cannot fail to result in deepened interest in Christian mission effort, not only in India, but throughout the world:—

I lately read in a newspaper that the average cost of educating each student in a certain college at Oxford is £6,481. The calculation was, from an arithmetical point of view, unassailable. The revenues of the college were correctly given, and when divided by the number of so-called students they showed this enormous expenditure. The ingenious statist had, however, overlooked the fact that the income of that college is not applied to educating students itself, but to strengthening the teaching staff of the other colleges, or of the University, and to the endowment of research. No one, so far as I am aware, took the trouble to expose the miscalculation, and it passed as an amusing example of the abuse of figures.

There is a miscalculation, similar in kind, but fraught with more serious consequences—sometimes heard on English platforms, and reiterated in the Press—which saddens the hearts of thousands of earnest men and women in this country, and which carries discouragement to hundreds of devoted workers in distant lands. When I hear the result of Indian missions estimated by dividing their expenditure among the number of their conversions, and then giving the cost of each new convert at so much a head, the same effect is produced on my mind as by the statement regard-

ing the average expenditure on each of the so-called students at that Oxford college. There may be initial periods of missionary effort among the Polynesian and African races to which a calculation of this sort can be properly applied. On that point I do not presume to offer an opinion. But speaking of the country in regard to which my own experience enables me to speak—the country which in our times forms the great field of missionary labour—I declare that no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the native Christians unknown among the Muhammadan and Hindu population. But it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam.

For this misapplication of statistics the friends of missionary enterprise were originally, in some sense, responsible. The great outburst of evangelistic effort in India took place during the upheaval of Dissent against lukewarm orthodoxy in England. The first idea of our

missionaries was to make converts from the established religions of India, as some of our Dissenting bodies at home hoped to swell their numbers at the expense of the Established churches of Great Britain. During the past fifty years this idea has been modified. Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects outside the Established churches is not only consistent with, but has actually proved concurrent with, a vast increase of activity and usefulness within those churches. It has also shown that the progress of Christianity in India is compatible with the progress of Hinduism and Islam. For as the Dissenting bodies of Great Britain have in our century won their great successes, not by a large absorption of good Churchmen, but by their noble labours among the encompassing masses on the outskirts of religious life, so the missionaries in India have chiefly made their converts, not from the well-instructed Muhammadans and Hindus, but among the more backward races, and from the lower castes, who are destitute of a high faith of their own. There have been many conspicuous exceptions to this rule. But the rule has been so general, and the possibility of common progress is so evident, that a violently aggressive attitude towards the native religions is felt to be unsuitable in India, very much as the old *odium theologicum* between the Established Church and Dissent is felt to be an anachronism in England. In both countries it is the poor that have had the Gospel preached to them. In both countries the leaders of Christian thought have read again the opening words of the first missionary sermon, and recognised that

“in every nation he that feareth God and worketh righteousness is accepted with Him.”

In India especially, a religion must be judged, not by its alarms and incursions into other encampments, but by the practical work which it does for its own people. For in India religious organisation plays a part in the social structure which it has long ceased to discharge among the more consolidated nationalities of Europe. The religious bond has to do in India for a dense population—subject to the overwhelming calamities of the tropics, and destitute of any poor-law—what a highly-developed system of State relief does for England. It has also to take the place of the innumerable charitable organisations which in England supplement and humanise State relief. The religious bond in India has to exercise the constraining moral influences on a multitude of self-contained communities which the cumulative force of public opinion exerts in more homogeneous nations. The religious force had, until our own days, to supply the motive power of Indian education; nor are signs wanting that it will again assert itself actively in the spread of Indian schools. The religious bond in India forms an important factor in mercantile credit, and tends to concentrate trade within certain communities of joint believers. To sum up, religious organisation in India does the work of public opinion and of a poor-law; it forms the basis of private benevolence and of mercantile credit; it supplied until lately the motive power of public instruction. In such a country, I repeat, a religion must stand or fall by what it does for the well-being of its own people.

I propose to apply this principle to

three great religions of modern India—Muhammadanism, Hinduism, and Christianity. British rule has created a new world? in India, with new problems of existence which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world, what solutions do they offer for its new problems? I am well aware that any theological discussion, or even any expression of my own belief, would be out of place within these walls. But while, in addressing this Society, I confine myself to the social results of Christianity in India, I by no means wish to urge my present point of view to the exclusion of its more spiritual aspects.

There is a dense and dark mass of fifty millions of human beings in India lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that, within fifty years, these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labours does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test. For while the number of native Protestant Christians has increased by five-fold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly ten-fold. The progress has been a progress of conversion concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the

pastoral devotion which visits the fatherless and widows in their affliction, and labours to keep its flock unspotted from the world.

In considering the practical aspects of the three religions, it is convenient to begin with the Muhammadans. Islam represents in British India a compact and coherent mass of forty-five millions, who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond. For this vast aggregate a rate of progress has been claimed in a recent discussion in the *Times*, which, if well founded, would have an important political and social significance. We may miss the fine courtesy of St. Paul in the controversy of the Canons, but their appeal to statistics was substantially a just appeal. Any general inferences, however, deduced for the whole of India from the last census are fallacious. For the great Muhammadan provinces lay outside the influence of the famine of 1877. That calamity fell with its full force on the essentially Hindu Presidency of Madras, and on the Hindu districts of Bombay. The British provinces of the Indian continent beyond the famine area of 1877 were seven in number: the Lieutenant-Governorship of Bengal, which contains nearly one-half of the whole Muhammadans of British India, Assam, the North-Western Provinces, Sind, the Central Provinces, the Punjab, and Oudh. In the first five of these a census was taken in 1872, and another census in 1881, and we can compare the results of those enumerations. In the last two—viz., the Punjab and Oudh—no census was taken in 1872, and the census officers of 1881 declared that in these two provinces data did not exist for testing the progress of the religious

divisions of the people.* Taking the same area of enumeration, and avoiding the pitfalls into which persons unfamiliar with the Indian census are apt to stumble, the facts in the five Indian provinces outside the famine of 1877, and for which we possess comparative data, are as follow :—

Proportionate Progress of Muhammadans to General Population, from 1872 to 1881.

	Increase of General Population. Per cent.	Increase of Muham- adans. Per cent.
Lieut. - Governorship of Bengal †.....	10.89	10.96
Lieut. - Governorship of the North - Western Provinces ‡ (without Oudh)	6.30	7.16
Sind.....	9.56	9.93
Assam §	19.23	19.17
Central Provinces || .....	25.21	18.55

The slight differences (where they exist) may be accounted for by local circumstances. Thus, in the North-Western Provinces, the Musulmans live more in the cities than the Hindus, and they are less influenced by the intense pressure of the population on the soil, which keeps down the increase among the rural inhabitants. In Bengal, the Muhammadans chiefly occupy the eastern districts, in which there still is plenty of spare land, and consequently a high normal increase of the population. The census officer

for Bengal states that no conversions to Islam on a considerable scale can have taken place since 1872.* The census officer for the North-Western Provinces reports in the same sense, but in greater detail.

"I have consulted experienced and observant district officers throughout the province," he writes, † "and they all agree that there is no active propaganda of Islam to be met. There are, however, many motives, apart from conscientious religious conviction, which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, C.S., in a note furnished to me on the subject, writes:—'In this part of India there has been no such thing as a religious conversion from the Hindu to the Musulman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though small, amount of conversion is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and, I should judge, occurs oftener among females than males. Hindus who have, for one reason or another, lost caste; women who have fallen into an immoral life; men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Years of famine are fruitful in such changes. Children or women, whose parents or relatives died or deserted them—persons of all ages, and both sexes, who were forced by distress into acts which

* See "Report on the Punjab Census," vol. 1, pp. 108 and 109 (Paras. 203, 210), Lahore, 1883; and "Report on the Census of the North-Western Provinces and Oudh," p. 61 (Para. 83), Allahabad, 1882. In Oudh, for example, the schedule for the last rough enumeration in 1860, contained no column for the entry of religion.

† "Bengal Census for 1881," vol. 1, p. 70, paragraph 191. In this paragraph of the Bengal Census Report there is a misprint of 28,704,724 for 21,704,724.

‡ "North-Western Provinces Census for 1881," vol. 1, p. 20, and p. 60.

§ "Assam Census Report" for 1881, page 35, paragraph 65.

|| "Central Provinces Census Report" for 1881, pages 12 and 47.

* "Bengal Census for 1881," p. 79, paragraph 191.

† "North-Western Provinces Census Report for 1881," vol. 1, p. 62.

destroyed their status—go over to a religion that receives all without distinction.’”

But while the statistics do not indicate any extraordinary increase of the Indian Muhammadans during recent years, they speak in eloquent language of the progress made by Muhammadanism in the past. The popular idea of Islam in India is that of a conquering creed, which set up powerful dynasties, who in their turn converted, more or less by force, the races under their sway. This theory is refuted by the facts. Excluding the frontier province of the Punjab—which, but for the religious revival represented by the Sikh confederacy, ought, in the course of historical events, to have become almost as exclusively Muhammadan as Afghanistan—the part of Northern India which is most strongly Muhammadan is the part most remote from the great centres of Muhammadan rule. In the British Lieutenant-Governorship of the North-Western Provinces and Oudh—which at one period or another of its constitution contained the three Muhammadan capitals of Delhi, Agra, and Lucknow, and in which the Muhammadans were pre-eminently the dominant caste—the proportion of Muhammadans to the general population is under 13½ per cent. In the British Lieutenant-Governorship of Lower Bengal, far remote from the three Muhammadan capitals, the proportion in 1881 was 31 per cent. But the facts come out more clearly if we compare the districts immediately around the ancient Muhammadan capitals with districts on the outskirts of the Muhammadan Empire. In Delhi district, including the metropolis of the Mughals, the Muhammadans do not form a fourth of the population; in Agra district, includ-

ing the Muhammadan capital of Agra, they barely exceed one-tenth. But in Rajshahi district, bordering on the remote Gangetic Delta, the Muhammadans exceed three-fourths of the whole population; and in Maimansingh district, on the furthest limits of Lower Bengal, they amount to two-thirds. Indeed, throughout the seven most eastern and most distant districts of Lower Bengal, the Muhammadans form close on 8,000,000 of the 12,000,000 inhabitants, or practically two-thirds of the whole population.

The explanation is, that in Northern India Islam found itself hemmed in by strongly-organised forms of Hinduism of a high type, on which it could make but a slight impression. Indeed, Hinduism here reacted so powerfully on Islam that the greatest of the Mughal sovereigns, Akbar, formally renounced the creed of the Prophet, and promulgated a new religion for the empire, constructed out of the rival faiths. But the Muhammadan adventurers and missionaries who penetrated into the swamps and jungles of Lower Bengal found there a population of low-castes, very different from the compact Hindu communities of Northern India. To these poor people, fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale, Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal who brought the Gospel of the unity of God and the equality of man in His sight to a despised and neglected population. The initiatory rite rendered relapse impossible, and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable

of supporting the most rapid and densest increase of population. Compulsory conversions are occasionally recorded. But it was not to force that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler ideal of the brotherhood of man. It offered to the teeming low-castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation. It succeeded because it deserved to succeed.

The proselytes carried, however, their old superstitions into their new faith. Their ancient terror of the Unseen Malignant Powers reasserted itself with an intensity that could not be suppressed, until the white light of Semitic monotheism almost flickered out amid the fuliginous rites of low-caste Hinduism. In the cities, or amid the serene palace life of the Musalman nobles and their religious foundations, *maulvis* of piety and learning calmly carried on the routine of their faith. But the Muhammadan masses in large parts of Lower Bengal relapsed into something little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam.

During the present century, one of those religious revivals so characteristic of India has swept across the Muhammadans of Lower Bengal. Itinerant preachers passed from district to district, calling on the people to return to the true faith, and denouncing God's wrath on the indifferent. The Bengal Musalmans have, to a large extent, purged themselves of low-caste superstitions and rural rites. This re-awakening of the old Puritan

spirit of Islam has widened the gulf between the Bengali Musalmans and the Hindus. It has also increased the difficulty which the Bengal Muhammadans find in accepting the system of religious toleration imposed by British rule.

Apart from temporary disturbing influences, such as the political preaching of Wahabi missionaries, the answer which Islam gives to the modern problems of India differs widely in different provinces. In the North-Western Provinces and Oudh, where the Muhammadans were for centuries the dominant class, they have vigorously vindicated their position in the new world of British India. Finding that the only claim to administrative employment recognised by our Government is the individual's own fitness for the discharge of public duties, they have strenuously qualified themselves for official life. The proportion of Muhammadans in the schools and colleges under the Lieutenant-Governor of the North-Western Provinces and Oudh is in excess of their ratio to the general population. They show also an admirable energy in independent educational efforts, and the great Muhammadan college at Aligarh, founded in our own days by the Musalman nobles and gentry, would do honour to any age or to any country of Islam. Competing successfully with the Hindus at school, the Muhammadans of the North-West and Oudh also compete successfully with them in life. While the Musalmans number under 13½ per cent. of the population in that British Lieutenant-Governorship, they have won for themselves 31 per cent. of the administrative offices. In the superior grades they engross an even larger share. While forming not one-seventh of the population, they have won

four-sevenths of the highest judicial and executive posts, open impartially to Muhammadans and Hindus. In Bombay, apart from Sind, the Muhammadans largely belong to the merchant classes. They take fair advantage of State education up to the standard required for their own work in life.

While the Muhammadans have thus asserted themselves as the old dominant race in the North-Western Provinces and Oudh, and as practical trading communities in Bombay, the Musalmans in Lower Bengal have fallen behind in the race. In 1871, when they formed 32 per cent. of the population of Lower Bengal, they only numbered 14 per cent. in the schools, and 4 per cent. in the colleges. Their inability to adapt themselves to our educational system told heavily against them in life. In 1871, only 92 gazetted appointments in Lower Bengal were held by Muhammadans, as against 681 held by Hindus. From the open professions they had almost disappeared. To take one example. At the beginning of the century nearly the whole of the pleaders of the Calcutta High Court were Muhammadans, and down to 1838 they numbered about as many as the English and the Hindu pleaders put together. But with the introduction of scholastic tests, based on our Indian system of education, the Muhammadans fell out of their hereditary profession, and of the 240 native pleaders admitted from 1852 to 1868, only one was a Musalman.

The poverty and discouragement which this state of things wrought among the Bengali Musalmans attracted the earnest consideration of the late Lord Mayo, and in 1871 measures were taken to render our system more congenial to the Muham-

madans of Lower Bengal. The result has been to awaken a new vitality among them. Two powerful associations in Calcutta, with branches in the Muhammadan districts, now stimulate and direct local effort. The number of Muhammadans at schools known to the Education Department in Lower Bengal has risen from 28,148 in 1871, to 261,887 in 1881. This great increase is chiefly due to the extended sphere of the Education Department itself. But the proportion of Muhammadans at schools in Lower Bengal also rose during the same period from 14 to 24 per cent., an increase of 70 per cent. in ten years. In 1883, they obtained still further concessions from the Education Commission. The position of the Bengali Musalmans in the public service and in the open professions has also improved, although more slowly, for the effects of their new educational activity will bear its full fruits only when the rising generation have established themselves in life. It must also be remembered that the Bengali Musalmans are largely drawn from the peasant class, which does not naturally seek official employment.

Broadly speaking, therefore, while the old dominant Muhammadan races of the North-West and Oudh, and the keen merchant Muhammadan communities of Bombay, have vigorously accommodated themselves to the new world of British rule, the Muhammadan masses in Lower Bengal have disclosed a more tardy capacity of adaptation, although they have strong capabilities of adjustment, as proved by their progress since 1871.

Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world; this, moreover, in spite of drawbacks arising from the too exclusively reli-

gious character of the Muhammadan primary schools. The one object of the young Hindu (apart from his home religious training) is to get such an education as will fit him for success in life. But with the young Musalman the teaching of the mosque must precede the lessons of the school. Before he is allowed to begin his secular education he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindus look forward to the public services, or the lucrative professions, a Muhammadan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a Government college, the Muhammadan devotes in a madrasa, to Arabic, and the law and theology of Islam. These differences, in regard both to primary and to higher education, heavily weight the Muhammadans in the race of official or professional life. But the sternly religious character of their early teaching gives a vigorous coherence to Islam in India which may yet be productive of great political results.

I have spoken at some length of the Musalmans, because, notwithstanding provincial differences, it is possible to deal with Indian Muhammadanism as a whole. But Hinduism is so vast, and so various, that it is not practicable to treat it comprehensively without overstepping the limit of time allowed me. I shall, therefore, briefly state the main results at which I have arrived, and I respectfully refer those who desire to test my conclusions to the more complete analysis of Hinduism in my "Indian Empire."

Hinduism is a social organisation and a religious confederacy. As a

social organisation it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races.

In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as, and more philosophical than, the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer—with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of Divine power as objects of adoration, with calm indifference as to whether they are worshipped as symbols of the unseen Godhead or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what, for the time being, he most reverences or most fears. On this foundation, Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

As a social organisation, Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste; and it asserts, in lofty language, the unapproachable, God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by

race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life—the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. By this process many castes have risen, such as the Vaisyas of the north and west, the Shahas, Telis, and Tambulis of Eastern Bengal, the goldsmiths of Madras, and the semi-aboriginal warrior tribes, or so-called Rajputs, in numerous parts of India. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others, they have assumed the sacred thread of the Twice-born. But in addition to such individual examples, the constant presentment of a higher caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races, outside the pale of Hinduism, set up a Hindu priest and a Hindu god, and become recognised as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity.

There is, therefore, a plasticity as well as a rigidity in caste. Its plasticity has enabled Hinduism to adapt itself to widely diverse stages of social progress, and to incorporate the various races which make up the Indian people. Its rigidity has given

permanence to the composite body thus formed. Each caste is in some measure a trade guild, a mutual insurance society, and a religious sect. But the mass of them are dominated by two ideas—a communal life within the caste itself, and a higher life of ceremonial purity beyond. The work of Hinduism has been to organise the Indian races, in every stage of their progress, and under many forms of political government. Its plastic conservatism quickly disclosed a capacity of adapting itself to British rule.

For a time, indeed, there seemed to be a difficulty. Hinduism makes a social rise dependent upon an increase in ceremonial purity. In the new world of British India, social advancement depends upon individual exertion, and secular success. The Hindu system told in favour of ceremonial restraints; the English system told against them. But English education, which created the difficulty, also found an escape from it. For Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow re-marriage, to crossing the Black

Water, and to various inhuman rites—the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change.

Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education, and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within the Hindu body, and multitudes of the backward races enter its pale. Hinduism not only grows within itself, but it has also the faculty of putting forth outgrowths in the form of new religious orders, or spiritual brotherhoods. Such religious orders usually recall the Buddhistic type. They start with the re-assertion of the unity of God, and with the substitution of a monastic fraternity for caste. At first they are considered non-orthodox, but in time they become recognised Hindu sects. Some of them, such as the great Vaishnava orders, now form a considerable part of the Hindu population. Hinduism has, therefore, a two-fold power of adapting itself to the needs of each age—by an internal process of incorporation or adjustment on the basis of caste; and by an external process of throwing off new religious outgrowths, or spiritual brotherhoods.

Into the midst of this ancient and powerful organisation a new religious force has in our century thrust itself, a force animated by a profoundly

different spirit. Christianity is not, indeed, a new religion in India. Its history in that country dates from a period seven hundred years before the rise of mediæval Hinduism, and a full thousand years before any widespread Indian settlement of Islam. It has been my privilege to relate, from local materials, that marvellous narrative. I have shown how the Christian settlements on the Indian coast of the second and subsequent centuries came, after a time of decay, under Nestorian bishops from the Persian Gulf. How the Nestorian Christians of India were persecuted by the Portuguese, and trampled down by the Synod of Diamper in 1599, their venerable missals and church ornaments burned, and their consecrated oil poured out upon the flames. How, on the decline of the Portuguese power, their desolate remnants obtained a new Bishop from Antioch, but of the Jacobite branch of the Asiatic Church, and how they have since adhered to the Jacobite rite. How, meanwhile, the Catholic Church had entered the field with a splendour of devotion and success which makes us the more deeply lament her intolerance to the earlier form of Indian Christianity. How the great religious orders of Rome, with the Society of Jesus at their head, built up a true native church in India by three centuries of unflagging labour and wisely directed zeal, before the heart of England was stirred by the missionary impulse. How, during the last of those centuries, while the English conscience still remained inert, the Lutheran Church of Europe sent men of power to India. And how, at length, England slowly, but surely, saw her duty, and the churches of the great English-speaking race, by whatever name they may be called, and in

whatever land they dwell, girded themselves for a mighty and enduring effort.

Although, however, Christianity has a history in India long before the rise of mediæval Hinduism or Islam, yet the historical Christianity of India differed widely from the missionary Christianity of our day. When the Portuguese landed in India, they found the Christians firmly organised as military communities under their spiritual leaders, bishops or archdeacons and priests, who acted as their representatives in dealing with the Indian princes. In virtue of an ancient charter, the Malabar Christians enjoyed the rights of nobility. They supplied the bodyguards of the local kings. The Portuguese, by a happy chance, landed on the very province of India in which Christians had long formed a respected caste. *Fortunati nimium, sua si bona norint.* But instead of consolidating the pre-existing Christian communities, they ground them to pieces under the millstone of the Inquisition, and built up a showy, evanescent rule out of entirely new materials. While, however, the Nestorian Christianity of India was thus of a bygone type, the records of Catholic Christianity are pregnant of instruction for our day. The great question with the Jesuit missionaries, as with our own, was how to adapt the Christianity of Europe to the Indian races without sacrificing essentials of the faith.

But the new religious force now at work amid Hinduism is neither the Nestorianism of the patriarchs nor the Catholicism of the popes. The Catholic and Syrian Churches still go on calmly with their great task, and claim over 1,600,000 of the 2,148,228 Christians in India. The new disruptive force is Protestant and Anglican Christianity.

English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church. They gave the first great impulse to the native press. They set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared façade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale.

From their central seminary, they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper-mill, and printing-press. They blessed God that, during their thirty-eight years of toil, they were able to spend more than £50,000 of their own sub-

stance on His work. But when two of them had died, and the third was old and broken, the enterprise proved too vast for individual effort; and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo sancto* than that Serampur graveyard.

To this dayspring of missionary labour by private enterprise succeeded a period of organised effort. The Charter of 1813, which threw open India to the free commerce of England, also recognised the religious responsibilities of England in the East, and sent out the first English Bishop of Calcutta. The London Missionary Society and the Baptists had already commenced their labours in India. The Church Missionary Society, the Society for the Propagation of the Gospel, the great Nonconformist and Presbyterian societies, quickly entered the field. Before 1830, nine missionary bodies were at work; in 1881, there were fifty-seven separate missions, with 601 stations, in India and Burma. Their first task was to prepare the way, by popular instruction, for higher belief. Before the Indian Government awoke to the duty of public instruction, a great system of missionary education had been spread over the land. Since 1854, when the State at length fully realised its responsibilities, the missionary schools and colleges have not only retained their hold on the people, but their attendance has increased three-fold.

At one time, indeed, it seemed to earnest men as if this great task of Indian education threatened to engross too large a share of Indian missionary zeal. But during the past twenty years the spiritual force which animates all missionary work has received a fresh impulse from a movement that recalls the early period of private missionary effort. It is the private effort, however, not alone of individual men, but of small fraternities animated by a highly concentrated devotion. These little communities, such as the Cowley Brotherhood, the Oxford and the Cambridge Brethren, bring to their work the highest culture of the West. But they also present that type of ascetic zeal and self-denial which in India, from the Great Renunciation of Buddha down to the latest movements of Hinduism or Islam, has always formed the popular ideal of the missionary life.

The statistical results achieved by these three missionary periods in India—the period of private effort, the period of great organised societies, and the period of societies side by side with ascetic brotherhoods—may be thus summarised. In 1851, the Protestant missions in India and Burma had 222 stations; in 1881, their stations had increased nearly three-fold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851, to 492,882 in 1881, or five-fold; the number of communicants rose from 14,661 to 138,254, or nearly tenfold. The progress is again, there-

fore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years, the pupils in mission schools multiplied by three-fold, from 64,043 to 196,360.

These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only 21 ordained native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856.

The foregoing figures are compiled from returns carefully collected from every missionary station in India and Burma. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was about 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Muhammadans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64·07 per cent.*

* "Bengal Census Report, 1881," vol. I., pp. 41, 76 and 84 (paras. 104, 182, and 203).

If, therefore, at the beginning of this paper, I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because a religion in India must be judged by the work which it does for its own people.

On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organisation not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low-castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world. Any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life.

On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus, to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless

honest observer should so often arrive at this generalisation. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon grow into a binding custom, and would raise the Christian communities out of the liquor-drinking castes. I further believe that Christianity in India must distinguish more clearly than heretofore between moral usages binding on the Christian societies of Europe and the essentials of its faith. For example, if a man has had two wives before conversion, it seems to me an inhumanity and an injustice that a change in his personal creed should annul his previous obligations. Such cases are not frequent. But they are generalised by the native critic somewhat as the drunkenness of the Christian servants is generalised by the old Colonel. In this, as in other matters, Indian Christianity must be more content to work with pre-existing materials, and on the basis of historical Indian institutions; to follow, not the example of the Portuguese to the Nestorian Christians, but the pattern of the Early Church.

The Indian mission-station reproduces in its best form the most enduring territorial unit of Christian organisation. It is the true *paroikia* of primitive days, neither a parish nor a diocese, but the Christian community, whether in a city or a district, as differentiated from the surrounding non-Christian population. The Early Church did not disdain to borrow the names of its offices, and the methods of appointing its officers, from the municipal and rural institutions of the Roman Empire. Its organisation closely followed the lines of the many friendly and religious societies

into which men formed themselves for mutual help, amid the social strain and spreading poverty of that period. In India the religious bond has always been a social *nexus*. The historical institutions of India afford a basis for a great Christian community, as firmly united by internal discipline and mutual help as was the Early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanised by a new spiritual life. The wonderful growth of the native clergy in recent years has done something to bring Christianity closer to native institutions. The appointment of native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organised on the Indian communal basis, and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early churches united by "the communion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith." I earnestly trust that the fathers of the Pan-Anglican Church, when they meet in synod next summer, may be led to consider Indian Christianity from this point of view.

Meanwhile Christian modes of thought are profoundly influencing Indian opinion in regard to the status of woman. It was by no accident that the widows and virgins appear so often as objects of solicitude to the Early Church. Their well-being still forms a chief care of the Indian Mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for

their women very much as the Hindus solve it—by early marriage. Indeed, the Census Commissioner reported, in 1881, "That in the native Christian community early marriages prevail even to a greater extent than amongst the Hindus."* Such a state of things means a disregard of economic laws; which sooner or later must bring its punishment. The ablest missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the missionaries may be said to have made female education their own; and even since the Indian Government accepted this duty the number of girls in missionary schools has multiplied five-fold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India it is impossible to overrate the work done by the wives of missionaries, and by the devoted ladies

* "Indian Census Report, 1881," vol. i., page 90, para. 125.

from England and America. The hall-table at which the three Serampur missionaries held their deliberations is kept sacred as when they sat round it. Two of their chairs stand at either side, the third chair at the foot. But at the head of the table is the chair of honour, in which Mrs. Marshman presided over their conferences—the first of many great-hearted Englishwomen who have consecrated their lives and their substance to India.

I thank this Society and its distinguished Council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

General Conference on Foreign Missions

TO BE HELD IN

EXETER HALL, LONDON,

FROM THE

9TH TO THE 19TH OF JUNE, 1888.

PRESIDENT: THE RIGHT HON. THE EARL OF ABERDEEN.

FIFTY Societies in England, Scotland, and Ireland, directly connected with Foreign Missions, are represented on the Committee in London.

More than fifty Societies are represented on the Committee in New York.

Twenty-one Delegates, representing the Churches of the United States, have

been appointed as Members of Conference, and twenty-five have been appointed by ten Missionary Societies in the United States and Canada, to come to this country as their representatives. The others have not had time to report.

The best evidence of the unanimity and universality of this movement is, that, while the entire revenue of all the Protestant Missions of the world does not amount to $2\frac{1}{4}$ millions per annum, the Societies taking part in the Conference have an aggregate income of more than 2 millions per annum.

MEETINGS OF THE CONFERENCE.

I.—Twenty-one Meetings in Sections composed of Members of Conference for the frank and full discussion of the following subjects under many sub-divisions, of which the less important will be considered by Committees appointed for the purpose.

1.—Missionary Methods, in four meetings. (1) The Agents, under 4 sub-divisions. (2) Modes of Working, 2 sub-divisions. (3) Dealing with Social Customs, 4 sub-divisions. (4) How to deal with Different Forms of Religious Belief, 5 sub-divisions.

2.—Medical Missions, in two meetings. (1) The Agents, under 4 sub-divisions. (2) The Agencies, 2 sub-divisions.

3.—Women's Work in the Mission Field, in two meetings. (1) The Agents, under 3 sub-divisions. (2) The Work, 4 sub-divisions.

4.—The Place of Education in Missionary Work, in three meetings. (1) The Principles, under 4 sub-divisions. (2) Special Cases, 5 sub-divisions. (3) The College, 2 sub-divisions.

5.—The Training and Support of Native Workers, in three meetings. (1) Organisation, under 2 sub-divisions. (2) Training, 5 sub-divisions. (3) Support, 4 sub-divisions.

6.—The Missionary in Relation to Literature, in three meetings. (1) General, under 5 sub-divisions. (2) Bible Societies, 6 sub-divisions. (3) Tract and Book Societies, 2 sub-divisions.

7.—Home Work for Missions, in two meetings. (1) Spiritual Agencies, under 3 sub-divisions. (2) Material Agencies, 5 sub-divisions.

8.—Missionary Comity, in two meetings. (1) Mutual Relations, under 3 sub-divisions. (2) Co-operation, 5 sub-divisions.

9.—The Relations of Missions to Commerce and Diplomacy, one meeting. 6 sub-divisions.

II.—Five Afternoon Meetings of Conference. Open.

Monday, June 11th.—The Increase of Islam, and the Social, Political, and Religious Influences of Mohammedanism.

Tuesday, June 12th.—Buddhism and other Heathen Systems: their Character and Influence compared with those of Christianity. "The Light of Asia" and "The Light of the World."

Wednesday, June 13th.—The Missions of the Roman Catholic Church: their Character, Extent, and Influence.

Thursday, June 14th.—The State of the World a Hundred Years Ago and Now as regards the Prospect of Foreign Missions.

Friday, June 15th.—The Intimate Relations between Home and Foreign

Missions; or, The Re-action of Foreign Missions on the Life and Unity of the Church.

III.—Public Meetings in Exeter Hall.

June 11th, Monday Evening.—Great Missionary Meeting. The Condition of the Heathen World and its Claims upon the Christian Church.

June 12th, Tuesday.—Medical Missions.

June 13th, Wednesday.—Commerce and Christian Missions.

June 14th, Thursday.—Women's Missions to Women.

June 15th, Friday.—The Benefits conferred by Christian Missions.

June 18th, Monday.—The Church's Duty, and a New Departure in Missionary Enterprise.

IV.—Simultaneous Public Meetings in different parts of London. Description of Missionary Work in all parts of the Heathen World.

India and Burmah (2 or 3 meetings); China and Japan (2 or 3 meetings); Africa and Madagascar (2 or 3 meetings); Turkey, Persia, &c. (1 or 2 meetings); America, South and North (1 or 2 meetings); Polynesia, Australia, &c. (2 or 3 meetings).

V.—On Sundays, Sermons or Missionary Addresses by many Delegates from America and the Continent of Europe, and by Missionaries and others, will be delivered in different parts of London.

The Committee earnestly desire that much private, as well as public, prayer may be offered up for a blessing on this great Conference of the Missions and Churches, which may well be called Ecumenical or Universal.

Missionaries, School Children, and Work-people at Underhill Station.

(See *Frontispiece*.)

UNDERHILL, being our depôt on the Lower Congo River, and therefore the place of arrival and departure of all the missionaries, is often the meeting-place of quite a number of workers. It is often possible to take a group as large as the one in the engraving, but it rarely or never happens that the same company can be taken a second time. The group now shown was photographed in December last, and already one of the number is in this country, and one probably at Stanley Pool.

The names of the missionaries are as follows:—

The gentleman to the right of the picture, with his right arm on the stair railing, is Mr. Scrivener. At the other side of the stair, and in front of it, is Mr. John Pinnoek, a native of Victoria, who did good work there, and has only lately gone to Congo. A little behind, to his right, stands Mr. Harrison, who went out last autumn with Mr. Grenfell. On the verandah, behind Messrs. Pinnoek and Harrison, is Mr. Moolenaar; and beside him, at the top of the stairs, is Mrs. Moolenaar and baby. Next to Mrs. Moolenaar stands the writer; and beside him is his companion, Manwele, a very useful boy from San Salvador district, who has lately been baptized.

The adult natives are workpeople from Victoria and Loango, on the West Coast.

The children belong to different African tribes, some of them being from Underhill district, some from San Salvador, some from the West Coast, and some from far away on the Upper Congo. The tribes represented by one or two of them at least are still in the grossest darkness, being without any knowledge of God or of His Son Jesus Christ; while those that are most favoured have only that knowledge made known to them in a few places at great distances apart.

“The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest.”

GEORGE CAMERON.

Mr. Whitewright and his Chinese Students.

ON the opposite page is a picture of Mr. Whitewright, of Tsing Chu Fu, and his Chinese students. These men are being trained for the native ministry, and are most hopeful students. Their annual examinations have just been concluded, and we were all not only delighted, but most agreeably surprised at the proficiency the men showed in their various studies. They certainly do great credit to their teachers, and will, in future, amply repay for the expense and trouble bestowed upon them. It is a continual tonic to come in contact with them. Not only in the classroom are they patterns of industry, but in the country their excellent Christian spirit and earnestness in every form of Christian labour are an equal encouragement and stimulus. Having worked with several of them in the villages, I can testify that their training has already done very much in the direction of arousing their lethargic mental activities. When they have completed their four years' course, I doubt not but what they will infuse new life into the native Church. They will then be quite independent of foreign support, and those who are not ordained will become schoolmasters or evangelists. All will in some way or other employ their talents and education for the diffusion of Christianity among their countrymen. Even now, while in training, they are employed every Sunday in evangelising new districts or in strengthening weak stations, and for this work they receive no payment whatever.

Our brother's work in training these men, though not aggressive, like the work of some of us, nor so romantic and full of varied incident as are the labours of others, is in reality a work which will tell more surely on



MR. WHITEWRIGHT AND HIS CHINESE STUDENTS.—(From a Photograph.)

the hoary superstitions of China than any other form of Christian effort; for, after all, it is the Chinese, and not the foreigner, who must win China for Christ. Our energies are best spent when they are directed in guiding and instructing the Chinese how to reach the ears and hearts of their own countrymen.

A week or so ago two young missionaries from the South paid us a visit, having heard of the blessing which had been granted to those who have been labouring in this district. These brethren stayed with us about a week, making inquiries as to the various forms of evangelisation carried on by this mission. They were most favourably impressed with all they saw, but with nothing more than with Mr. Whitewright's classes; and were astonished at the spirit of independence and self-support which is being cherished in the students, and through them in the native Church, *this being comparatively a new feature in mission work in China.*

C. SPURGEON MEDHURST.

Tsing Chu Fu, North China.

The Lord Loveth a Cheerful Giver.

THE Committee acknowledge with grateful thanks the following welcome gifts:—"A Friend," at Chard, for a bottle of quinine; Rev. W. S. Barker, of Clacton-on-Sea, for a gold ring for work at Commillah under the Rev. Arthur Jewson; Mrs. Hood, per Rev. J. R. Wood, of Holloway, for box of mathematical instruments for the Congo Mission; Miss Ekins, Huntingdon, two gold rings "to help avert deficiency at close of the year;" Abbey-road Chapel, for silver chain, locket, studs, and pencil case for Congo Mission; Chesham, per Rev. Thomas Armstrong, for gold watch, locket, hair-guard, and studs, for the Congo Mission; Miss Emma Crowe, Croydon, for two pairs of gold earrings, for Congo Mission; A Railway Lad and his Little Sister, for their first farthing collection; Miss Lillie Neve, Tunbridge, for a further sum of £10, contributions received in response to her special plan of appeal for small gifts; Mr. F. W. Dunster, Secretary of the Pastors' College Missionary Association, for £5 17s., who writes:—"You may remember sending us last year several missionary boxes in connection with the 'Penny-a-week' system of Mr. Myers. A box was taken by the students in most of our college houses, and these having just been opened, I have great pleasure in forwarding you, as an instance of our sympathy in missionary work, the sum of £5 17s. which has thus been collected. Of this amount £1 is especially for the Congo, the remaining £4 17s. being a donation to the General Fund."

The Committee are also very specially grateful for the following generous responses to the urgent appeal contained in last month's MISSIONARY HERALD for enlarged help in view of the anticipated serious deficiency at the close of the current financial year:—To Mrs. Wm. Bury, of Southport, for £1,000, who writes:—"Dear Mr. Baynes,—I enclose cheque for £1,000, which kindly place to the funds of the Baptist Missionary Society. I have

decided to let you have the above amount NOW in a time of need. Had my dear husband (the late Mr. William Bury, of Pleck House, Accrington) been here, he would have shared my joy, and the pleasure would then have been double. He has finished his work, but memory still lives." To Mr. Thomas White, of Avon Bank, Evesham, who writes:—"I am sorry to see the large deficiency looming in the future balance of the year. Please find enclosed a cheque for £200; £100 from Mrs. White, for China, the other £100 from myself, for General Mission work. I hope you will find the funds come in better than you anticipate." To the Bradford Young Men's Baptist Missionary Society, per Mr. Fred. Illingworth, for £120 for passage and outfit of a new missionary; and also to the following:—Mr. S. B. Burton, Newcastle, £100; Mr. Thos. Watson, Rochdale, £100; Mr. T. H. Hepburn, £50; Rev. C. H. Spurgeon, £25; Sir S. Morton and Lady Peto, £25; "Matt. vi. 1—4," for support of Congo missionary, £60; "E. G. B.," £25; "Steamer," £20; "Anonymous," £18; Mrs. Salter and Family, £16 10s.; "A. S. H.," £15; Mr. W. C. Houghton, £15; Mr. and Mrs. A. H. Baynes and Family, £12 12s.; Mr. G. Kingerlee, £10 10s.; Mr. D. Lewis, Hanley, £10; Mr. and Mrs. J. B. Meredith, £10; Mr. Geo. Arnold, £10; Mr. J. Cripps, £10; Rev. J. H. and Mrs. Weeks, £10; Mr. Huntington Stone, £10.

Recent Intelligence.

ON Monday, the 19th of last month, the Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade left London for the Congo, *via* Antwerp direct line, thus avoiding the delay of calling at various West Coast ports and the danger of contracting fever by detention in unhealthy coast districts.

During the past month the Mission has lost by death several warm and generous friends. Mr. George Edmonstone, C.B., of Torquay, Mr. Edward Boustead, of Clapham Common, and Dr. Thomas Price, of Aberdare, will long be gratefully remembered as specially interested in the work of the Society. May the gracious Lord raise up many more such to carry on with like zeal and liberality the vastly wider work which is opening up to the Christian Church to-day!

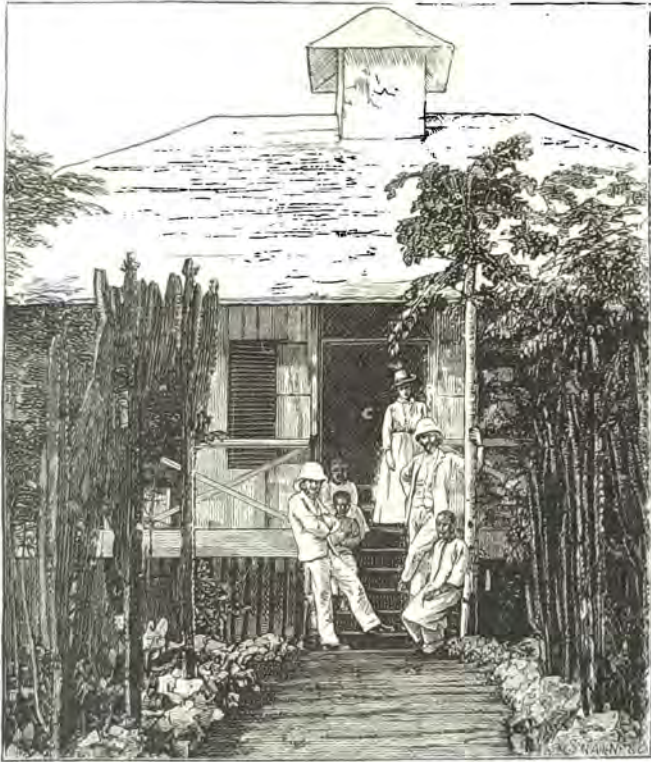
In connection with our approaching anniversary services we deem it well to recommend friends to *make early application for tickets* for the Missionary Soirée, at Freemasons' Hall, on Tuesday evening, the 24th inst., as there are already indications of a large demand; and last year many were refused admittance in consequence of having neglected to provide themselves with tickets before the meeting.

By an oversight, which we greatly regret, the announcement of the death of the Rev. Jonathan Makepeace was omitted from last month's issue of the HERALD.

Mr. Makepeace died at Selly Oak Place, Birmingham, after many years of almost unexampled suffering, borne with rare fortitude. As a missionary of the Society in Agra, and subsequently as pastor of churches at Luton, Bradford, and Cheltenham, he devoted himself unflinchingly to the service of Christ, and has left a memory which will long be cherished by a large circle of attached friends.

The Rev. J. P. Bruce, B.A., has safely reached Shantung, and writes that he "is most happy in his new home, and intends to devote all his energies to a thorough acquisition of the Chinese language."

We are glad to report the arrival in England of the Rev. Joseph W. Thomas, of Calcutta. Mr. Thomas is in fairly good health, but much needs a season of quiet and change, the management of the Calcutta Mission Press during the past seven years having pressed very heavily upon him.



MISSION HOUSE, UNDERHILL.—(From a Photograph).

Mission House, Underhill Station, Congo River.

THE above cut shows the front of the principal house at Underhill, with Mr. and Mrs. Moolenaar and Mr. Scrivener standing on the steps.

It is built of planks sent out from England, and put together by carpenters from the Basle Mission at Accra, on the Gold Coast.

It was formerly rather hot inside, but the ventilator on the top, put on about a year ago, now helps to make it cooler and more comfortable.

Contributions

From 13th February to 12th March, 1888.

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 *Natives Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs, Cheadle	10	0	0
Anonymous	18	0	0
A & P.	2	2	0
Bannister, Mr H. C.	3	3	0
Baynes, Mr A. H.	5	5	0
Baynes, Mrs A. H.	5	5	0
Baynes, Mr Norman H.	1	1	1
Baynes, Miss Amy K.	1	1	0
Billing, Mr Jos.	3	0	0
Burton, Mr S. B.	100	0	0
Butlin, Rev J., M.A.	2	2	0
Do., Special	0	10	0
Cope, Mrs	1	0	0
Do., for Congo	1	0	0
Conran, Major	5	0	0
Corner, Mr J., East Dereham	1	0	0
Crow, Miss	1	0	0
Davies, Mr E.	1	1	0
Farran, Miss	1	1	0
Fletcher, Mr W., Barnstaple	5	5	0
Do., for W & O.	2	2	0
Fowler, Misses, Edinburgh	5	0	0
Green, Miss, Leamington	2	2	0
Green, Mrs E., Leicester	1	1	0
Gurney, Mrs H., Bedlynch	1	0	0
Haddon, Mr J.	0	10	6
Hadfield, Miss M., for female missionary to Congo	5	0	0
Harding, Mrs	1	0	0
Haynes, R. & S.	0	15	0
Hepburn, Miss E. M.	1	1	0
Houghton, Mr W. C.	15	0	0
Matt, vi. 1-4, Congo	60	0	0
Marshman, Mrs J. C.	1	1	0
Marsden, Mrs (3 years)	2	0	0
Masters, Mr Jno.	5	0	0
Morris, Rev R.	1	1	0
Morris, Mrs	0	10	6
Olney, Mr J. T.	5	0	0
Olney, Mr T. H.	1	1	0
Peto, Sir S. Morton, and Lady Peto	25	0	0
Pierce, Mr John Jas.	5	0	0
Prater, Rev B. P., for Naples	1	0	0
Pole, Mrs B. W.	1	1	0
Reynolds, Mrs C.	4	0	0
Salter, Mrs	10	0	0
Do., for W & O.	0	10	0
Salter, Mrs F.	3	0	0
Salter, the Misses	3	0	0
Seright, Mr W.	0	10	6
Sheldon, Mr J., Tenby	1	1	0
Slack, Dr & Mrs	30	0	0
Small, Rev G., M.A.	1	1	0
Smith, Miss R.	1	1	0
Stubbins, Rev Isaac	1	1	0
Stephen, Mrs, Mollington	1	0	0
S. T.	1	0	0
Do., for Africa	1	0	0
Do., Special	0	10	0
Stainworth, Mr W.	1	0	0
Thomas, Mr T., Ealing	5	0	0
Turk, Mr T. E.	5	0	0
Walker, Mrs E.	2	2	0
Walker, Miss	1	1	0
West, Mr F.	1	0	0

West, Mrs Jno.	2	2	0
Wilkinson, Mrs, Sabden	3	0	0
Whitley, Mr W. T., Rawdon	1	0	0
Woodcock, Mr J. S.	0	10	0
Under 10s.	0	5	0
Do., for Congo	0	5	0

Woollard, Mr F. W., Stony Stratford	5	0	0
Y.M.M.S., 18, Wood Street	5	0	0
Under lcs.	0	5	7
Do., for N P	0	4	6
Do., for Debt	0	5	0

DONATIONS.

Adams, Mrs, per Rev J. T. Wigner, for Congo	5	0	0
"An Earnest Well-wisher of the Mission"	0	17	6
A Friend at Barnstaple, for Congo	4	0	0
Anon., for Debt	0	10	0
"Arrears"	3	4	0
"A Widow's Mite," for W & O.	1	0	0
"A Well-wisher of the Mission"	4	0	0
A. W. W., for Congo	2	0	0
Bannister, Mr H. C.	5	5	0
Bury, Mrs, Southport	1000	0	0
Child, Mr Thos., for work in Delhi	100	0	0
Chisholm, Mrs, Fenwick Steads	9	2	3
Cripps, Mr Jno., Liverpool, for deficiency	10	0	0
"D."	5	0	0
Doad, Mr T., for Debt	1	1	0
Friends, for Debt	5	0	0
Do., for Palestine	1	0	0
F. H. S., for Deficiency	5	0	0
Fletcher, Miss J. E., for passage and outfit, Congo missionary	120	0	0
H. H.	1	0	0
Hadler, Rev J. R.	1	0	0
Hall, Mrs C., Rugby	3	15	0
Hepburn, Mr T. H.	50	0	0
Harling, Miss, for Deficiency	1	0	0
"In Loving Memory of a Dear One"	0	12	0
James, Mrs E., Sale of Coins for Congo	2	5	6
Laver, Mrs, Torquay	5	0	0
Moore, Mr	0	10	0
Neve, Miss (coll. by)	10	0	0
Rawdon College (box)	1	0	0
"R. M." (the late)	0	10	0
Short, Miss E., Mine-head, for Congo	0	10	0
"Steamer"	20	0	0
Sale of jewellery and coins	14	14	2
Stone, Mr, Huntington	10	0	0
"The Poplars," for Congo	1	0	0
Tooth, Mrs, for Deficiency	1	1	0
Weeks, Rev. J. H. and Mrs Weeks, for Congo	10	0	0
Watson, Mr Thos., Rochdale	100	0	0
White, Mr Thos.	100	0	0
White, Mrs T., for China	100	0	0
Willmott, Miss (box), for Congo	1	4	0

LONDON AND MIDDLESEX.

Bermondsey, Drummond-rd Sun.-sch., for Congo	1	0	0
Borough-road Ragged-school, for Mr Weeks	0	6	0
Brixton, Gresham Ch. Sunday-school	9	3	5
Do., Wynne-road	0	10	6
Brondesbury	3	11	0
Camberwell, Denmark-place Ch., Juv., for N P	1	13	0
Do., Mansion House Chapel	0	12	0
Camden-road Sunday-sch., per Y.M.M.A., for N P	5	0	0
Do., for Barisal Sch.	6	0	0
Crouch-hill, for W & O	3	16	5
Do., for Sch.	2	18	0
Dalston Junction, for W & O	5	0	0
Grove-road, Victoria-park, for W & O	4	0	0
Hackney, Mare-st. Ch.	71	13	0
Hammermith, West End Ch.	8	0	0
Do., for W & O	5	0	0
Hampstead, Heath-st	117	5	0
Harrow, for India	2	0	0
Do., for China	2	0	0
Highbury-hill Sunday-school, per Y.M.M.A.	11	10	3
Highbury, Southwood-lane, for W & O	1	5	0
Do., Sunday-school	3	4	3
Hounslow, for W & O	2	2	0
Islington, Cross-street, for W & O	4	0	0
Kensington, Hornon-street, for W & O	1	1	0
Metropolitan Tabernacle, on account	100	0	0
Do., Pastors' College	5	17	0
Peckham, Park-road	5	13	3
Do., for W & O	4	12	1
Do., Sunday-school, for N P, Agra	0	0	0
Do., do., for support Ram Chunder Ghose	20	0	0
Do., James's-grove, per Y.M.M.A., for Barisal School	6	0	0
Regent-street, Lambeth	3	0	0
Rotherhithe, Medway-place Sunday-school	1	5	1
Shorditch Tabernacle, for W & O	11	7	6
Stoke Newington, Devonshire-sq. Ch.	6	0	0
M.B.C., for Barisal	6	0	0
Do., Sunday-school, for Barisal	6	0	0
Stafford Rooms	0	8	0
Y.M.C.A.	0	8	0

Teddington Y.M.B.C.	0 10 0
Twickenham Sun.-sch.	6 10 0
Do., St. Margaret's	
Sunday-school	4 4 0
Upper Holloway	11 0 2
Upton Chapel Sun.-sch.,	
per Y.M.M.A., for	
India	6 0 0
Do., do., for China	6 0 0
Do., do., for Jamaica	8 10 0
Do., do., for Congo	14 0 0
Do., do., for support	
of Congo boy	6 0 0
Vauxhall School, per	
Y.M.M.A.	4 5 0
Victoria Ch., Wands-	
worth-rd	20 0 0
Walworth-road Ch.	19 15 4
Woodberry Down, for	
W & O	3 3 0
Wood-green Sunday-	
school, for N P	1 5 10

BEDFORDSHIRE.

Biggleswade	14 12 10
Do., for W & O	1 2 1
Do., for N P	0 11 5
Maulden	17 16 7
Do., for W & O	0 15 0
Do., for Congo	1 8 5
Ridgmount	5 5 6
Do., for N P	1 12 1
Stotfold	1 12 0

BERKSHIRE.

Bourton	13 7 5
Do., for W & O	1 11 1
Do., for N P	1 8 0
Reading, King's-road	46 7 0
Do., for W & O	10 13 0
Sunningdale, for W & O	0 12 0
Windsor, for W & O	1 16 9

BUCKINGHAMSHIRE.

Dinton	7 8 6
Great Missenden	4 16 3
Do., for W & O	0 10 8
Do., for N P	1 17 3
Haddenham, for W & O	0 10 0
High Wycombe	52 15 7
Little Kingshill	4 0 0
Do., for W & O	0 5 0
Do., for N P	0 7 2
Princes Risboro' Free	
Ch., for W & O	0 10 0
Stantonbury, for W & O	0 9 0
Do., for N P	0 3 0
Towersey, for W & O	0 5 0

CAMBRIDGESHIRE.

Burwell, for N P	0 9 4
Ely	0 15 0

CHESHIRE.

Birkenhead, Grange-	
lane Sunday-school	0 10 9
Do., do., for N P,	
India	2 5 2
Do., Jackson-street	1 11 6
Chester (Family contri-	
butions)	2 18 4
Do., Grosvenor-park	13 13 7
Do., do., for W & O	2 2 0
Do., do., for N P	6 2 3

Datchford	6 10 10
Little Leigh, for W & O	1 0 0
Ouston	18 7 6

CORNWALL.

Falmouth, for W & O	1 10 0
Redruth, for W & O	0 5 0
Truro	0 10 0

DEVONSHIRE.

Appledore	10 3 6
Do., for W & O	0 9 6
Bovey Tracey, for N P	0 8 0
Exeter, South-street	1 14 9
Honiton, for W & O	1 0 0
Kilminster, for W & O	0 6 0
Do., for N P	0 9 3
Newton Abbott	9 9 2
Do., for W & O	1 1 0
Torquay, Sunday-sch.,	
for N P	6 12 7
Do., for N P, Dacca	18 0 0
Uffculme, for N P	0 6 6

DORSETSHIRE.

Buckland Newton	1 9 4
Poole	1 5 0
Do., for W & O	1 12 2
Do., for N P	2 1 11

DURHAM.

Bishop Auckland	0 12 0
Do., for W & O	0 5 0
Do., for N P	0 18 2
South Shields, Mile-end-	
road, for W & O	1 0 0
Spennymoor, for N P	0 10 0
Stockton-on-Tees	6 10 0
Sunderland, Enon, for	
N P	0 7 5
Waterhouses	4 0 0
Witton-park, for N P	1 3 10

ESSEX.

Burnham, for W & O	0 14 0
Do., for N P	1 0 6
Colchester	9 17 6
Langham	18 0 0
Do., for W & O	1 3 2
Leyton, for W & O	2 0 0
Rayleigh, for N P	0 14 6
Thorpe-le-soken	1 18 0
Do., for N P	0 15 0

GLOUCESTERSHIRE.

Bourton-on-the-Water,	
for W & O	2 14 1
Chipping Sodbury	8 19 4
Easington, Nupend	
Sunday-school, for	
N P	1 11 1
Gosington, for W & O	0 4 0
Do., for N P	1 2 9
Kingstansley, for N P	0 10 0
Wotton-under-Edge	1 2 6

HAMPSHIRE.

Ashley	10 13 0
Boscombe	2 14 6

Bournemouth, West-	
bourne Ch.	35 6 6
Do., for W & O	4 2 8
Do., for N P	3 10 10
Brockhurst, for W & O	0 8 0
Broughton, for W & O	2 6 1
Do., for N P	1 8 11
Gosport, Grove-road, for	
W & O	0 10 0
Lockerley and Mottis-	
font	7 8 4
Do., for N P	4 3 10
Lyndhurst	1 10 0
Do., for N P	0 16 0
Romsey, on account	15 0 0
Southampton, East-st	
Sun.-sch., for N P,	
Dinapore	1 0 0
Wallop	4 17 3
Do., for W & O	0 14 2
Do., for N P	0 11 7
Winchester	14 11 8
Do., for W & O	1 5 4
Do., for N P	1 6 4

ISLE OF WIGHT.

Newport	10 16
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HEREFORDSHIRE.

Fownhope	3 11 5
Do., for W & O	0 12 0
Do., for N P	3 11 0
Do., for Mr Price,	
Dinapore	5 0 0
Gorsley	6 15 0
Leominster	2 13 4

HERTFORDSHIRE.

Bovingdon	0 16 8
Do., for W & O	0 3 9
Hemel Hempstead	0 17 9
Mill End	0 7 6
Do., for N P	0 11 8

HUNTINGDONSHIRE.

Ramsay, Great Whyte,	
for Congo	0 5 0

KENT.

Canterbury	7 10 9
Do., for N P	2 19 2
Catford Hill	0 7 11
Dartford, for W & O	1 5 0
Do., for N P	0 15 0
Foots Cray, Sunday-sch.,	
for India	5 0 0
Lee, Bromley-road Sun-	
day-school	4 0 0
Margate, for W & O	3 9 8
Sittingbourne, for	
W & O	2 8 8
Smarden	1 6 0
Tonbridge Sunday-sch.	5 15 0
West Malling, for	
W & O	1 0 0
Do., for N P	2 4 0
Woolwich, Queen-street	
Sunday-school, for	
Barisal schools	6 0 0

LANCASHIRE.

Accrington.....	30 0 0
Blackpool Sunday-sch..	15 0 0
Burnley, Yorkshire-st.	2 0 0
Haslingden, Trinity	
Ch., for W & O	2 6 0
Lancaster.....	18 2 0
Do., for W & O	2 19 10
Do., for support of	
Congo boy	5 0 0
Liverpool, Pembroke	
Ch.	9 14 9
Do., Richmond Ch.	9 17 11
Do., Bousfield-street,	
Zion Ch.	1 0 0

Per Mr Cripps, Treasurer.

Liverpool, Soho-street,	
for N P	0 10 0
Egremont, Falkland-rd	
.....	13 15 0

Less expenses	14 5 0
	4 19 9
	9 5 3

Manchester, Brighton-	
grove	0 10 6
Preston, Fishergate, for	
N P	0 2 6
Do., Pole street, for	
W & O	0 17 0
Southport, for W & O	
.....	5 0 0
Do., for N P	0 19 4
Waterfoot, Bethel	1 10 2

LEICESTERSHIRE.

Leicester, Belvoir-st. ..	0 18 6
Do., Emmanuel Ch	5 9 7
Do., Melbourne Hall ..	27 2 0
Oadby	9 12 11
Do., for W & O	0 15 10
Do., for N P	1 11 0

LINCOLNSHIRE.

Barton-on-Humber	1 10 0
Grantham, for W & O ..	0 11 8
Great Grimsby	32 10 2
Do., for N P	2 19 4
Do., for Congo	0 7 8

NORFOLK.

Attleboro'	0 9 0
East Dereham	3 13 2
Do., Sunday-school ..	7 0 10
Lynn	5 14 0
Do., for W & O	0 14 6
Stalham	0 5 0
Swaffham	20 0 0
Do., for W & O	2 5 8
Do., Castleacre, for	
do.	0 6 0
Do., Sporie, for do.	0 5 0
Worstead, for N P	5 14 6
Do., for W & O	1 10 0
Yarmouth-park Ch	36 19 4
Do., for Park School,	
Agre	7 10 0
Do., Tabernacle	4 15 0

NORTHAMPTONSHIRE.

King's Sutton	3 18 6
Kingsthorpe, for W & O	
.....	0 10 0

Long Buckby, for W & O	1 6 0
Do., for N P	0 14 6
Northampton, Prince-	
street	24 10 0
Do., for W & O	1 10 0
Pattshall	3 9 9
Rushden, for W & O ..	2 0 0
Towcester	2 17 0
Do., for W & O	1 0 0
Walgrave, for N P	0 6 0
Weston, near Towcester,	
for W & O	0 14 0
Do., for N P	0 16 0

NOTTINGHAMSHIRE.

Southwell	2 15 6
Do., for W & O	0 10 7

OXFORDSHIRE.

Bampton, for N P	0 6 0
Banbury	6 3 3
Do., for W & O	1 10 0
Do., for N P	0 13 1
Chipping Norton, Sun-	
day-school	9 12 6
Leafeld	2 0 0
Oxford, New-road	0 10 0
Woodstock	2 9 9
Do., for W & O	0 9 0
Do., for N P	1 17 9

RUTLANDSHIRE.

Langham Sunday-sch. ...	0 10 0
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SHROPSHIRE.

Market Drayton	13 3 4
Wem	1 12 6
Do., for W & O	0 11 4

SOMERSETSHIRE.

Bristol, on account ...	70 0 0
Do., Buckingham Ch.,	
for Mr Wall, Rome ..	1 1 0
Do., King-street, for	
W & O	2 12 0
Do., City-road, for	
W & O	3 8 0
Do., Tottardown, for	
W & O	1 13 3
Do., do., for N P	1 0 2
Do., Mauldin-street,	
for N P	0 6 0
Do., Keynsham, for	
W & O	1 12 0
Do., do., for N P	1 6 1
Chard	20 0 9
Do., for W & O	2 11 7
Do., for N P	1 5 0
Do., Sunday-school ...	5 17 9
Cheddar	4 0 0
Frome, Badcox-lane,	
for W & O	2 0 0
Hatch Beauchamp	6 1 0
Do., for W & O	0 13 0
Do., for N P	1 1 0
Shepton Mallet	2 5 0
Street, for W & O	0 10 0
Do., for N P	6 16 6
Taunton, Bridgwater,	
Wellington, and Cul-	
lampton, for Congo ...	1 13 4

Wells	2 3 5
Wedmore and Mark ..	13 6 11
Weston-super-Mare, for	
N P	2 19 0
Williton Sunday-school	
.....	0 17 4
Wincanton, for W & O	
Do., for N P	1 6 0
Yeovil, for W & O	2 10 0
	5 0 0

STAFFORDSHIRE.

Bilston, Salem Ch., for	
W & O	1 5 0

SUFFOLK.

Bardwell	1 7 10
Bures, for W & O	0 10 0
Lowestoft Sun.-sch.,	
for N P	1 3 0

SURREY.

Croydon	17 15 3
Do., Memorial Hall	
Sunday-school, for	
Congo	2 15 0
Godalming	2 12 6
New Malden, Friends	
at Congregational Ch.	5 5 0
Outwood	7 3 11
Redhill	1 10 0
West Norwood, Chats-	
worth-road	5 0 0

SUSSEX.

Brighton, Bond-street	8 7 0
Do., for W & O	1 0 0
Eastbourne	20 16 7
Do., for W & O	2 4 8
Do N P	3 10 0
D	3 8 10
D for Italy	0 7 6
Forest Row, for N P ...	0 6 6
Rye	1 4 0
Do., for W & O	0 10 0

WARWICKSHIRE.

Birmingham, on ac-	
count, per Mr T.	
Adams, Treasurer ..	70 0
Do., Latimer-street	
Sunday-school	0 7 6
Henley-in-Arden	11 10 0
Do., for W & O	1 0 0
Studley Sunday-school,	
for N P	0 7 6
Wolston, for W & O ...	1 0 0

WILTSHIRE.

Calne, for W & O	0 10 0
Do., for N P	2 7 9
Desmerham and Rock-	
bourne	2 13 6
Do., for W & O	0 5 0
Whitbourne Corsley,	
for W & O	0 5 0
Do., for N P	1 4 4

WORCESTERSHIRE.

Pershore.....	17	1	9
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	8	3
Worcester.....	21	11	0

YORKSHIRE.

Barnoldswick Sunday-school, for <i>N P</i>	1	0	3
Bradford Y.M.M.S., for passage and outfit	120	0	0
Bramley, Salem Ch.....	3	5	0
Do., for <i>W & O</i>	1	0	0
Brearley, Luddenden Foot, for <i>W & O</i>	1	1	0
Gildersome.....	2	7	0
Do., for <i>W & O</i>	1	0	0
Hebden Bridge, for China.....	0	10	0
Do., for Congo.....	0	10	0
Horsforth, for <i>W & O</i>	0	15	0
Hull District, on account, per Mr J. H. Hill, Treasurer.....	50	0	0
Morley.....	0	5	0
Do., for <i>W & O</i>	1	1	0
Sheffield, per Mr F. E. Smith, Treasurer.....	106	9	0
ShIPLEY, ROOSE-STREET, for <i>W & O</i>	2	0	0
Wakefield, for <i>N P</i> , <i>Oronaday Ghose</i> ...	14	1	7
York.....	7	11	6

NORTH WALES.

DENBIGHSHIRE.

Llanfair, near Ruthin...	0	2	5
Llanwrtyd Wells.....	0	8	0
Wrexham, Chester-st....	4	10	7
Do., Sunday-school...	7	15	6

SOUTH WALES.

CARMARTHENSHIRE.

Bwlchyrhiw, for <i>N P</i> ...	0	7	0
Carmarthen, Eng. Ch....	8	11	8

Cwmsarnddu, for <i>N P</i>	1	2	8
Llanstephan.....	2	0	0
Llangydeyrn.....	1	6	0
Talag, Bethany.....	0	15	3

GLAMORGANSHIRE.

Caerphilly, Tonyfeilin...	4	17	2
Do., for <i>N P</i>	1	0	8
Cardiff, for Italy.....	0	5	6
Cardiff, Bethel.....	6	13	8
Do., Long Cross, for <i>W & O</i>	2	2	0
Do., Canton, Hope Ch. Sunday-school, for <i>N P</i>	9	6	0
Neath, Orchard-place...	0	16	5
Do., for <i>N P</i>	3	13	7
Penrhiwceiber, Bethesda English Ch.....	3	8	4
Rhondda, Welsh Ch....	4	4	6
Ystalyfera, Caersalem	0	13	0

MONMOUTHSHIRE.

Abergavenny, Bethany, for <i>W & O</i>	1	2	0
Do., for <i>Debt</i>	1	0	0
Clydach, Calvary.....	2	13	0
Griffiths Town.....	0	12	6
Llanvaches, Bethany...	1	5	11
Do., for <i>W & O</i>	0	7	1

PEMBROKESHIRE.

Broadhaven.....	4	7	11
Camrose.....	3	13	8
Glanrhyd.....	7	18	6
Goedwig.....	2	4	0
Haverfordwest, Salem	5	0	3
Moleston.....	1	0	9
Sutton.....	1	14	4

RADNORSIRE.

Newbridge-on-Wye....	5	0	10
Prestatgn Sunday-sch.	1	2	6

SCOTLAND.

Aberchirder.....	5	0	0
Anstruther Sunday-sch.	3	0	0
Branderburgh, for <i>N P</i> , India.....	0	12	6
Dalkeith, for sup. cert of Congo boy.....	5	0	0
Dunfermline, for Congo	8	0	0
Do., for <i>N P</i> , India	20	0	0
Edinburgh, Bristol-place, for <i>N P</i>	7	0	0
Elgin, for Congo.....	0	10	0
Fraserburgh.....	11	5	0
Do., for <i>W & O</i>	1	0	0
Glasgow.....	26	14	0
Do., Adclaide-place	40	4	0
Grantown, for <i>N P</i> ...	1	14	6
Do., for Congo.....	1	12	0
Irvine.....	5	15	6
Kirkcaldy.....	6	6	0
Do., for <i>Genoa</i>	1	1	0
Do., for <i>China</i>	1	1	0
Leith.....	0	10	6
Lochee, for <i>N P</i>	7	5	0
Do., Sunday-school...	3	7	0
Wick Sunday-school, for Congo.....	2	0	0

IRELAND.

Waterford.....	9	1	6
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FOREIGN.

AUSTRALIA.

MELBOURNE.

Garland, Miss.....	1	0	0
Withorn, Mr Jos.	1	0	0

CALCUTTA.

Lewis, Mr & Mrs F. T.	5	5	0
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CONSTANTINOPLE.

Sellar, Mr W.....	1	1	0
Tarring, Mr and Mrs C. J.	2	2	0
Bebek Sunday-school, for Congo.....	7	10	0

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