

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1888.]



INTERIOR OF NATIVE TRAINING INSTITUTION, DELHI. --(From a Photograph.) See page 343.

[SEPTEMBER 1, 1888.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1888.

AUTUMNAL MISSIONARY SERVICES.

WE are now able to give full particulars of the arrangements for the Autumnal Missionary Services to be held at Huddersfield next month. In making this complete announcement we take the opportunity to request the earnest prayers of our readers that the Divine presence and blessing may be very conscientiously and abundantly realised.

HUDDERSFIELD,

Tuesday, October 2nd, 1888.

A MISSIONARY SERMON TO YOUNG MEN

AT 7 O'CLOCK A.M.,

IN

NEW NORTH ROAD CHAPEL,

BY THE

REV. JAMES STUART, of Wutford.

AT 10.30 O'CLOCK A.M.,

IN

THE METHODIST CHAPEL, HIGH STREET,

A PUBLIC VALEDICTORY & DESIGNATION SERVICE.

Chairman: JOHN BARRAN, Esq., M.P.

Statement by the General Secretary.

SHORT ADDRESSES

BY

Revs. GEO. CAMERON and PERCY COMBER, returning to the Congo;
 Rev. A. MCKENNA and W. BOWEN JAMES, returning to India;
 Rev. J. BALFOUR, M.A., returning to Jamaica;
 Rev. FRANCIS H. JAMES, returning to China; and
 Rev. W. MOIR DUNCAN, M.A., designate to China.

ADDRESS TO DEPARTING MISSIONARIES

BY THE

Rev. JOHN TURLAND BROWN, of Northampton.
 The Rev. THOMAS A. WHEELER, of Norwich,
 will offer the Valedictory Prayer.

 AT THREE O'CLOCK IN THE AFTERNOON

The Rev. CHARLES GARRETT, of Liverpool
 (Ex-President of the Wesleyan Conference), will preach

THE AUTUMNAL MISSIONARY SERMON

IN THE

FREE WESLEYAN CHAPEL, BRUNSWICK STREET.

 AT 7 O'CLOCK IN THE EVENING,

IN THE

TOWN HALL,

THE PUBLIC MISSIONARY MEETING.

Chairman: Sir RIVERS THOMPSON, K.C.S.I., C.I.E.

Speakers: The Revs. PERCY COMBER, from the Congo; ROMANATH RAY CHOWDHRY, from Allahabad, N.W.P.; J. JACKSON FULLER, from the West Coast of Africa; and W. BOWEN JAMES, of Dinagepore, Bengal.

 THURSDAY AFTERNOON, OCTOBER 4TH,

AT 3 O'CLOCK,

ZENANA MISSIONARY MEETING

IN

HIGHFIELD CONGREGATIONAL CHAPEL,

ARTHUR BRIGGS, Esq., J.P., of Rawdon, in the Chair.

The Rev. ROMANATH RAY CHOWDHRY, with others, will address the Meeting.

FRIDAY EVENING, OCTOBER 5TH,
 AT 7 O'CLOCK,
 IN THE
 TOWN HALL,
**YOUNG PEOPLE'S AND SUNDAY SCHOOLS'
 MISSIONARY MEETING.**

Chairman : EDWARD MOUNSEY, Esq., of Liverpool.

Speakers : The Rev. J. JACKSON FULLER, from West Coast of Africa ; the Rev. ROMANATH RAY CHOWDHRY, from India ; ALFRED HENRY BAYNES, Esq., General Secretary of the Baptist Missionary Society ; and Rev. R. CARSON GRAHAM, from the Congo.

Collections on behalf of the Mission will be made at the close of the various services.

IMPORTANT RESOLUTION.

IN connection with the Quarterly Meeting of the Committee, held in July last, a Special Conference was convened to receive a report from the Finance Sub-Committee relative to the financial condition of the Society. It will be well known by our readers that for several years, with one happy exception, the accounts have been closed with an adverse balance. The income of the Society has steadily increased, but not at a sufficient rate to meet expenditure. With the beginning of this current year, on the 1st of May, it was felt that the time had arrived when a very earnest and widespread effort should be made to place the pecuniary condition of the Mission upon a more satisfactory basis.

After due deliberation the Finance Sub-Committee presented the following Report to the General Committee at the above-mentioned Conference, especially held for the purpose:—

REPORT OF FINANCE SUB-COMMITTEE ON THE PROPOSED EFFORT FOR INCREASING THE INCOME OF THE SOCIETY.

“The Finance Sub-Committee, in accordance with their undertaking, herewith submit to the General Committee their draft plan for consideration, and, it is hoped, adoption, at the Conference on Tuesday evening, the 17th instant.

“They are decidedly of the opinion that a visitation of the churches individually, for the special purpose of advocating the financial requirements of the Mission, would be likely to secure the largest results; for the accomplishment of this visitation they respectfully and earnestly invite the co-operation of each member of the Committee, believing, as they do, that the help of their brethren in this matter would, from their knowledge of the churches and the influence they can exert, prove the most effectual.

“ They suggest that in this visitation attention should be called to two points especially, viz. :—First, the possibility of obtaining new or enlarged subscriptions ; and secondly, the importance of every church being organised with a view to systematic missionary giving, so that the support of each member may be canvassed, not overlooking the possible fact of there being more than one member in a family whose position would permit of a personal contribution.

“ To assist the members of the Committee in rendering this service, the Finance Sub-Committee undertake to forward a description of the various methods now in operation in those churches where missionary organisation exists, in the hope that the churches they visit at present unorganised will be induced to adopt one or other of these methods.

“ For the practical working of the scheme now proposed, it is intended to divide the country into the areas covered by the Associations, subdividing, if needful, these areas into districts ; each area to be placed under the superintendence of the member or members of the Committee residing within it. Should brethren feel themselves unable through pressure of other duties to visit all the churches in their division personally, it is suggested they should associate with themselves the Corresponding District Secretaries and other well-known friends of the Mission, whose help could with advantage be procured.

“ Should this Report be adopted, schedules will be forwarded to each member of the Committee, previous to the time of the local annual meetings, showing the churches he will be expected to visit, attention being especially called to those churches where the contributions are particularly small, or where they have decreased ; and to those, if any, from which no contributions are received.

“ It is urged that inquiry should be made as to the efficient organisation of the Sunday-schools for missionary purposes. As a considerable number of Sunday-schools are contributing large sums annually to the Society, it is believed that many others might be stimulated to do the same.

“ And, further, it is especially requested that attention be directed to the invaluable custom of holding a missionary prayer-meeting on the first week-day service of each month of the year.

“ With a view to preparing the way for the deputation, it is suggested that the pastors of the churches be cordially asked, in announcing on the previous Sunday the forthcoming visit, to commend the claims of the Society to the sympathies of their congregations ; to arrange, if possible, a special meeting for prayer at the close of the evening service ; and that permission should be sought for the distribution of a leaflet tersely stating the present work of the Mission.

“ It only remains to add that any expenses which may be incurred in carrying out this scheme will be readily defrayed ; and that every possible help which can be given from the Mission House will be promptly rendered. -

“ (Signed) J. P. BACON,

“ *Chairman.*

“ 19, FURNIVAL STREET, HOLBORN, E.C.,

“ 11th July, 1888.”

This Report having been thoroughly discussed, a large number of the brethren expressing their views, the following resolution was unanimously passed:—

“That the Committee heartily concur in and adopt the Report presented by the Finance Sub-Committee, and individually pledge themselves to do all in their power to carry its proposals into effect.”

For the sake of preparing the way for the proposed visitation it will be well to reproduce in these pages a communication which is being sent to the members of the Committee:—

“19, Furnival Street, E.C., September, 1888.

“MY DEAR FRIEND,—Allow me to communicate with you relative to the resolution passed at the Conference held on the 17th of July last. As you are aware, it was in the following terms:—(Resolution given above)

“With a view to the visitation of the churches, as proposed in the Report, I beg to forward you a list of those churches situated in the Associational area allotted to your superintendence, with such particulars as will be found useful.

“I gather from the observations made at the Conference, the *time* when this visitation shall be made must be left for the members of the Committee to determine. The dates of the annual meetings in your district are stated on the Schedule; but whether you choose the occasion of their occurrence, or some other occasion, it is hoped your visits may be made, if possible, *before Christmas, or as soon afterwards as practicable*, so that the Society may reap the results during the current financial year ending on the 31st of March. Should you prefer the arrangements to be made by me, I will put myself in communication with the churches as soon as you inform me upon what dates your kind services may be available.

“The Report directed attention to the importance of obtaining *new or increased subscriptions*. It may here be mentioned that a recent calculation gives 10,000 as the approximate number of subscribers who contribute ten shillings and upwards annually, their subscriptions amounting to some £17,500. As there are, say, 280,000 church members, and a proportion of the subscriptions comes from those who are not in membership, it may reasonably be hoped that a considerable number of new or enlarged subscriptions may be secured. The opinion was expressed at the Conference that an appeal should be made to the *more wealthy* individuals in the denomination for substantial contributions, whilst concurrently with such an effort the churches should be encouraged to adopt some *systematic way of giving* for missionary purposes, so that *every member* may have an opportunity of regularly contributing, even though it be but a small sum. To help in effecting such organisation, I have forwarded a paper describing the various methods now in operation.

“The Report calls attention to the desirability of interesting more widely the *Sunday-schools* in the Mission, it being fully believed that they might prove a source of larger income. In this connection I beg to suggest it might be well worth while at the time of your visit to arrange *Conferences with School*

Officers and Teachers at such centres as might be thought suitable for holding meetings.

“As you may possibly find the district assigned you too extensive to visit personally, I have given on the Schedule the names of brethren living in your locality who are more or less officially connected with the Society, and whose co-operation might doubtless be obtained.

“If you prefer an *interchange* with a member of the Committee in regard to some part of your and his districts respectively, I would suggest that such an interchange be effected.

“As it is proposed to distribute *missionary leaflets* prior to your visits, I shall be much obliged if you will inform me of their dates, so that a parcel may be duly forwarded for distribution.

“It was generally felt by the brethren in Conference that, whilst the Report of the Finance Sub-Committee should be observed on its main lines, its recommendations should be considered with due regard to the peculiar circumstances of districts or individual churches.

“It is only just that I should ask the members of the Committee to keep account of the expenses they incur in carrying out this scheme with a view to their repayment.

“In conclusion, I wish to state that I shall hold myself prepared to help in any way I may be able and my services may be desired.

“May the blessing of the God, and Father of our Lord Jesus Christ, whose Gospel we seek to make known throughout the world, crown our efforts with abundant success.

“Yours very sincerely,

“JOHN BROWN MYERS,

“*Association Secretary.*”

It is obvious that very much of the success of this undertaking will necessarily depend upon the sympathetic co-operation of the pastors and officers of our churches. Should the visits of the members of the Committee be encouraged, a hearty welcome be afforded, a ready hearing be given to the statements that may be made, we feel confident the Divine blessing will be bestowed.

Month by month it has been our privilege to record missionary intelligence of the deepest interest, showing how incalculably important is the work in which the Society is engaged. The news from the various parts of the mission-field is most promising. God is pleased to work through human instrumentality. He permits us to honour Him with our substance, and then He graciously uses that substance for the salvation of our fellow-creatures.

We believe the churches are so much in sympathy with the operations of the Society that there would be a widespread regret and sorrow were they to be hampered and hindered for want of means. We trust, therefore, the kind advocacy of the claims of the Mission by the honoured brethren wh

are so familiar with its work will evoke a very hearty response throughout the denomination, and will issue in results beyond our expectation.

It will have been noticed that reference is made in the Report of the Finance Sub-Committee to various methods by which some of the churches are endeavouring to secure more systematic giving to missionary purposes. It may be useful if we produce here the paper forwarded to the members of the Committee :—

“METHODS FOR FREQUENT AND REGULAR GIVING.

“The growing expenditure of the Society occasioned by its extending operations, especially in India, China, and Africa, necessitates a serious consideration of the question how best a corresponding increase in its income may be secured.

“Our present contributions, not taking into account those obtained in the Sunday-schools, are raised almost entirely by means of annual subscriptions and congregational collections. Are not these means capable of development and improvement? The annual subscribers represent but a very small percentage of the church membership, and, of course, a still smaller percentage of the denomination; whilst the annual collections afford, as far as individuals are concerned, a too infrequent and unreliable opportunity for contributing. It is certain that the number are comparatively few upon whom we can depend for subscriptions in one payment of ‘ten shillings and sixpence, and upwards.’ It is also certain that, taking the aggregate of the churches, a large proportion of individuals are absent, from various causes, when the annual collections are made; and it is further certain that, of those who are present, the great majority could contribute, and most probably are not unwilling to contribute, weekly, or monthly, or quarterly, what they now give annually, were the custom of frequent giving recommended, and some suitable mode devised by which it might become practicable.

“We are encouraged to believe that the disciples of Jesus Christ are becoming more and more sensible of their responsibility to their heathen fellow-creatures, and are, consequently, becoming increasingly concerned to promote their evangelisation. If we are correct in this belief, we think it is likely new methods will be demanded by which the quickened conscience may express its loyalty, and the enlarged heart its Christ-like pity, in a more constant and an ampler generosity. The annual giving, unless in its amount it be felt to cover the claims of the year, will not satisfy the heart of him who is often mourning over the spiritual state of the heathen, who daily prays for the coming of the Kingdom of Christ, and who believes that the last commission of the Saviour of men calls for loyal and loving service.

“We have thought that, in the present financial circumstances of the Society, and with the missionary spirit spreading in the churches, it might be useful if a detailed description were given of certain methods for raising increased funds, which, in some instances, have been put into operation, one or other of which methods we trust local circumstances will admit.

“We first call attention to what may be called, for the sake of distinction,

“THE ENVELOPE SYSTEM,

and describe its working in detail.

“A missionary treasurer and secretary having been appointed, the chapel is divided into sections, more or less according to size. Each section is placed under the superintendence of a collector, chosen, if possible, from those sitting in the section itself. The collectors are provided with books, in which are entered the numbers of the pews, the names and addresses of each seat-holder and of other attendants, according to their respective divisions. These books also contain columns ruled for each month in the year. The contributions are collected by means of small envelopes, varied in colour to denote the particular section to which they belong. Monthly giving being desired, these envelopes are placed in the pews on a certain Sunday in each month. Should there be any individuals who prefer to give less frequently, their envelopes are supplied at the appropriate intervals. The contributors, having enclosed their subscriptions, deposit their envelopes in the offering boxes, or return them to the collector. Once or twice a month, as may be thought well, the secretary meets the collectors at the close of a week-evening service, handing over the envelopes, unopened, for them to enter the sums they contain in their books. The money may be paid in by the collectors monthly or quarterly, their books being initialed whenever payments are made. The treasurer remits to the Mission House four times in the year. In some instances receipts are given month by month to every subscriber, being enclosed in the new envelopes; in others, receipts are given once a quarter, with a reminder of arrears, should there be any; whilst in other cases receipts are deemed unnecessary.

“In adopting this method the distribution of a circular, signed by the pastor and officers, explaining and commending it, has been found of great service. With these circulars slips are issued, upon which subscribers may enter the sum they propose to give, and state how frequently—whether monthly, quarterly, half-yearly, or annually—they would prefer to give it.

“THE DISTRICT METHOD.

“This method divides the congregation, not into sections according to the seats occupied in the chapel, but into districts according to residence. One collector or, as may be preferred, two collectors are appointed to each district. After a circular, signed by the pastor and officers, has been distributed, and a statement has been made from the pulpit, a general canvass is made to secure promises of help; the collectors then call for the contributions monthly, or less frequently, as the subscribers may choose. If thought desirable, the small cash envelopes may be also used in working this plan. At least once in three months the collectors should hand over their money to the secretary, so that as often it may be forwarded to the Mission House. If this scheme, or the one already described, is to prove successful, the smaller sums as well as the larger should be sought. To those who may resolve to attempt this method of securing frequent and regular giving, books will be forwarded on application to the Secretaries of the Society.

“Another plan, to which we direct notice, consists in the general circulation of

“MISSIONARY BOXES.

"The plan adopted by some churches is as follows:—

"1. The boxes are definitely *family* boxes, and not intended to supersede or interfere with any existing annual subscriptions or any public collections at the chapel.

"2. The boxes are numbered consecutively, and have on one side a short address to stimulate missionary zeal, and the suggestion *that the boxes should be placed on the breakfast-table every Lord's-day morning*, to receive the family offerings for the work of God among the heathen (in accordance with 1 Cor. xvi. 2). This is a cardinal feature of the plan.

"3. The boxes are called for *quarterly at the houses* of those who have taken them (unless they prefer to bring them to the chapel) by collectors appointed for that purpose, as soon after each quarter as possible, who give receipts for the amounts received.

"4. The collectors hand in the total amount received from the boxes in their districts to the mission-box secretary, who initials their receipt-book counterfoils, and gives out the names of any new families to be called upon with the view of getting more boxes taken.

"We shall be glad to forward, from the Mission House, any number that may be required for use in Christian families.

"THE PENNY-A-WEEK SYSTEM.

"As the first step in the adoption of this, as of every other method, let the church appoint its own missionary secretary. Then let this officer select as many collectors as may be required to collect the pennies from an aggregate of *eleven—not more than eleven*—subscribers, which sum, with the penny of the collector, will amount to a shilling. These pennies might be obtained at the chapel services or at the home. They should be paid in monthly to the secretary, who should remit quarterly to Furnival Street. This method is equally adapted for the gathering in of larger weekly sums than a penny. The apparatus for putting this plan into operation will be readily supplied from the Mission House.

"As the circumstances of churches vary, it is necessary to be prepared with a variety of methods. We hope that in one or other of the above every church will find a plan of regular and frequent giving, which will be suited to its own particular requirement."

Interior of Native Training Institution, Delhi.

(See *Frontispiece*.)

THE photograph from which the accompanying picture is engraved was taken on Christmas Day. Our gathering on that day is always of great interest, not only to ourselves, but to all the brethren connected with the Mission. They are scattered very widely during the year, and rejoice to come together at the close to greet those who are joined with them in faith and labour. Some come nearly forty miles to join in the day's service.

of thanksgiving. The engraving shows a part, somewhat less than a third, of the congregation met on Christmas morning. Among them are some of our most loved and trusted native helpers. Ibraheem, the Independent pastor of the Sabzi Mandi Church, is there, who was a servant of Christ before the Mutiny—more than thirty years ago. Benjamin Ali is there, son of the sainted Wilayat Ali, known to all as the “Martyr of Delhi.” Mohun Das also is there, whose faithful ministry came to a close that same evening to begin again in heaven. Others are there who are not so well known, because they are younger men, but who have already greatly helped us, and who will yet, we trust, help us still more devotedly. Saul David, our native doctor and excellent helper, Silas Paul, John of Sabzi Mandi, Yaqúb, Joseph, Paul, and many others.

On the right of the picture are a few women, wives of our native Christians, Bible-women, and girls of the boarding-school. Two of these are now studying medicine in Lahore.

The room in which they are met is the Lower Hall of the Native Training Institution. The training classes are held in the rooms above. This hall is now regularly used as the native chapel, where services are held on Sunday and Friday. On this occasion it was adorned by flags and banners made by the ladies of the Mission. One of the banners is seen on the centre pillar, bearing the text, “Grace for grace.” Others which you do not see have the texts: “From strength to strength,” “From glory to glory,” &c., &c. Around the upper bands of the pillars are painted other texts, and along the line of the arches are painted the 103rd and 24th Psalms. The hall is lighted with hanging lamps, the generous gift of Miss Rooke, who also gave the interesting and helpful diagrams which adorn the walls. Around the room are hung about thirty pictures, three of which are seen in the engraving.

It was a most bright and happy service to us all, filling us with gladness and rejoicing. The evening meeting was not less bright, when we met for a service of song in Hindustani and English.

R. F. GUYTON.

The Bahamas Mission.

DURING the recent visit of the Rev. Daniel Wilshere to this country the Western Sub-Committee had more than one opportunity for conference relative to the present position and future prospects of the Bahamas Mission, and, as the result of these interviews, they drew up and presented a report to the General Committee, extracts from which will be read with interest.

“The Sub-Committee find that during the ten years of Mr. Wilshere’s missionary superintendence, the churches in the Bahamas District have made—notwithstanding the greatest privation in consequence of the almost utter failure of local trade—very considerable progress, having during this period built and paid for thirteen new chapels on nine islands, and contributed a sum of £5,874 17s. for these and other missionary purposes.”

“At present the churches of the Bahamas district and out-islands number seventy-nine on nineteen islands, with chapel sitting accommodation for 13,020 people.”

“Some idea of the great distances Mr. Wilshere has to voyage, in order to visit these numerous and widely-scattered churches situated on the out-islands, may be gathered from the following enumeration of islands and stations, with their distances by sea from the head-station at Nassau:—

Inagua	..	..	distance from Nassau	400 miles.
Long Cay	..	..	..	270 ..
Acklins	..	..	..	290 ..
Crooked Island		..	..	250 ..
Long Island	..	..	..	200 ..
Rum Cay	..	..	..	170 ..
Ragged Island		..	..	220 ..
Exuma	..	..	..	140 ..
Andros	..	..	..	80 ..
Bimini	..	..	..	130 ..
Bahama	..	..	..	140 ..
Mose Island	..	..	..	120 ..
The Abacos	..	..	..	130 ..
Eleuthera	..	..	..	70 ..

“During the last eight years Mr. Wilshere has actually voyaged in the mission yacht 18,000 miles in visiting these stations.

“There are at present in membership with these various churches, 4,161; with 2,061 boys and 1,966 girls in the Sunday-schools, and 296 teachers.”

“The Sub-Committee are strongly convinced that amongst the island stations excellent work has been accomplished during the superintendence of their brother, Mr. Wilshere, and that, taking into account the extreme poverty of the peoples inhabiting the out-islands of the Bahamas Group, they have, of their very straitened means, contributed most generously for mission and church purposes.”

“During the past ten years, exclusive of the salary of the European missionary, and the initial cost of the mission yacht, the annual cost to the Society of this very extended district has been only £250, of which nearly

£150 was spent upon the maintenance and repair of the mission boat used by Mr. Wilshere for visiting the out-islands."

"Relative to the future of the Bahamas Mission, the General Committee will doubtless remember that for some time past it has been the desire of the Sub-Committee to take such steps as might, at no distant date, result in the transfer of the entire West Indian Mission to the care and support of the Baptist Missionary Society of Jamaica, thus forming something like a West Indian Baptist Missionary Confederation, and setting free the Missionary Society in England to devote their energies and efforts to other fields as yet unvisited by the Christian missionary."

"As the result of their Conference with Mr. Wilshere on this very important question, he suggests that three or four of the most promising of the Christian young men from the Bahamas churches should be carefully selected, and sent to Calabar College for pastoral training, his undoubted conviction being that, after two or three years of such ministerial study, they would be able to return to the Bahamas, and would be warmly welcomed back by the people there as the future pastors and teachers of the island churches, and that thus the object of the Committee would be most surely and satisfactorily secured, although at the cost of some little necessary loss of time."

"One other important matter was also discussed with Mr. Wilshere. The general superintendence by Mr. Wilshere of the numerous and widely distant out-island churches appears to be, in the judgment of the Sub-Committee, most wise and useful; in order to secure this, however, in the most suitable season, it is needful that Mr. Wilshere should be absent from his chief station in Nassau for many Sundays from November to April, and it is therefore clear that until the proposed training of the young men at Calabar is completed, it will be needful to make some satisfactory arrangements for the continuance of Mr. Wilshere's work in Nassau during his annual voyages to the out-island churches—say from November to April, more or less, as the case may be."

Communication from the Rev. J. G. Brown, of Arthington Station, Stanley Pool.

"MY DEAR MR. BAYNES,—
After three months' silence
I rejoice to be able to
write you a little about our work
here.

"When I last wrote, Mr. and Mrs.

Grenfell had just arrived, at the end of the long up-country journey from Underhill. In the interval Mr. and Mrs. Bentley have gone down and settled at Wathen, where they seem to have very great hopes of being able

to do continuous and extensive work. Mr. Grenfell, after a busy time of nearly two months in connection with repairing and painting the *Peace*, went up river to Lukolela; and after an absence of a little over three weeks came down again, having made a very successful journey. On the station we have been busy with the regular work, also with building, which is sorely needed, to replace our present grass houses, which are not only a source of danger, but which now require very frequent attention to keep them in a fair state of repair. Mr. Silvey and I have been endeavouring also to devote a portion of our time, with as great regularity as possible, to the study of Kiteke, recognising the fact that, until that is in some measure acquired, we shall be unable to do much real work for the Master here.

"THE ONE GREAT DIFFICULTY

we have in this respect is the lack of Bateke boys. If we could have a number of them about us, and could enforce the speaking of Kiteke on the station, one great inducement to exercise our small vocabulary of Kiteke words would be gained, and doubtless our vocabulary would become daily more extended. The difficulty in respect of boys, however, is not easily overcome. We were hopeful some little time ago that it was removed in a great measure, but find it as difficult as ever. The people want us to pay for them extravagantly, in addition to providing them food, clothing, and teaching. An illustration of this was given me some short time ago when in the town. I found a boy who was anxious to come and live at our station, but who said his parents would not consent to it. Going a little further, I was hailed by a Muteke, who said, 'You want boys, do you?' I replied, I

did. He pointed to a small boy of six years of age, and asked what I would give him for that boy. I discovered I was speaking to the father of the boy, he being anxious to come to us, and, as he was standing by, I said: 'This is the sort of boy I desire.' 'Oh' (said the father), 'I cannot give you him (Njila). It is he who gains our bread for us from day to day. If you really want Njila, you must give me a large present now, and give him as much wages as will keep us all.' The boy was about twelve or thirteen years of age. It is needless to say that we did not agree on that matter.

"CRUELTY OF THE PEOPLE.

"Recently we had an evidence of the hard-heartedness and utter cruelty of some of the people in our neighbouring town. Mr. Silvey had succeeded in securing a boy. He was not a bright lad by any means, but we did not wish to seem over-fastidious; thinking that if a few boys came to be with us the attraction would be greater, and our numbers would increase. The lad had been with us a few weeks, and had got some good clothing. He had a good knowledge of the language, and became attached us. He was not very well, being troubled with what is known as sleep-sickness. His master visited him often, and one day, under the pretence of giving Ngkuranga (the boy's name) some medicine, he succeeded in obtaining permission to take him away for a day or two. He was careful to take all he had collected during his stay. Imagine our surprise on finding the boy at our station, early next morning, in a very miserable and excited state. He told us that his master, on taking him home, had him stripped of his fine

cloth, and told him that he was not to return; and on his remonstrating and saying he desired to come, his master and another man took him out in a canoe into the Pool, and, desiring to drown him, threw him overboard. He said he clung to the side of the canoe, and that, in order to create no stir, they took him back again, intending to take him out early next morning, to strap him firmly to a board, and make sure work of him then; and that being told of it early he ran off to us. We afterwards ascertained his statement to be correct in every particular. We spoke to them of the sin they were committing in thus seeking to take the boy's life, and they tried to excuse themselves by saying he was sick and an orphan, and a terrible thief. They offered to sell him to us, but to this we refused to consent, and said: "He had come to us for refuge, and we should protect him as long as he cared to avail himself of it." Poor lad, he went off of his own accord some time ago, and we have not heard of him since.

"A SUNDAY SERVICE.

"We held a service recently in front of the chief's house. Dr. Sims having come to spend a Sunday with us, we had the advantage of his knowledge of the native language. Old Neulu (chief) was alone when we arrived, squatted on a large native mat, reclining against one of the poles of his house, and smoking a pipe about four feet long, which was highly ornamented with brass wire. He received us kindly, provided us with two stools, the larger of which was given to the Doctor, the smaller to me, Mr. Silvey having previously seated himself on a stone some few inches high. A number of people soon assembled, and the Doctor began, directing his ad-

dress, however, particularly to the chief. Neulu, being old, his apprehension being blunted, and he not understanding the purport of the address, did not pay much attention at first. Several young people (one a nice, bright lad, whom we are anxious of getting) interpreted, or rather explained to the chief, and soon his interest was thoroughly awakened. It was a fine sight—such, perhaps, as has never been seen in Kinshassa before—to watch the old chief as he gazed eagerly, first at the Doctor and then to the boys, as the Doctor spoke of the love of the Lord Jesus in coming into the world to save (ransom, redeem) sinners. The voice was strange, the message new, and we do not wonder that with their native modes of thought he should somewhat confuse the temporal with the spiritual and eternal. 'The Lord Jesus (said the chief) and who was He? Come into the world to save (ransom, redeem) sinners? That did not apply to him. He was a free man, and did not need ransoming.' And looking around on his people who were standing around, he said: 'That might apply to the slaves and servants standing by, but surely not to the king?' We saw he was interested. He recognised the position on the Doctor speaking to him, and he put the question in such a way as to indicate that in doing so he thought there must be some mistake. We left the old man seemingly interested, perhaps as never before, in the precious truth spoken. May we not hope that the interest may be deepened, and that the truth may be as seed sown into soil which shall spring up and bear fruit to God's glory?

"TALK WITH THE CHIEF.

"The day following, the Sunda

referred to, I had an interesting visit to the chief. Some few days before we had exchanged presents with him, and we were now anxious to improve upon the semi-friendship thus established, and to gain his influence in relation to the boys. In this also we were encouraged by several lads having the day before signified their desire to come and stay with us. The chief was out walking when I arrived, but returned soon after. As it was getting late, being about 5 p.m., and there being therefore no time to lose, after the usual salutations I called my boy to interpret, and began thus: 'Neulu, you see that the sun is low, and soon darkness will set in. You know that I cannot stay long at this hour. I therefore desire to tell you my errand at once.' This being interpreted, I proceeded: 'You know that we are come to Kinshassa, that we are neighbours, and we are friends. As such we come to ask you if you can give us some of your boys to come and stay with us; or if you can induce others to come? We are not traders, you know. We come to live among you that we may teach you and your children about God, and many other things that are good. Your boys will help us to acquire your language; and we shall seek, by and by, to teach them. We are willing to pay them if they come.' (Of course it is impossible to think of getting them otherwise at present.) This being translated, the chief, on hearing me say, 'We are friends,' extended his hand, grasped mine warmly, and pressed both our hands

to his heart. Then giving another grasp he forced them both up to mine, gazing at me intently all the while. That, I presume, was one way of sealing our friendship. He then called his boys together, and a number having assembled, pointing to them, he said: 'There are a number of my children; choose as many as you desire and you shall have them.' The children all seemed hearty, and had I selected at once I presume there would have been no difficulty: unfortunately, however, I inquired for the boys who had expressed a desire to come, and in the delay occasioned, and from the fact of my having called others, the heartiness quickly subsided, and after a little none of them could be induced to come. I had to return as I went.

"I may, however, add that there are a few of the boys who come a good deal about the station, and we are hopeful. We treat them kindly, and wish to foster a spirit of confidence.

"As I write, you are in the heart of the 'Annual Missionary Meetings.' We trust and pray that they may be seasons of great blessing; that they may awaken deep interest in the great work of spreading the knowledge of the Saviour's love in the hearts of many who hitherto have felt but little the claims of the heathen.

"With sincerest regards,

"Believe me, dear Mr. Baynes,

"Yours heartily,

"JOHN G. BROWN.

"A. H. Baynes, Esq, April 21st, 1888."

Parsee Cemetery in Bombay.

THIS picture represents one of the famous "Towers of Silence" in which the Parsees of Bombay dispose of their dead. It is not high—only fourteen feet—but it is very wide, being ninety feet across. It is built of granite. Only the bones of the dead are deposited, their flesh being usually consumed by vultures; those birds of prey being usually regarded as God's messengers to prevent the defiling influence of corruption. In the "Towers of Silence" there rest the bones of all the Parsees who have died in Bombay for the last two hundred years.

Letter from Mrs. Couling, of China.

BY kind permission of the Rev. W. Sutton, of Bradford-on-Avon, we are enabled to publish the following deeply interesting and instructive letter from his daughter, the wife of our missionary, the Rev. S. Couling:—

"Chefoo, April 11th, 1888.

"MY DEAR FRIENDS,—I promised to write and tell you of some work among the women of China, and perhaps I had better confine myself altogether to what I have seen, and what I have tried to do in Tsing Cheu Fu.

"Your missionaries worked some years in Tsing Cheu Fu as bachelors, the first ladies to arrive being Mrs. Jones and Mrs. Kitts.

"The latter had some medical knowledge, and worked chiefly, but not exclusively, in that way. She was a useful and devoted missionary, but a mysterious Providence removed her three years ago to the land where the inhabitants do not say, 'I am sick.'

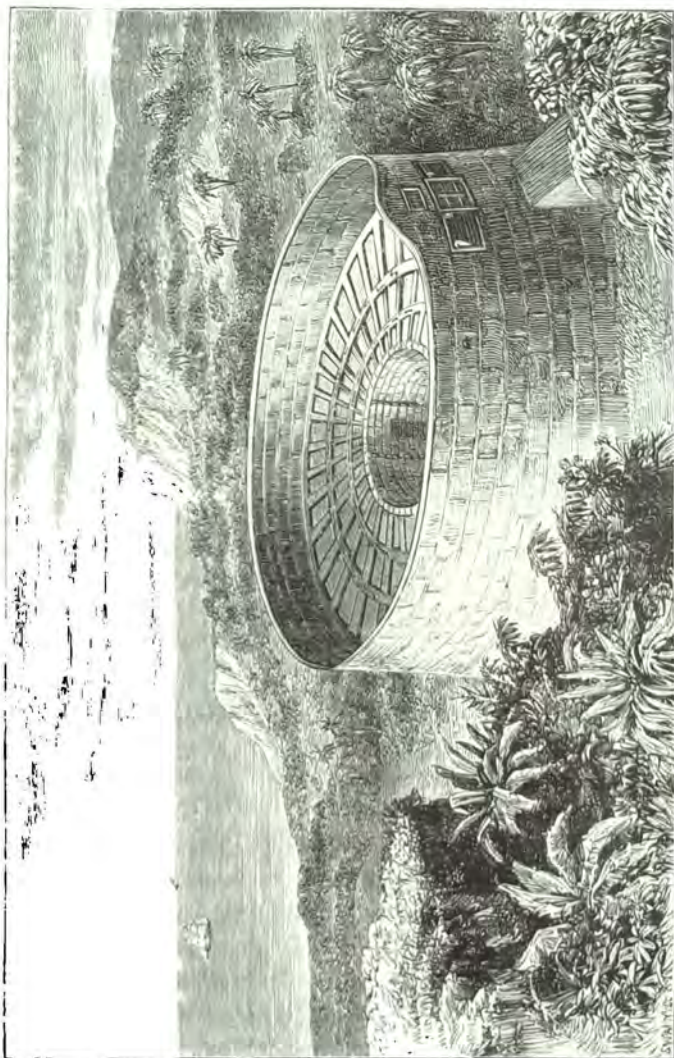
"Mrs. Jones, at present, chiefly busies herself with a class on Sunday and Wednesday afternoons, when she meets such church-members and candidates for membership as may come. I think I am right in saying there are not many outsiders. And now, I think, I ought to tell you

"HOW WE INSTRUCT

these poor ignorant women, who cannot read.

"The Chinese school-boy learns the sacred books of China *by heart*, and when he is old enough to understand, the meaning is explained to him by his teacher. That is the way Confucianism is taught; and there are in China a good many so-called heretical sects which are propagated in the same way. The plan has some disadvantages, but it seems well suited to the national mind, and it has therefore been adopted by your Mission in Tsing Cheu Fu.

"There are many ways in which outsiders become interested in Christianity—sometimes by reading a tract, sometimes by hearing a sermon, but much more often by the words and deeds of *their Christian countrymen*. But supposing the interest in Christianity, and a desire to know what its doctrines are, we generally give a catechism and a hymn-book, to be



PARSIE CEMETERY IN BOMBAY.—(From a Photograph.)

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1886.]

committed to memory and explained afterwards.

"I expect that this will knock down a good many theories you may have had in your minds as to the kind of work we missionaries have to do in China. You, perhaps, fancy a great deal of street preaching, and so on, whereas the foreigner has not nearly so much influence over a heathen Chinaman as a Christian Chinaman has. If I exhort a heathen woman to repent of her sins she is inclined to think that my religion is very well for me, but that Chinese religion is the thing for her. She listens with much more interest to some other Chinese woman. Should she awake to a sense of her need as a sinner, *then* she would rather come to *me*, because she feels that foreigners understand the doctrine better than her country-woman. So, though we try to persuade the unwilling, our chief and most successful work is in teaching the willing. Well, you give such a 'willing' person a catechism. Probably she can't read a word of it, but just as probably she has a son, or father, or brother, or husband, who will read it to her, sentence by sentence, till she gradually learns it. Week by week she will go to Mrs. Jones's class, and repeat what she has learnt, and have anything explained she may not understand; and by listening to the prayers and address she will gradually learn the ideas and phrases of Christianity.

"THE CATECHISM

was, I believe, compiled specially for use in China; but the first question and answer is an attempt to translate that sublime opening of the Shorter Catechism. How I wish that boys and girls in England were made to learn the Shorter Catechism!

" 'What is the chief end of man?'

" 'To glorify God, and enjoy Him for ever.'

"What do you suppose is the nearest we can get to that in Chinese? Why this:

" 'What is the use of man on earth?'

" 'To serve God to the utmost, and ever praise His great mercy.'

"This brings me to speak of a great difficulty we have here. In England one sometimes hears of 'the poverty of language'; yet in things religious, the thoughts and talks of a thousand years have stored up an immense vocabulary, so that from such simple words as 'sinner' and 'Saviour,' to such complicated names as 'Joanna-southgottonian,' and such ready-made phrases as 'final perseverance of the saints'—all is at your disposal. Think how much English would have to be blotted out if every phrase and word created by the presence of the Church of Christ in England were to be taken away.

"And then remember that we in China have had to coin new expressions, and to put new meanings into old ones, in order to make the Chinese comprehend the Christian religion; that is why the books need so much explaining.

" 'To glorify God, and enjoy Him for ever.' Why do we get no nearer in translating that than 'to serve God to the utmost, and ever praise His great mercy?'

"Because the Chinese have no such *ideas*, and, therefore, have never needed the language to convey such ideas. If the Chinese had such a high sense of duty to glorify God, and such a high sense of pleasure to enjoy Him for ever, things would be much easier for those who try to teach them.

"Perhaps you know that in China

three religions live side by side in peace—a sure sign that they are all in their dotage; but neither Confucianism, which is a practical atheism, nor Taoism, with its deified men, nor Buddhism, with its mysterious Buddhas—not one of these could teach the Chinese such an idea as that man was made to enjoy God and to glorify His name. To enjoy an idol! To glorify an image of clay! The very idea is preposterous.

“Confucianism says, ‘Do right; that you may respect yourself and be respected by others.’

“‘Do right; that you may grow famous and rich, and have many sons,’ says Taoism.

“‘Do right; because there’s a hell where you will be punished if you don’t,’ says Buddhism.

“‘Do right; that you may glorify your Maker.’ This it was reserved for Christianity to say.

“The Catechism goes on to tell how the one true God made heaven, earth, and man; tells of the judgment to come and of the way of life, with the Commandments, the Lord’s Prayer, and many other things that I need hardly tell you now.

“It is impossible for those who have not studied the three religions of China to appreciate the deadly blows that are given them by almost every sentence in the Catechism.

“THE HYMN-BOOK

has many of your old favourites in, besides others which are original. We sing, ‘O happy day that fixed my choice,’ ‘There is a happy land,’ ‘Heaven is my home,’ ‘Jesus, I my cross have taken,’ ‘Let us with a ladsome mind,’ ‘Come, Holy Spirit, come,’ and a host of others. And though we don’t sing them as sweetly

as you do, I think we sing them quite as earnestly.

“There are a great many other books which our Christians read and learn, but the Catechism and hymn-book form the foundation. The hymns do not give much instruction in doctrine, but they cultivate religious feeling, which is alien to the Chinese mind; for the really good heathen Chinese try to live pure lives, without troubling themselves much about the help the various deities may be willing to render; indeed, the spirits are not represented as helping the weak to battle with their sins, but as rewarding those who have no sins, having conquered them.

“In the matter of *private prayer* most of those who have freshly accepted Christianity—the womenkind, at all events—are in great fear. They know the Lord’s Prayer, and they can give thanks at their meals, because a form is given in the Catechism; but as to extempore prayer, they say frankly to me, many of them, ‘I dare not.’ They retain some of the old heathen ideas, and are afraid the Lord will be angry with them if their petition is couched in homely language, if the ‘ascription’ is too short, or the confession not lengthy enough. Some of the older women have conquered this, and pray very earnestly, intelligently, and eloquently. Indeed, I may say of Chinese prayer as a whole, that it does me more good than some English prayer-meetings have done; and I think it is because these Christians are as simple as little children in religious matters, and therefore their prayers touch one so.

“Indeed, to me, Chinese services are very uninspiring altogether, even if the sermon be a trifle dry, and the singing somewhat flat. It is grand to see 100 or 150 people

assembled in the midst of heathenism to worship the true God; and to see many of the faces brighten as the preacher speaks of Jesus and His love. It is like hearing a distant echo of that song that is to be: 'Hallelujah! for the Lord God omnipotent reigneth.'

"Well, I have strayed away from Mrs. Jones's class, though perhaps some things I have said may illustrate some of her difficulties.

"Mrs. Watson, our doctor's wife, and herself a doctor, does dispensary work twice a week for women and children, and a great deal of suffering is relieved; and no doubt, too, the more direct mission work will be beneficially affected by it. The uniting of healing work with the preaching of the Gospel is a plan for which we can plead the Highest Example.

"I have spoken of 100 to 150 attending our service in chapel; but the actual number of members in the city, outside our personal servants, &c., is very small. We have altogether more than

"ELEVEN HUNDRED MEMBERS,

the great majority of whom live in the villages round. Some of those who live near the city come regularly in to Sunday service. Some of the women walk six or seven miles on their little feet. Think of that, you at home who stop at home from service on the most paltry excuse!

"Those who live further away conduct their own services, the missionaries going as often as possible. In some few villages as many as fifty or sixty meet; at others, of course, twenty, ten, or even five make up the gathering.

"All the ladies of the Mission, I believe, except myself, have visited some of these country stations up in

the hills. All cannot speak the language well enough yet to hold a service with the women; but two often go together—one who can speak Chinese well with one who cannot so well. Those who have visited the country churches in this way always speak with great pleasure of these visits; and as for the native women, they look forward with the greatest eagerness to such times, and talk of one visit right on to the next, even if months roll between.

"I hope, next autumn, to visit some of the stations, but I have had no opportunity hitherto, owing to home ties. I have, however, been able to visit somewhat in the city among the heathen, and perhaps in my next letter may tell you of the Dorcas work we undertook last winter, and of some of my experiences connected with that.

"These are all the attempts at present being made in Tsing Chen Fu to reach the women, but these are early days. We have at present only four ladies who know the language sufficiently to do much; as the others get the language, doubtless there will be more attempted. Mrs. Whitewright and I, however, also do a little teaching; she in her husband's Institute for Native Pastors, and I there and in our own boys' school as well.

"Though not within the scope of my letter, I wonder whether I might tell you two or three things about this boys' school of ours?

"OUR BOYS' SCHOOL.

"My woman has a son about fifteen years of age, very quick, very gentle, and rather delicate. Her husband is an opium-eater, and a hardened wretch in every way; and she is not a church member, though I hope she will be some day. I do not like to press any-

thing of the kind lest she should join the church to please me; but we are continually talking of the 'doctrine.' Our school is for the children of Christians; but this boy was allowed to enter, though his charges are of course not borne by the Mission.

"Two years ago, when I first went to Tsing Cheu Fu, we stayed at Mr. Whitewright's for some days, and my woman and her boy also slept there. After eating evening food, Mrs. Whitewright's woman knelt down to pray, and this tickled the boy so that he perfectly roared with laughter; it was *too* ridiculous to be praying there with no idol to kneel down to.

"After he entered our school he saw things differently, however; and his mother has told me how one evening he would not go to bed, but hung around on some pretence or another, evidently waiting till she was asleep, and, at last, when she did *not* go to sleep, he knelt down with a very red face, and prayed aloud for his wicked father, for his mother, himself, and for those who did not know the doctrine.

"Now, the boys of course attend family prayers morning and evening, but there is no rule that they must 'say prayers,' as the phrase goes, as we are so afraid of making them into sham Christians; but this boy began praying in private, *through the influence of his schoolfellows*, and he has never missed since, his mother says.

"Our two eldest

"BOYS ARE CHURCH-MEMBERS,

and very good boys, and I know one or two more that I believe are genuine Christians; but, besides these, I *know* that the naughtiest boy we have is very different from the ordinary Chinese boy. Even those who have not yet decided for Christ are affected by the precepts of His Word.

"They quarrel sometimes, but not nearly so often as other boys, and they 'make it up' much more quickly. Then, for instance, my woman's boy is very delicate, and they never let him take his turn in the various things they have to do, unless it is something very light.

"They keep their school and class rooms clean, draw the water from the well for bathing and washing purposes, &c.; but there are always two or three ready to help, or take the place of the weaker ones.

"I do earnestly hope that every one of them will be spared to grow up a good man, and to exert an influence for good all around him.

"But this letter is worse than the last as to length, and without making it longer by apologising for its being long, I will say 'Good-night,' and 'God bless you,' to you all.

"I remain,

"Your friend in China,

"LOTTIE COULING."

In Memoriam.

MANY memories of early missionary enterprise are closed by the death, on July 10th, 1888, of Mrs. Killingworth, better known to some friends, from the name of her first husband, as Mrs. James. She was born on the first day of the century, and her parents were warm friends of the Mission, so that her early recollections were of Dr. Ryland, Andrew Fuller, Robert Hall, and their fellow-workers, all of whom were constant visitors at her father's house, as had been Carey, Marshman, Ward, and others, so that the history of

the Serampore Mission was a familiar topic of conversation in her childhood's home. She was the daughter of John and Sarah Cox, of Sherrington and Olney. Mr. and Mrs. Cox delighted to fill their house with ministers and missionaries, and, when "ministers' meetings" were held near, would select the poorest in this world's goods as their guests, and contrive by some delicate gift that they should not go empty away. Besides their daughter, named Louisa Matilda, they had one other child, a son, eighteen years older than his sister, named Francis Augustus. This was the F. A. Cox, M.A., who accompanied Mr. (afterwards Lord) Brougham through the country advocating the creation of a London University. He was later known as the Rev. F. A. Cox, D.D., LL.D., of Hackney, author of the "Life of Melancthon," "Female Scripture Biography," "Biblical Antiquities," and other works.

In 1824 Miss Cox married the Rev. John James, of Arnsby. In her new home Mrs. James had the happiness of being near one of her most attached early friends—the eloquent Robert Hall. The two households were naturally much attracted to each other, and the two ministers so constantly interchanged duty that they appeared almost as if co-pastors of affiliated churches. Failing health induced Mr. James to remove to Deanshanger, and afterwards to Olney, in order to be near his wife's parents. At the latter place he ministered to the church over which Sutcliffe formerly presided. Olney had been the scene of the friendship of its zealous vicar, John Newton, and the poet Cowper. At this time the influence of these men was deeply felt, and the educated circle in the town was full of literary activity. In this circle Mr. Cox, the two doctors, Thomas and Charles Aspray, their two cousins Thomas and William Killingworth, the Rev. James Simmons, and Mr. Andrews were leading spirits, and they welcomed Mr. and Mrs. James enthusiastically as most desirable acquisitions to their society. Naturally Dr. Cox became a visitor to his sister as well as to his father. In times of political excitement Brougham came with his friend. He was anxious to secure the eloquence of Mr. James in the House of Commons; but failing health would have forbidden this had no other reason prevented. Mr. James died at Olney in 1839, leaving his widow with seven children. She removed to Deanshanger, to a small estate given her by her father, and after his decease she went to Hackney to be near her brother.

After nine or ten years of widowhood Mrs. James married the Rev. Thomas Killingworth, one of her former husband's most attached Olney friends. He was a most amiable and accomplished man, of very refined taste, and much beloved by the children of the former marriage. He died at Nice in 1871; since which time his widow has resided for the most part with her only surviving son (Dr. Prosser James). A grandson (Dr. F. A. Cox), the son of one of her daughters, who married her cousin, also survives her. Although enfeebled by successive attacks of bronchitis, which kept her to the house the last few winters, Mrs. Killingworth retained her remarkable intelligence to the last. Her memory for recent trivial events was somewhat impaired, but she could vividly picture earlier scenes and persons. A few days before her death she read a letter without her spectacles. Not long before she had remarked that her subscription to the Missionary Society was due, and requested it to be sent, with an addition for Congo, as she did not expect to survive to send another.

The Great Bell at the Temple of Daibutz, Kioto, Japan.

WE give our readers an engraving this month of the great bell at the Temple of Daibutz, in Kioto, Japan, one of the most remarkable objects in the city, and for size and power one of the wonders of the East.

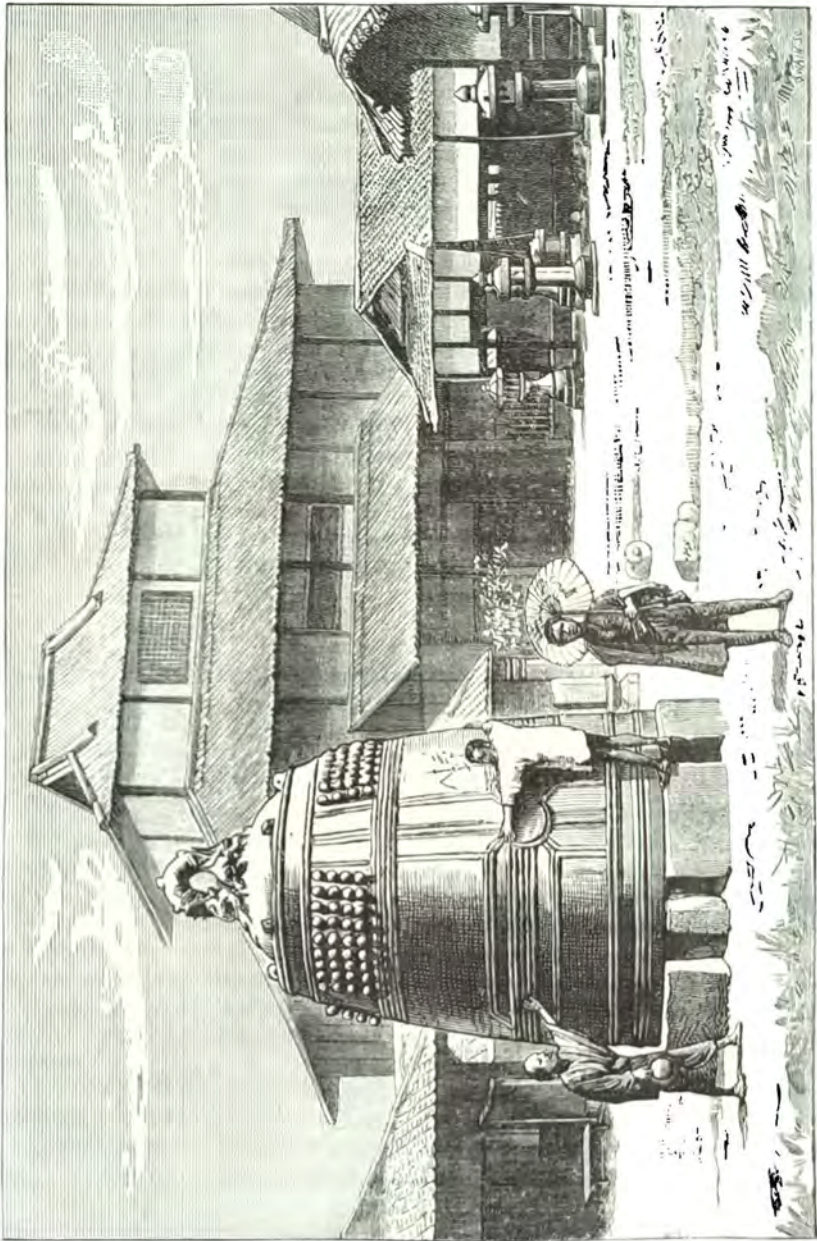
Decease of the Rev. William Carey Upton, of Beverley.

IN pursuance of the resolution passed at the last meeting of the Committee, the following minute was unanimously adopted, and ordered to be recorded on the books of the Mission; a copy being sent to Mrs. Upton:—

“The Committee of the Baptist Missionary Society desire to give expression to their sense of the great loss which has been sustained by the Society in the lamented decease of the Rev. William Carey Upton, who, after a brief illness, died at Beverley, on the 23rd of May, 1888.

“In his father, the Rev. William Upton, of St. Albans, and in his grandfather, the Rev. James Upton, of Blackfriars, London, Mr. Upton had examples and monitors whose eminent piety and large usefulness as ministers of the Gospel in the Baptist denomination were a sacred memory and powerful inspiration. Bearing a name (William Carey) which was a witness to the interest felt in the work of Foreign Missions by those who were the first to influence his character and life—a name which must often have carried back his thoughts to the earliest trials and successes of modern missions—Mr. Upton was a warm friend of the Society throughout his ministerial career, and in many ways showed a practical concern for all that affected its welfare. In the East Riding of Yorkshire, where he laboured for the long period of thirty-four years, the cause of Missions had no more willing advocate, nor would it be easy to estimate the value of an advocacy so earnest, sympathetic, and persuasive.

“Mr. Upton was elected to a seat on the Committee of the Society in 1881, and, although residing at so great a distance from London, he attended the meetings of the Committee with exemplary regularity, and speedily became one of the Society’s most trusted advisers. His qualities of mind and heart were of a kind to win universal esteem. His ripe experience and sound judgment, his ready sympathy and unflinching sweetness of disposition, inspired the fullest confidence of his brethren and secured their ever-growing



GREAT BELL AT THE TEMPLE OF DAIDUTSZ.

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1888.

affection. The India and Ceylon Sub-Committee had the benefit of his counsels for several years, but perhaps it was as a member of the Candidates' Sub-Committee that his powers found their fittest scope; and when on the death of the Rev. J. P. Chown it was necessary to appoint a chairman of that committee, the judgment of his brethren was that in Mr. Upton they had one qualified in an unusual measure for the important and delicate duties of the position. After occupying the chair for twelve months, Mr. Upton had been re-elected, by the cordial vote of his colleagues, but a few days before the beginning of the illness which deprived the Society of a beloved and devoted supporter.

"The Committee beg to tender to the sorrowing widow the assurance of their deep and respectful sympathy, and of their prayer that in this time of trial she may have experience of all Divine consolations.

"And, while feeling that in such a loss as this they have been bereaved indeed, they would gratefully acknowledge the goodness of God which gave them as a fellow-labourer a friend whose presence carried brightness into every gathering, whose spirit was so genial, gentle, and devout, as to make fellowship with him a profit and a delight, whose decease is mourned with sincere grief, and whose memory will be cherished with affectionate regard."

First Fruits at Hsiao Tien Tzu, Shansi.

MY DEAR MR. BAYNES,—You will be glad to have the following brief account of our work in Shansi.

After the epidemic of typhus fever, which visited us in January and February, had passed away, I took my wife and little ones down to our out-station at Hsiao Tien Tzu for a two months' stay, and it was a great privilege we had, while there, to admit eleven men into the church by baptism.

Last Christmas we had some special meetings at Hsiao Tien Tzu, and at that time a good many took a more decided stand for Christ; some, who had been retaining their idols for family reasons, boldly rejecting them. It therefore seemed to me that I might venture to baptize those among

the inquirers who had been learning the truth for more than a year, and who also, as far as I could tell, were soundly converted to God. Accordingly I started a baptismal class for some weeks, which was well attended, and at its close examined personally and specially those who were deemed ripe for baptism.

BAPTISM OF ELEVEN MEN.

As a result, I determined on baptizing eleven men. The eldest of them is seventy-three years of age, the youngest thirty-two years of age; the remainder are middle-aged or elderly men. Some of them are small farmers, others day-labourers, while one or two are fairly well-educated men. One man, named Li, habitually brings his little boys to

worship, and has taught his wife she must think of Jesus; he believes in family religion. Another man, named Tien, has been denounced and disowned by both his sons for giving up his idols. His answer to their action was an earnest application to be baptized. A third man, named Hei, an educated man, who is styled teacher, has been notorious for his bad deeds. The Sunday morning after the baptism, at the Lord's Supper, he broke down and wept. With him, "repentance" has indeed meant "a changed life." A day-labourer, named Wang, has attended services regularly for three years. He was so dull I quite despaired of ever teaching him anything; but his "testimony" just before his baptism was far more clear and decided than that of any of the others. Such are the men just baptized.

I decided, for many reasons, that the baptism should be a public one. Accordingly I hired a tent, and had it pitched on a suitable spot on the banks of the Fen River. On the morning of April 21st, we met together in our chapel at Hsiao Tien Tzu, where we had a quiet devout service, and at its close started for the river. What a glorious morning it was! everything just fresh and green, a bright sky above, with just sufficient clouds to keep off the fiercest rays of the sun, and the whole country side beautiful with the white and red blossoms of the peach and apricot trees. The river is only a little way from the town, and we enjoyed the walk, and so apparently did the numbers of people who had come out to see. When we got to the river bank we found a large crowd of several hundreds had assembled, but they were very orderly and well-disposed. I got on to a high bank

and explained, to as many as I could make hear, the meaning of the act in which we were engaged, and asked them to be quiet and reverent, as this was a "religious ceremony." At the same time I earnestly pressed them to forsake their sins, and to find in the Lord Jesus pardon and cleansing. I must say nothing could have been more satisfactory than the way the people behaved all through.

After this I entered the tent, and, when we were all ready, we had a few moments' quiet and solemn prayer. With one of our evangelists I then descended into the river, and then, one by one, we baptized the believers into the faith of the Lord Jesus. Right and left the bank of the river was crowded with spectators, and it was a gloriously bold and open confession of the Lord Jesus that these men made before their fellow-countrymen.

FORMATION OF A CHRISTIAN CHURCH.

The next morning, Sunday, we united in the participation of the Lord's Supper, and organised the believers into a Christian church, every man promising to do his utmost amongst the men of his own village, and together accepting the spiritual care of the inquirers as yet unbaptized. This leaves me and my men largely free to evangelise other villages also. In another way we have also been much encouraged at Hsiao Tien Tzu, and that is by a work springing up amongst the women. My wife visited constantly among their homes, and Mrs. Turner, who paid us a short visit, also helped us a good deal. One dear old lady, of eighty-three years of age, a Mrs. Shih, has given up idols of her own accord, and my wife, after a great deal of trouble, succeeded in teaching her a short prayer. How delighted the dear old soul was when

she could repeat, "Heavenly Father, forgive me all my sins," to which she added, of her own accord, "and keep all my people." One Sunday this dear old lady came to worship, bringing with her the poorest woman in Hsiao Tien Tzu, and another woman who is a "witch," and gets a living by exorcising devils.

After that we started a regular Sunday service, that was fairly well attended by the women. These women will not sit on chairs, they like to squat on the brick beds, which are kept warm by a fire underneath. The only way to make them comfortable was to let them meet in one of our rooms, where we have a large brick bed, and here they would stay for two or three hours listening to the Gospel, and learning to sing and pray.

Their dirty clothes, and the crowding of many of them into a small room, made the atmosphere very close and unhealthy; indeed, after they had left, my wife and little ones would be quite feverish and poorly; but, unless one can get into close contact with them, it seems to be absolutely impossible to do them any good. One woman said to me, in answer to a question about her soul, "You do not understand, Teacher; we Chinese don't

take any trouble about the soul." And that is perfectly true. So that if these people are to be saved, we shall have to make the first and most strenuous efforts.

Mr. Turner has very kindly been preaching at Hsiao Tien Tzu on Sundays when I could not go, and I have been most glad of his assistance, and also very thankful to get his opinion of the men there, as one is a little bit apt to be over sanguine with regard to one's own work.

You will also be glad to hear the dear old Mr. Hu, whom Mr. Turner baptized at Hsin Chow, has returned to his own home, rented a shop in a little town near there *at his own expense*, and is working hard to win souls. He is not drawing a penny from the Mission. I hope to send more news about him soon.

And now, in closing, let me ask once more for believing prayer, such prayer that not only asks for, but obtains the blessing. Will our dear friends, who read the HERALD, remember there are *millions of unsaved souls in Shansi*, and pray accordingly?

Believe me, dear Mr. Baynes,

Yours very cordially,

ARTHUR SOWERBY.

A. H. Baynes, Esq.

A Welcome Gift.

DURING the past month we received the welcome and timely gift of **ONE THOUSAND POUNDS** from "A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to Missionary Societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich."

This generous donor desires especially to call attention to the fact that a tenth of all legacies is lost to the funds of the Mission owing to legacy duty. 'Will not,' he writes, "rich men think of the great advantage of giving to the Society in their lifetime and NOW?"

The Committee also thank the following friends for their generous contributions: T. T. B., £60; G. W. R., £20 12s. 6d.; A Friend, £20; N. M. Moria, £10; and Mr. J. T. G. Dodd, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to August 15th:—Parcels of magazines, &c., from Mrs.

W. Johnson, Southport, and Mr. Thomas Clements, Sleaford; a parcel of books from Mrs. Spurgeon, for Rev. R. Spurgeon, Madaripore; a parcel of clothing from Bristo Place Missionary Working Party, Edinburgh, per Miss Jackson, for Mrs. Lewis, Congo; a parcel containing Garibaldi jackets from a Friend, for India; a case containing clothing and fancy articles from Willmott Street Sunday-school, Manchester, per Miss S. Chidlaw, for Rev. S. Silvey, Congo; a number of coats from Ladies' Missionary Society, Brunswick Road Baptist Church, Gloucester, for Congo boys; a parcel of clothing, from Carey Chapel Sunday-school Sewing-class, Tondou, per Miss R. Jenkins, for Mrs. Grenfell, Congo; a photograph from Brown Street School Bible-class, Salisbury, per Mr. W. H. Noise, for Rev. R. W. Hay, Dacca; a rug and scrap-books, from Mrs. Hunt, Southampton, for Rev. H. K. Moolenaar, Congo; two parcels of books, from Mr. E. W. Stibbs, for the Congo Mission; and a parcel of clothing from the Pembroke Chapel Young Ladies' Missionary Sewing Meeting, for Mrs. Grenfell. Miss Cassie Silvey sends the following list of articles received by her previous to her leaving England, and the Committee join with her in thanking the friends mentioned for their gifts:—From an Unknown Friend in Manchester: "Letters of Gordon," for Stanley Pool Library, pictures for the school at Stanley Pool, also five bundles of leaflets for giving away on the voyage; 120 garments from Miss Hadfield's Bible-class, Rusholme Road, Manchester; 111 garments from Miss Mary Browne's Bible-class, Heaton Mersey; some from the Baptist Sunday-school, Mossley, Yorkshire; and a box of seeds from R. Sutton, Esq., Reading.

Memorials of Joseph Tritton.

THE above volume, "containing Poems and Addresses" by our late beloved Treasurer, "with Introductory Notice and Portrait," may be obtained by application to the Mission House. It is published and sold for the benefit of the Society, the price being two shillings, or by post two shillings and threepence. In our last issue of the HERALD we were able to give an admirable review of these choice "Memorials" from the pen of our venerable friend, Rev. Dr. Trestrail.

Contributions

From June 1st to August 12th, 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*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		DONATIONS.		S. C., Barrow-in-Fur-	
A Friend, Reading, for Congo	0 10 0	A Friend.....	5 0 0	ness	0 10 0
Allen, Mrs, Finchley-road	4 0 0	Do., for <i>W & O</i>	5 0 0	Selby, Miss F. B., for <i>Comillah Buildings</i> ...	0 10 0
Archer, Rev W. E.	1 1 0	A Friend.....	15 0 0	S. H., 77	5 0 0
Booth, Rev S. H., D.D.	5 0 0	Do., for <i>W & O</i>	5 0 0	Stamps	3 0 0
Barnaby, Mr J. W. (half-year)	0 10 6	Anonymous, for Congo	5 0 0	Stonelake, Mr H., jun.	1 17 0
Carlill, Miss	1 1 0	"Anona. Missionary Box"	3 17 6	Sturge, the late Mr G. (ninth half-yearly instalment of donation)	100 0 0
Christian, Miss J., Edgbaston	1 0 0	A Reader of <i>Word and Work</i> , for <i>Mr Potter's work, Agra</i>	1 0 0	Sunday Mornings, for Congo	1 8 6
Dodd, Mr J. T. G., for Congo	10 0 0	Barber, Mr Arthur, per Rev C. H. Spurgeon	1 1 0	Thankoffering, Leicester	0 10 0
Evans, Mrs J. L.	1 0 0	Barber, Mrs M., Khyl, for Congo	0 10 0	"T. T. R.".....	60 0 0
Evans, Mrs, Cardiff, for Congo	1 0 0	Beardon, Miss, Kings-teignton (box)	0 10 0	Two Friends	1 15 0
Fergus, Mr R.	5 0 0	Bettinson, Mr, Hitchin	7 0 0	Wates, Mr Jos	10 0 0
Gale, Misses	2 2 0	Bible Translation Soc., for <i>T</i>	300 0 0	West, Mrs, Clifton	20 0 0
Hardy, Mr L. C.	0 10 0	"Box 25, N. G.".....	0 14 0	Whittall, Mrs, Pains-castle, for Congo	0 10 0
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Jarrett, Mr A. J.	0 12 0	Children's Medical Missionary Soc., per Miss A. R. Butler, for <i>Mrs Wall's Medical Mission work, Rome</i>	5 0 0	Wright, Mrs J. W.	2 0 0
Jones, Mr W.	5 0 0	Daintree, Miss, for <i>Miss Butcher's outfit</i>	1 0 0	W. W.	10 0 0
Kemp, Mrs., for Congo	50 0 0	Ebenezer.....	1 1 0	Y. M., Moria, Thank-offering	10 0 0
Killingworth, Mr	1 0 0	"Ecarg".....	1 10 0	Y. Z. (box), for Congo	0 15 0
Do., for Congo	1 0 0	Edmonstone, the late Mr G.	60 0 0	Under 10s.	1 11 8
Marnham, Mr J. (quarterly), for support of Congo missionary	75 0 0	"E. H., in loving memory," for Congo	25 0 0	Do., for Congo	1 8 6
Merricks, Mr G. M.	1 1 0	E. Y. H.	0 10 0		
Do., for Congo	0 10 0	Fairey, Miss, Norwich, for Congo	1 0 0		
Parris, Mrs	0 10 6	Gale, Misses	1 1 0		
Rough, Mr G., Dundee, for Congo	5 0 0	Garalde, Mrs, Bourne-mouth	5 0 0		
Scott, Mr W., Dundee	2 0 0	G. W. R.	20 12 0		
Short, Miss E., Mine-head	0 10 0	"Hope"	0 10 0		
Do., for Congo	0 10 0	Is Jesus King? (Matt. vi. 33) for Congo	1 1 0		
Slater, Mr W.	0 10 6	J. J.	5 0 0		
Solwyns, Baroness, for Congo	10 0 0	J. W.	1 0 0		
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Upton, Miss, for Congo	0 10 0	McEwan, Mrs L. B.	0 15 0		
Wales, Mr G. E.	1 1 0	M. E., for <i>China</i>	2 10 0		
Williams, Mrs Newport, Mon., for <i>Palestine</i>	1 0 0	Do., for Congo	2 10 0		
Wright, Mr J. W.	3 0 0	"Myhari"	12 10 0		
Under 10s.	0 12 6	Neve, Miss, collected by Nicol, Mrs W., for <i>Bibles for India</i>	1 0 0		
Do., for Congo	0 7 6	One who loves the work, for Congo	0 10 0		
		"Peace," Cheddar, for Congo	0 10 6		
		Pewtress, Miss, for " <i>In Memoriam Fund</i> "	27 0 0		
		Pottenger, Mrs, for <i>Mr R. Spurgeon's work</i>	5 0 0		
		B. K., Glasgow, for Congo	1 0 0		
		B. R.	100 0 0		
		Sale of Jewellery	7 13 0		

LEGACIES.	
Ferris, the late Miss E., of —, for <i>W & O</i> , per Messrs Mot & Son	20 0 0
Ivory, the late Mr John, legacy and interest	922 0 0
Smith, the late Mrs Sarah, of Aberdeen, per Mr A. C. Barker	4 15 5
Wilson, the late Mr Jos., Clifford, near Sheffield	3,000 0 0

LONDON AND MIDDLESEX.	
Acton	7 2 4
Alperton	1 1 0
Bermondsey, Drummond-road	5 10 0
Do., Haddon Hall, per Y. M. M. A., for <i>Barnard School</i>	2 0 0
Do., Banyard-road, per Y. M. M. A., for <i>China School</i>	2 10 6
Bloomsbury Chapel	60 5 10
Do., for <i>Mr. H. Thomas Chapranti School</i>	5 0 0
Do., Sunday-school, for <i>Misses Butcher and Silbey</i>	5 0 0
Bow	4 12 5
Do., Sunday-school	10 19 2

For Palestine.	
Collected by Mrs. A. Pearce Gould.	
Bowser, Mrs	1 1 0
Chick, Mr S.	1 1 0
Davis, Miss	0 10 6
Graham, Miss	0 10 0
Gurney, Mrs J.	1 1 0
Peto, Lady	3 3 0
Rawlings, Mr E.	2 2 0
Waller, Dr. W.	1 1 0

Brixton Hill, New Park-road Ch.	5	5	10
Do., Kenyon Chapel Sunday-school	7	13	2
Camberwell, Denmark-place Ch.	6	0	1
Do., Juv., for <i>N P, Barisal</i>	10	0	0
Do., Cottage-green	4	4	0
Do., Mansion House Chapel	0	12	0
Child's Hill	1	14	2
Chiswick Sunday-sch.	0	17	6
Dalston Junction, Sun-sch.	10	0	0
Deptford, Midway-place Sunday-school, per Y. M. M. A.	1	2	10
Ealing Dean Sunday-sch., for <i>China</i>	5	0	0
Do., for <i>Congo</i>	5	0	0
East London Taberncle.	24	9	7
Enfield	14	14	3
Do., for support of <i>Congo boy</i>	1	5	0
Hackney, Mare-street (on account)	30	0	0
Hammersmith, West End Chapel	7	10	11
Hampstead	50	0	0
Do., Juv., for support of <i>Congo boys at Wathen Station</i>	8	16	0
Harrow Sunday-school, for <i>N P, India</i>	2	17	4
Highgate-road Y. M. B. C., for <i>Congo</i>	1	18	8
Do., S. R. U., for <i>Africa</i>	0	6	6
Hounslow, Providence Chapel	3	4	4
Islington, Cross street Sunday-school	8	5	1
Do., Salter's Hall Ch. Sun-sch., for <i>Central School, Backergunge</i>	5	0	0
Do., do., for <i>Congo</i>	1	1	0
John-street Chapel	8	8	8
Kensington, Horton-st.	2	11	0
Kilburn, Canterbury-rd. Sun-sch., for <i>Congo</i>	5	1	3
Kingsgate-street	1	16	0
Mansfield-st. Sun-sch.	3	0	0
Metropolitan Tabernacle Sunday-sch., for <i>Mr Weeks, Congo</i>	6	5	0
North Finchley	22	7	4
Peckham, James-grove Sunday-school	7	14	0
Do., Norfolk-street, Y. M. B. C.	0	14	0
Do., do., Sunday-sch.	2	11	0
Regent-street Sunday-school, Lambeth, for <i>Barisal School</i>	3	0	0
South London Tabernacle	3	5	0
Do., Sunday-school.	3	4	6
Stoke Newington, Devonshire-square Ch.	2	10	0
Stratford-grove	2	0	7
United Green-lanes Band	0	10	4
Upper Holloway	44	18	0
Do., for <i>China</i>	0	4	0
Do., for <i>Japan</i>	0	3	0
Do., Y. M. C. M.	0	10	0
Do., do., for <i>Congo</i>	7	10	0
Vernon Ch. Sunday-sch.	15	0	0
Walworth-road Chapel.	6	17	8
Wandsworth, East Hill Westminster, Romney-street Sunday-sch.	1	4	9
Do., for support of <i>boy at San Salvador</i>	5	0	0

Wheatshaf Hall, South Lambeth, Sun-sch.	0	15	0
Willeaden Green Sun-school	1	1	10
Woodberry Down	6	5	0
Wood Green, for support of <i>two Congo boys under Mr Lewis, San Salvador</i>	4	16	3

BEDFORDSHIRE.

Luton, Park-street	10	0	0
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BERKSHIRE.

Maidenhead	1	8	8
Do., Boyn Hill	0	10	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch.	9	6	0
Do., Sunday-school	6	14	0
Cheham, for <i>China</i>	1	0	0
Do., for <i>Congo</i>	1	0	0
High Wycombe	1	0	7
Princes Risborough Free Ch.	5	6	10
Do., for <i>Italy</i>	0	9	3
Quatton, for <i>Congo</i>	3	0	0
Stony Stratford	16	13	5

CAMBRIDGESHIRE.

Cambridge, St. Andrew's-street	5	0	0
Do., Sunday-sch., for " <i>Cambridge School</i> " <i>Agra</i>	8	10	0
Cams (on account), per W. G. Foster, treasurer	04	12	3
Waterbeach	2	14	0

CHESHIRE.

Altrincham	1	7	7
Do., for outfit of <i>Misses Butcher and Sivey</i>	4	14	7
Birkenhead, Jackson-st.	1	9	2
Bowden, Hale-road Sunday-school	1	7	0
Chester, Grosvenor Park Sunday-sch.	4	0	0
Do., Welsh Chapel	0	11	0

CORNWALL.

St. Austell	1	0	1
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CUMBERLAND.

Maryport	2	11	0
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DEVONSHIRE.

Exeter, South-street ...	1	13	9
Plymouth, George-st. ...	20	0	0
Do., Sunday-school ...	0	17	0

DURHAM.

Consett, for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	5	6
Darlington	0	10	0
Monkwearmouth, Enon Ch. Juv.	0	7	0
Stockton-on-Tees, Wellington street	5	0	0
Wolsingham	0	16	0

ESSEX.

Clacton-on-Sea (molety) ..	2	10	0
Romford (on account) ..	16	0	0
Saffron Walden	5	0	0
Theydin Bois	1	3	6
Woodford, George-lane Sunday-school	2	17	6

HAMPSHIRE.

Southampton, East-st. Sunday-sch., for <i>N P, Dinapore</i>	3	0	0
Westbourne	4	0	0
Do., for <i>Congo</i>	4	0	0

ISLE OF WIGHT.

Newport	0	18	0
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HEREFORDSHIRE.

Ross	8	0	0
Do., for <i>W & O</i>	1	0	0

HERTFORDSHIRE.

Hemel Hempstead	5	6	6
Rickmansworth	14	6	0
St. Albans, for support of <i>Congo boy</i>	2	10	0
Tring, New Mill	5	13	0

KENT.

Beckenham, Elm-road ..	2	0	0
Bexley Heath Old Bap. Ch. Sunday-school ...	1	0	0
Canterbury Sun-sch.	3	3	7
Catford Hill	2	0	0
Do., for <i>W & O</i>	3	14	4
Erith	13	6	6
Faversham	6	0	0
Forest Hill, Sydenham Chapel	2	4	6
Lee	0	10	6
Loose	0	5	0
Shooter's Hill-road	3	16	7
Sittingbourne	20	9	1
Do., for <i>W & O</i>	2	1	0

LANCASHIRE.

Accrington, Cannon-st.	30	0	0
Blackburn, Montague-street, for <i>W & O</i>	1	15	6
Briercliffe, Hill-lane	4	0	0
Doals	2	0	0
Liverpool	0	7	0
Do., Myrtle-street	50	0	0
Do., Richmond Ch.	2	5	1
Do., Soho-street	14	1	1
Do., do., Sunday-sch.	4	5	7
Oswaldtwistle, New-lane	4	13	8
Preston, Fishergate-st.			
Sunday-school	0	10	0
Southport Sunday-sch.	2	14	2
Waterfoot, Bethel	3	2	3

LEICESTERSHIRE.

Leicester, Belvoir-st.	4	10	7
Do., Sunday-school, for <i>Congo</i>	15	0	0
Do., Aylestone	0	10	6

NORFOLK.

Cossey	2	2	6
Gorleston	3	0	0
Neatishead	3	5	6
Necton	1	15	6
Norwich, molety, united collections	47	15	11
Stalham	13	5	6
Swaffham	20	0	0
Worstead	20	15	9
Yarmouth, Park Ch.	15	3	0
Do., Ormeaby	1	6	6
Do., Martham	3	2	0
Do., do., for <i>W & O</i> .	0	5	0

NORTHAMPTONSHIRE.

Aldwinkle Sun.-sch.	0	14	0
Blisworth	21	2	3
Do., for <i>China</i>	0	10	0
Do., for <i>Congo</i>	7	10	0
Clifton	23	12	3
Ecton	2	5	0
Do., for <i>W & O</i>	0	5	0
Gillborough	1	0	0
Hackleton	13	2	3
Do., for <i>W & O</i>	0	10	0
Harpole	6	4	4
Do., for <i>W & O</i>	1	0	0
Lower Heyford	2	18	3
Milton, for <i>W & O</i>	0	14	3
Moulton and Pitsford.	10	9	0
Northampton, College-street	185	17	6
Do., for <i>W & O</i>	10	10	0
Do., for <i>Congo</i>	3	0	0
Do., Sunday-schools and Branches	52	2	9
Kingsthorpe	6	7	0
Road	2	6	6
Stanwick	1	4	4
West Haddon	5	0	2
	338	12	2
Less district expenses	3	15	2
	334	17	0

NORTHUMBERLAND.

Newcastle, Rye Hill	1	11	7
Do., Sunday-school	1	15	11
Do., Scotswood-road	1	6	7

NOTTINGHAMSHIRE.

Carlton-le-Moorland	1	0	0
Collingham	0	10	10
Nottingham, Derby-rd., Juvenile	7	12	4
Do., Bentinck-road, Juvenile	2	3	6

OXFORDSHIRE.

Chadlington	0	6	0
Hook Norton	0	17	0

SHROPSHIRE.

Lords Hill	1	0	0
Shrewsbury, Clarendon Chapel	6	8	3
Snallbeach, Sunday-sch.	0	10	0

STAFFORDSHIRE.

Bilston, Wood-street	5	8	1
Hanley, New-street, for <i>W & O</i>	0	15	0
Stoke-on-Trent, for support of boy under Mr Grenfell	5	0	0

SUFFOLK.

Beccles	3	12	4
Sudbourne	1	19	5

SURREY.

Balham, Ramsden-road	10	1	3
Esher	3	13	3
New Malden	3	0	6
Do., Sunday-school	7	0	0
Norwood, Gipsy-road	8	14	6
Penge, Sunday-school	3	1	0
Do., for support of <i>Congo boy</i>	1	5	0
Redhill	7	14	0
South Norwood	3	0	0
Sutton, Sunday-school, for <i>N P, Delhi</i>	1	0	11
Thornton Heath, Beulah Sunday-school	0	3	0
West Norwood, Chatsworth-road Sun.-sch.	0	13	11

SUSSEX.

Brighton, Bond-street.	3	0	0
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WARWICKSHIRE.

Birmingham, Y. M. E. M. S., per Mr Cauldwell, for <i>Bishopstoke Sch</i>	33	0	0
Do., do., for support of youths at <i>Serampore</i>	24	0	0
Rugby, Sunday-school.	1	0	0

WILTSHIRE.

Bratton	11	17	9
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WORCESTERSHIRE.

Evesham Sunday-school	2	3	0
Worcester, for <i>Congo</i>	0	12	0

YORKSHIRE.

Harrowgate, Juv., for <i>Congo</i>	3	12	10
Leeds, East Parade	22	10	8
Lindley Oakes	3	3	11
Do., Sunday-school	1	4	0
Middlesborough, Newport-road Sun.-sch.	4	2	1
Rawdon College	1	10	0
Rawdon Sunday-sch.	1	10	0
Salterforth	0	14	0

NORTH WALES.

DENBIGHSHIRE.

Brymbo	1	10	0
Glynceiog, for <i>N P</i>	0	18	10
Llanerchrugog, Welsh Ch.	1	0	0

CARMARTHENSHIRE.

Anmanford, Ebenezer.	1	13	0
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GLAMORGANSHIRE.

Cardiff, Long Cross	12	2	6
Do., Canton, Hope Ch. Sunday-sch.	5	9	1
Dowials, Hebron	4	3	2
Glais Sunday-sch.	0	6	0
Merthyr, Morlais Ch. Sch.	2	15	0

MONMOUTHSHIRE.

Abercarn, United Coll.	1	14	7
Abergavenny, Priory Gospel Hall, for <i>Congo</i>	0	3	0
Abertillery united Co. L.	1	2	10
Chepstow	0	10	6

Llantrisant	0	5	0
Llanvihangel, Crucorney	0	6	0
Newbridge, Eng. Ch.	5	6	10
Do., for Congo	5	6	0

RADNORSHIRE.

Casob	1	15	0
Gladestry	2	14	6

SCOTLAND.

Cambuslang Sun.-sch..	1	18	0
Crief, for India	1	0	0
Edinburgh, Bristo-place, for Congo	0	18	0
Glasgow, Adelaide-place	24	0	0
Do., John-street	7	0	0
Do., Queen's Park Sunday-sch	7	18	9
Kirkcaldy, Whytes' Causeway	1	17	2
Do., for support of Congo boy	1	5	0

Lelth	0	17	0
Lochee.....	4	5	0

IRELAND.

Dublin, Harcourt-st. ...	12	6	0
Grange Corner	2	17	11
Do., for N P	3	3	10
Randalstown, for China	0	8	0

CHANNEL ISLANDS.

Guernsey, St. Martin...	0	4	0
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FOREIGN.

FRANCE.

Croix pres Roubaix, Sunday-school	3	0	0
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TASMANIA.

Launceston.

Mr Davis Kerr, for In	0	0	0
Do., for China	0	10	0
Do., for Congo	0	10	0

WEST INDIES.

Jamaica B.M.S., for Africa	100	0	0
Trinidad, Port of Spain Sun.-sch., for Congo..	10	0	0

COBLECTION.

AUGUST HERALD—DONATION.

"Mathias, Mrs. Amelia, in memory of the late Miss Merricks" £87 10 0
Should be "The late Miss Merrick, per Mrs. D. Mathias."

TO SUBSCRIBERS.

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