





REV. GOGON CHUDER DUTT AND FAMILY.—(From a Photograph).

[JANUARY 1, 1891

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

---

### THE APPROACHING CENTENARY in 1892.

---

**W**HEN this annual volume we now begin shall have been completed, the Centenary Year of the Society's existence will be at hand.

That so interesting and memorable a period in the history of our Mission should be celebrated in some impressive and worthy manner, gratitude for the Divine goodness and possibilities of greater usefulness alike demand. For some time, indeed, earnest inquiries, in anticipation of the event, have been made, and it has long been evident that high hopes are being very widely cherished. The Executive of the Society has been by no means inactive, a special Centenary Committee having already had several sittings. We are now able to present in outline the results of its deliberations adopted by the General Committee. We say in outline, as opportunities will occur hereafter for more detailed communication.

Whilst that which we now have to state may bear more particularly upon the material and the practical, we trust it will be understood we are exceedingly desirous to make the proposed effort, however successful it may be in a pecuniary aspect, the occasion for a more adequate apprehension of the first principles of the missionary enterprise and a deeper consecration to the Saviour's service.

In the first place, we have to report that it is intended to endeavour to raise a Special Centenary Fund of

£100,000,

and, concurrently with this endeavour, to seek also to increase the annual income of the Society to

£100,000.

For the former we shall plead for donations, and for the latter increased and new subscriptions.

The wisdom and indeed necessity of aiming at both these objects simultaneously will be obvious. Not only must the Special Fund not be allowed to affect injuriously the annual receipts, but those receipts must be enlarged in order to maintain the wider operations upon which that Fund will enable the Society to enter.

*And now to what purposes is it proposed to devote the Fund?*

*First.*—To the outfit, passage, and probation expenses of

### 100 NEW MISSIONARIES,

mainly for India, China, and the Congo Missions. That there is need for such an addition to the present number of labourers the open doors and unoccupied fields abundantly prove. This large increase of the staff can, of course, only be secured as the means solicited shall be forthcoming, and the Great Lord of the Harvest shall send the men.

*Second.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers. It is, perhaps, not generally known that during nine months of the financial year the necessity arises for seeking advances by way of loans from the bank. Such a fund as is suggested would save the Society a considerable sum in interest every year. We feel sure this proposal will at once commend itself to the business men amongst the friends of the Mission.

*Third.*—To the erection of buildings for Christian schools, chapels, and mission-houses.

*Fourth.*—To the training and equipment of native evangelists, pastors, and school teachers; and

*Fifth.*—To the translating and printing of the Scriptures.

Donors to the Centenary Fund will, of course, have the option of allocating their contributions to any one or to several or all of the above objects, and, should they desire it, can spread their gifts over a term of three years.

### AS TO THE METHODS

the Committee have decided to adopt with a view to securing the contemplated fund and increase of annual income. These are various, and may be mentioned in the following order :—

The first effort in point of time will be made in the **Sunday-schools and Young People's Auxiliaries.**

As it is of great importance our young friends should take a prominent

part in this Centenary effort, a proposal will be made to them to raise, by special Centenary cards,

**100,000 CROWNS.**

Each of the cards will be prepared for a total contribution of a crown (five shillings); the individual sums to be asked ranging from one penny and upwards; but a collector may use more than one card. To each collector of a crown it is intended to present a Centenary medal, similar to the one struck at the Jubilee. And this effort by our young friends it is suggested should be made during the months of May and of June in this present year. Such an arrangement as to time would prevent interference with the issue of the New Year's cards for native preachers.

During the autumn, beginning with September, and winter months of the present year, and the early part of next year, it is proposed to organise a number of

#### DRAWING-ROOM MEETINGS

wherever such meetings can be advantageously convened. An opportunity will thus be afforded for reference to the goodness of God in connection with the Society's operations, and so gratitude for the past and new zeal for the future be stimulated. The intentions of the Committee with respect to the appropriation of the Centenary Fund can on such an occasion be more fully explained. At these Drawing-room Meetings it is also hoped and expected a large proportion of the sum to be raised will be secured.

ON MAY THE 31st, 1892,

that being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were:—

EXPECT GREAT THINGS FROM GOD;

ATTEMPT GREAT THINGS FOR GOD;

it has been resolved to hold Special Commemorative Centenary Services in the town, viz.,

NOTTINGHAM,

in which that remarkable discourse was delivered; and, on the following days, viz.,

JUNE THE FIRST AND SECOND, 1892,

similar meetings to take place in

KETTERING,

that town being the birth-place of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Rylands, and their associates, pledged themselves, in the terms of their first resolution, "to make an effort for the propagation of the Gospel among the heathen," and solemnly agreed "to act in society together for that purpose."

Then, on Tuesday and Wednesday,

THE FOURTH AND FIFTH OF OCTOBER, 1892,

further public Centenary celebration to be held in

LONDON.

The previous Sunday—viz, the second of October—it is recommended should be set apart by all Baptist churches in this land and our Colonial Dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements.

And as at

LEICESTER,

Dr. Carey, the then pastor of Harvey Lane Church, was formally and solemnly set apart as a missionary to India, on the 20th of March, 1793, it is proposed to hold closing services in that town on the same date in the year 1893.

The particular form these several meetings will take has not yet been determined, but details will be duly announced from time to time in the pages of the MISSIONARY HERALD, as arrangements shall be completed.

Will, therefore, our friends take particular note of the above-mentioned dates, and hold them in reserve?

With a view to carrying these proposals into practical effect the country has been divided into certain sections, over each of which one of our well-known and esteemed brethren will act as honorary secretary. As these sections will cover a larger or smaller number of Associational areas, the co-operation of the Associations will be most earnestly desired.

#### A CENTENARY VOLUME.

It has also been decided to prepare for publication a concise and well-illustrated volume, dealing with the Society's history during the hundred years of its existence. In order that this work may be widely circulated it is intended to publish it at a low price, probably at one shilling, which work will also be translated into the Welsh language.

#### AMERICA AND AUSTRALASIA.

Our readers will be further interested to know that communications have been opened up with the American Baptist Board for the purpose of securing leading American missionary representatives; and that it is probable a special deputation will be appointed to visit the Australian Colonies in connection with this Centenary celebration.

Such, then, is the programme setting forth the manner in which we desire to commemorate our Missionary Centenary. By this its early publication we are able to give ample time for prayerful preparation. May the God of William Carey and Andrew Fuller, the God of our fathers, dispose all in our churches to celebrate the coming epoch in so consecrated and liberal a manner as shall most effectually benefit the best interests of the Mission, and most truly honour our Lord and Saviour.

In conclusion, we would express our willingness to receive from our friends any suggestions upon these interesting arrangements which in their kindness and wisdom they may be good enough to communicate to the Mission House.

### A Gift from African Native Christians.

THE following letter from Mr. J. Lawson Forfeitt, with a draft for £1 16s. 11d. for the Congo Mission, will be read with thankful interest:—

“Underhill Station,  
“Tuuduwa, Congo River,  
“Sept. 23rd, 1890.

“MY DEAR MR. BAYNES,—I think you may be aware that there are engaged on the Congo Railway works a great number of English-speaking coloured Christians, many of whom belong to the Sierra Leone mission churches connected with the Church Missionary Society and the Wesleyan Methodist Missionary Society. Some months ago Mr. Pinnock commenced to visit them on Sunday afternoons at their quarters at Matadi, about two miles up river from Underhill, and the men have greatly appreciated the services which have since been held for their benefit. At their own request a missionary box was made for them, as they wished to contribute towards the spread of the Gospel in the Congo region. Last week the box was opened and was found to contain £1 16s. 11d., which sum I now have the great pleasure of forwarding to you. I should like to be able to hand to the railway men a copy of the HERALD in which their kind contribution is acknow-

ledged. The gift itself is not small when we consider the men and their circumstances, indeed it is a noble one; but the spirit which prompts the gift must cause all right-thinking people real joy and satisfaction. It will also be very gratifying to those friends in England who are subscribers to the societies I have named, that the members of their mission churches do not forget the teaching they have received when they remove to places far distant from their homes. There are hundreds of men from various parts of Africa working on the railway, and our Sierra Leone friends are not afraid to let their light shine in the midst of much darkness and saddening superstition and sin. Our Sunday morning English service at the station is attended by them in increasing numbers; many others attend the afternoon services at Matadi; and we also have large audiences of Congo natives at the various river-side trading factories, carriers and others, who come from the districts between here and Stanley Pool.—Yours faithfully,  
“J. LAWSON FORFEITT.

“A. H. Baynes, Esq.”

## Work in North Italy.

**D**R. LANDELS, of Edinburgh, sends us the following extract from a letter written by his son, the Rev. W. K. Landels, of Turin :—" Our work just now is going on well, *very* well indeed. This is specially the case in Via Saluzzo, where our hall is becoming too small for us. On Thursday of last week we had a capital attendance at our Bible-study meeting, there being fifty-five people, which means a nearly full hall. Our Sunday-school continues to increase ; we have now forty-seven names on the books, of which eight were entered yesterday. The average attendance for the month has been thirty-three, and yesterday we had forty-five children. Now, as we have the Sunday-school at ten o'clock and the *culto* at eleven o'clock, you will well understand that in our present hall we are very much cramped for room, and we have a little confusion before we can get the public meeting started.

### " No Room.

" We must have a chapel built in Turin, with school-rooms and other necessary places. I am thankful, *very* thankful that we are becoming too crowded, because it gives me an argument to show the need we have of a building of our own. For our Christmas Sunday-school treat we shall be obliged, I think, to hire a public hall for the evening. We cannot possibly find room for the children and their friends in either of our halls. Now, for the Sunday-evening service, we have this month made no special efforts to get the people in—I mean in the way of advertisements, &c. Last night we had a notice in one of the papers, such as you put in on a Saturday, but that was all. The average attendance has been this last month sixty-one. Now, as we have sixty-seven chairs, that number means that the hall has been full. To appreciate these numbers, it must be remembered that the Saluzzo Hall is in a quiet street, and that we cannot reckon on getting in any passers-by ; that those who are there have come with the intention of listening, not from idle curiosity. Last night we had eighty-three persons—that is, sixteen more than our available chairs, and, as you know, we have very little standing room. I intend to buy other twenty chairs at once, and try to get them in by pushing those we have closer together. If things go on as they are now doing we must build a chapel. Last year the average attendance on Sunday evening for the month of November was twelve. An increase of 500 per cent. is encouraging.

### " BAPTISMS.

" Next Sunday we are to have the joy of seeing some fruits of our labours and prayers. We have arranged to baptize five persons. There may possibly be more, as there are four others ready for baptism, but they have got it into their heads that the correct thing is to be baptized in a river. We shall see. For the present it is arranged that the five be baptized. Four of these belong to one family—father, mother, son, and daughter, a most interesting family. The first we had to do with them was through the mother coming to the mothers' meeting.

" Jahier, I am happy to say, is very well. We certainly did the right thing in bringing him to Turin. He is now quite another man, and has got over his complaint almost entirely.

" I am very busy and do not know how to find time for all I have to do. We have too many meetings just now. We have ten in all each week.

" December 1st, 1890."



## Mission Work in North China.

THE Rev. A. G. Shorroek, of Tai Yüan Fu, sends the following interesting letter:—

“South of Shensi,  
“China,  
“July 22nd, 1890.

“MY DEAR MR. BAYNES,—Last March there came to us two young fellows from Shantung trundling a barrow partly laden with Christian books and tracts. They had a most interesting story to tell.

### “AN INTERESTING STORY.

“Two years previously, owing to the disasters and bad prospects in their native province, they, along with hundreds of others, emigrated west to the south of Shensi, and spread themselves over the plain on which the capital of the province, Si-ngan-fu (or Hsi-an-fu), is situated. Among the emigrants were a number of Christians, fifty or sixty in all, some of whom were attached to the American Presbyterian Mission, but the majority to our own English Baptist Mission.

“Here, in China, while there is only one written language throughout the Empire, each province has its own peculiarities of speech and customs. And so these Shantung families, feeling themselves strangers in a strange land, were drawn to one another in mutual sympathy and protection. The Christians, too, made use of their opportunity. They could not but speak of the things they had seen and heard. And they found many ready to listen. Indeed, so impressed were the Christians with the opportunities presented of making known the truth, that they sent to Shantung a deputation consisting of the two young men already mentioned, urgently entreating some missionary or missionaries to go to their help and take the lead in the work.

“Our Shantung brethren having already opened up new and most promising work found it impossible to go.

“These same men then set off for Tai Yüan Fu, Shansi, a distance of over five hundred miles, bearing with them letters from the brethren, and urging the same request upon us. Though there are still large unoccupied fields round Tai Yüan Fu, we felt there was a door already opened and the foundation of a good work already laid in this Hsi-an-fu plain; and as Tai Yüan Fu is much nearer to the south of Shensi than is Tsing-Chu-Fu in Shantung, it was decided that the place should be visited. With the purpose of visiting these emigrants, and at the same time of seeing as much as possible of the work of other missions, especially in Hankow, Mr. Morgan and myself left Tai Yüan Fu for Shanghai on April 19th.

### “THE CONFERENCE.

“At Shanghai we attended the Conference. Four hundred and twenty missionary workers assembled in all, representing over thirty different societies. There was the utmost heartiness, unity, and hopefulness. One, indeed, could not but feel himself heartened and his experience enlarged by such a gathering. After the Conference we proceeded up the Yang-tzi-Kiang, a noble river, by steamer. Mr. Couling accompanied us from Shanghai to Hankow, and all of us travelled in Chinese style. We thus only had to pay about one-eighth of the ordinary fare. Certainly we did not fare sumptuously, but our experiences in the inns in the interior helped us to take kindly

to Chinese life on boat. The London and Wesleyan Missionary societies are doing capital work at Hankow. Systematic and thorough work is carried on in the street chapels daily, which are constantly filled by well-behaved and interested audiences.

"On leaving Hankow we proceeded up the Han in a native boat. This river widens its bed year by year, and brings down a large quantity of silt; consequently it is navigable only by small boats. It flows through a somewhat flat country, but in summer the banks are covered with green verdure, and present a pretty sight. There are also numerous villages and large towns all the way up the river. The river traffic is very great. One day there must have been nearly a hundred boats with sails hoisted, all in a long line, which, especially in the windings of the river, it was very pretty to see.

#### "RIVER EXPERIENCES.

"During our journey up the Han we met with nothing but courtesy and kindness from the natives. For instance, one day we were walking along the bank for a change, and had got considerably ahead of our boat, which was being towed slowly along by two men, when we came to a small village where we sat down and waited. Soon, a respectable man came up and asked us to go to his house close by and rest there. On our arrival at his home, he immediately served us with tea and showed us every attention. We also met with many interesting examples of Chinese superstition. One evening we anchored beside a boat which was conveying a mandarin and his family up the river. The next day being unable to proceed, owing to contrary winds, the mandarin came to see us, bringing with him a child, his only boy. He asked us to tell him whether his son

would ever attain to fame. He also wanted us to visit his home to point out a lucky place for building a new house!

"After nineteen days' travel we reached a place called Loo-Ho-K'ou, a distance of nearly 500 miles from Hankow, where we hired a smaller boat to take us up a tributary of the Han, called by the natives Hsiao Ho, or Small River. Up this tributary the mountain scenery is fine. After a further journey of five days we arrived at the end of our boat-travelling. We then hired mules for Hsi-an-fu, which we reached in ten days.

#### "THE NESTORIAN TABLET.

"Immediately after our arrival, we went to see the famous Nestorian tablet; this tablet, which was engraved in A.D. 781, was dug up 265 years ago just outside the city, and, at the time, created a great stir. At that time Roman Catholicism was beginning to revive, after a severe persecution, and the discovery of this interesting monument tended still further to its success, for near the top of the tablet is engraved a cross, which seemed to indicate a close relationship with the Romanists. Moreover, the Chinese characters with which the body of the tablet is covered told how the teaching of the men from the West, long ago, obtained a wide acceptance. Without distinguishing between Nestorianism and Romanism, it was natural for the Chinese to argue that if their fathers in the far past accepted the teaching of the foreigners, they ought, at least, not to despise such teaching.

"We had no difficulty in finding the tablet. It is erected in the grounds of a dilapidated Buddhist temple, two miles from the city, and is placed in a line with four others. The cross at the top, and the Syriac characters inscribed

on the sides, mark it out from the rest. Since it was dug up, the Chinese characters have been recut, and now the whole is in a good state of preservation. To judge, however, from the weeds and long grass round about, the place is very little frequented. In appearance the tablet is not unlike a rather large English gravestone, being flat and rounded at the top. When the Roman Catholics began work in Hsi-an-fu, no trace of the work of the Nestorians remained, except this monument. 'Men loved darkness rather than light.'

#### "THE SHANTUNG EMIGRANTS.

"The next day we hired carts to take us to our Shantung friends. For many days we had been looking forward with much eagerness to seeing them, and now they were away from us only about thirty miles to the N.E. Owing to our having to cross a troublesome river we could not reach them in the one day. Early next day, however, Sunday, we began to pass several small but neat-looking thatched mud-houses, evidently newly built, and we were told that these and all such houses were the homes of Shantung emigrants.

"We soon found our way to the house of Mr. Nieh, the Christian whom we were seeking, and met with a hearty welcome. Very quickly the news spread that we had come, and the Christians who were living round about lost no time in coming in to make their bow of greeting and to welcome us. Many others also who are not Christians came in to see the foreign teachers, and to pay their respects.

"After talking for a while we adjourned to a newly-built room at the back of Mr. Nieh's house, which we were told was to be the place of worship when it was finished. As yet it lacked windows and a door and furniture, but these

omissions were of little consequence in the hot summer. With the help of a Swedish missionary who had visited the place, the Christians, all of them poor enough, had erected this room as place of meeting. Here we had a morning service despite the lack of chairs and forms. Stools and bricks furnished seats, and the service was none the less hearty for all that. The Christians are widely scattered in small groups, distant from each other from one to ten miles; and, as it was a pouring wet day, we had but a few to service, perhaps about fifteen. But it was with feelings of deepest joy and thankfulness that we met together, a little band of Christians, differing in nationality, but forgetting this in one common union in Jesus Christ.

"The Christians, too, were most hospitable, giving us bountifully of their best. On first coming to China one cannot get on very well with boiled strings of dough and garlic, and such fare, but after a while one comes to look with more favour on these things. And so Mr. Morgan and I were fairly at home with our friends and their fare. They told us their experiences on the road from Shantung, and on their arrival in Shensi, and we talked long with them on the prospects of work in their district.

#### "ROUGH EXPERIENCES.

"The poor women suffered most in the journey from Shantung. Some of them walked all the way, a distance of over 2,000 li, or more than 600 miles. Of course, they could only do this in easy stages of about ten or fifteen miles a day; but what this involved to them with their bound feet it is difficult for us to imagine. A sturdy little fellow of seven was pointed out to us as having walked all the way. The men, too, and the bigger boys worked hard in

wheeling barrows or in carrying household effects. We met with one man who had carried 120 cattles, or about 160lbs. weight of working materials every step of the way. In many cases the whole of the family emigrated, from the grandfather to the youngest grandchild. Mr. Nieh's family, for instance, number in all thirteen; Mr. Wang's, fourteen; and Mr. Lui's, fifteen or sixteen. Some of them were on the road seventy days. Mr. Nieh told us they managed to live on an average expenditure of 3s. a day for the whole thirteen members of the household. This, though seemingly small to us, amounts to a serious item in seventy days. No wonder that many when they reached Shensi were almost, or entirely, penniless.

"And yet it was wonderful to hear how lightly they spoke of their past hardships. I shall not soon forget the bright way in which some of the women answered in reply to our sympathetic inquiries, 'Our Heavenly Father helped us.'

"An old man, who was pastor of a native church in Shantung, told us that the grace of God had been beyond all expectation. It did one real good to hear them speak so cheerfully of their hard experiences. When they arrived in Shensi they had no houses to live in. Some betook themselves to dilapidated or deserted temples, others raised a temporary shelter of matting or reeds, while others again hollowed out places in the ground. Those who had money bought some land, and proceeded to build upon or till it. Those who had none hired themselves out as labourers, and as the Shantung men generally do not smoke opium, they are preferred to the natives of the district. There are still quite a number who have not enough money to buy land or build houses.

#### "MOHAMMEDAN INVASION.

"We were told that on a moderate computation, between 6,000 and 8,000 families from Shantung are spread over the Hsi-an-fu plain. But how comes it that there is so much room for these emigrants in the south of Shensi?

"For the last thirty or forty years the place seems almost to have been under a curse. A little over thirty years ago the Mohammedans, inspired by a spirit of revenge as well as by religious fanaticism, swept over the plain like an irresistible torrent, destroying whole villages, and particularly the temples, and putting to death all who could not, or would not, escape to the mountains. The natives had long treated them with arrogance and oppression, and at last, with the help of their co-religionists from Kan-su, they rose to take revenge. Then after a while there came what the natives call 'The Rebellion of Wolves,' when hordes of wolves came down from the mountains and made sad havoc among the people. Then there was the famine, which was terribly severe in South Shensi.

"And, lastly, the opium is doing its deadly work. There are comparatively few of the natives of the district who do not smoke opium.

"In many parts the plain presents a scene of utter desolation. From one spot we could count ten or more ruined or deserted villages. Often, alongside of the broken walls of these formerly thriving villages we saw the thatched, newly-built houses of the Shantung men. It seems as if in another generation the native population will have given place to Shantungites, for the children of the Shantung people are numerous, while those of the natives are very few. Already, in the particular district which we visited, the emigrants greatly outnumbered the Shensi people.

## " THE OUTCOME.

" Now what is to be the spiritual outcome of all this? The south of Shensi has until now been a most difficult field for Christian effort. These Shantung Christians, however, have been quietly promulgating the truth, not only among their own people, but among the people of Shensi. And the natives of the district dare not molest them, for the Shantung men have a reputation for strength and courage, and they are naturally clannish in the land of strangers. The natives fear that the Shantung men, who are *not* Christians, would resent any interference with the comfort of their own people.

" We heard that two or three native teachers are much interested in the truth. Mr. Morgan and I visited one of them, and were much impressed with the absence of pride so common among the literary class, and with his receptive spirit. We also heard of a number of soldiers in the barracks close by reading our Christian books and showing an earnest spirit of inquiry.

" Scattered about among the Shantung emigrants are a large number of families from the province of Hupeh. Indeed, in some parts Hupeh men predominate. Either from choice, or because of poverty, they usually live in places hollowed out of the ground, and approached by a gradual descent. Of course, these houses underground are dark enough, and whenever a fire is lit in them are filled with smoke, but they are warm in winter, and cool in summer. Naturally, however, such a mode of life is very unhealthy, and the Hupeh people whom I saw looked far from robust.

" A good work is being done among these men by the Christians. Mr. Wang, who, perhaps, may be regarded as the spiritual leader among the Shantung Christians, showed us a list

of Hupeh men who were interested in the truth in his own neighbourhood. He also told us of a native of the province who, during the Mohammedan rising had taken a leading part in resisting the Mohammedans, and had slain some scores of them with his own hand, and who now is a right down earnest and most hopeful inquirer. We were told that among the men from Shantung there are over 100 who are more or less interested in Christian truth.

## " RELIGIOUS INQUIRERS.

" These inquirers are scattered over a wide area, and are generally found where there are one or more Christians, a valuable testimony to the consistency and steadfastness of these professed followers of Christ. We heard, indeed, with sorrow, that some two or three had grown cold, having become absorbed with worldly affairs; but an outsider gave me an unasked-for testimony regarding others, and said they were good men. In coming into contact with these Christians, in seeing their intelligent grasp of the truth, and their desire to make it known to others altogether independently of the foreign teacher, one could not help thanking God for the grace given to these men, and for the wisdom given to our brethren working in Shantung in teaching these native Christians, and training them to regard the propagation of the Gospel of Christ as their natural privilege and duty. Several of them remarked to us that the Heavenly Father had a purpose in sending them into this Shensi province, and that was to witness for Him there. They need our warm sympathy and prayers; for some are weak, and even the strongest among them have many temptations to become indifferent, and

are continually surrounded by deadening heathen influences. 'Be sure to come back to us,' said Mr. Wang, as we were bidding them good-bye; 'for we are weak and need you to teach and strengthen us.' We stayed among these native brethren for six days, which we spent in receiving visits and in visiting the people in their own homes.

#### " EARNEST CHRISTIANS.

" One day we walked over to see some of the converts of the American Presbyterians, who had formed a small village of their own about twelve miles away, consisting of some nine or ten families. We were delighted with what we saw in that Christian village. No shrine or temple for idol worship there; but instead a plain, neat little meeting-room for the worship of the true God. We gathered together in the evening, and had a nice service. Another day we visited a temple where Mr. Liu and the numerous members of his family are living temporarily. Here, too, in the still summer evening, in view of a large part of the plain, for the temple is situated on the slope of a plateau, about fifteen of us united in praise and prayer. 'Guide me, O Thou great Jehovah,' was what we sung that night, and it seemed peculiarly appropriate. As we were returning home that evening, about nine o'clock, we had occasion to pass another smaller temple, and as we passed we heard the sound of singing. We stopped and listened. It was a Christian hymn. Evidently the family residing within were at evening worship. But it sounded strange and yet so sweet to hear the sound of a Christian hymn proceeding from a heathen temple. 'Ye were once darkness, but now are ye light in the Lord.'

" The Christians and inquirers are

all most anxious that some one or more foreign missionaries should go and reside among them.

" Of course we could only tell them that it was impossible for us to decide whether work should be taken up among them or not, but that we could only report fully to the Home Committee and leave the decision to them. Meanwhile, the Swedish missionary already mentioned—Mr. Folke—a man of wisdom and spiritual gifts, who has for some two or three years been making evangelistic tours in the district, will pay our native brethren periodical visits, to stimulate and help them.

#### " EXPERIENCES BY THE WAY.

" This letter is already too long, and I cannot here give any account of our journeyings, the chief discomforts of which have been the intense heat, inns abounding in vermin, mosquitoes, and the jolting of springless carts. Two or three nights ago, when lodging in an inn, we woke up, and on calling for a light, found the brick bed, on which our quilt was spread, literally swarming with vermin. But we are hoping in about eight days to reach Tai Yüan Fu, when our journeying troubles will end. I am intensely thankful though to have been able to take this journey. The Conference, our sight of the Hankow missions and their work, and, above all, our stay with these Shantung Christian emigrants, make one entirely forget the discomforts of travelling, and fill one with humble thankfulness at being permitted to put his hand to such a glorious work.

" And yet the missionary's steadfastness and zeal must be fed by deeper and more constant springs than mere success. 'All my springs are in Thee.' Success varies. God alone is our stay.

" My *meat* is not to see a large follow-

ing, but 'to do the will of Him that sent me.'

"May wisdom, steadfastness, and holy ardour be ever given to us in all our work!

"With warm regards to yourself and

cordial Christian greetings to all the readers of the HERALD,

"I am, my dear Mr. Baynes,

"Ever sincerely yours,

"A. G. SHORROCK.

"A. H. Baynes, Esq."

## Rev. G. C. Dutt and Family.

(See *Frontispiece*.)

OUR brother, G. C. Dutt, is a remarkable man, whom to know is to esteem and love. He was born in the district of Dacca, in Eastern Bengal. The people of this part of the country possess marked characteristics. They are rough in speech, and, for Hindus, somewhat brusque and independent in their bearing. They are active, thriving agriculturists. Because of their remoteness from the political centre, Bœotian manners and speech, and ignorance of civic dappleness, their Calcutta *confères* call them contemptuously Bangalo; but they are vivacious and have a future before them.

Mr. Dutt told me that he owed his conversion to the wife of a missionary at Berhampore—Mrs. Bradley, of the L.M.S.—when a student. This lady spoke to his heart, and her words went home. He did not, however, get into the light and liberty of the Gospel at once. At first, not knowing the difference between one body of Christians and another, he joined himself to an Italian priest of the Church of Rome. This gentleman was a man of independent fortune. He showed Gogon much personal kindness, but was a much better judge of Italian wines than guide of those who were in darkness. G. C. Dutt left the priest and came to the Baptists. Popery does not, happily, commend itself to the Bengalis. The reason is, as another of our native brethren told a priest, that it is too much like Hinduism. After joining our body, Gogon was associated with our brother, Mr. Anderson. Mr. Anderson taught and trained him, and ever since there has been deep, mutual affection between them, reminding one of the relation of Paul to Timothy.

For many years Gogon has been a true apostolic episkopos in the district of Khulnea. Under him the churches have flourished, and self-helpfulness has been largely developed. This has been done in a way suited to the condition of the people. Among the peasants who constitute our church members in Khulnea money is a scarce article. Gogon suggested that they might, however, give grain to the Lord's cause. The

people entered into the plan. So now many of the housewives set aside a handful of grain at each meal. This is stored until the accumulation is large enough to sell, and then the proceeds of the grain are handed over to the churches. As a missionary Gogon is thoroughly energetic and go-ahead. Many years ago he instituted a Christian fair (mela) at Kudum Dee. At this annual festival there is continual preaching in a large open space or tent. His singing bands have waked up many a village, through which they march as a true Salvation Army, whilst his high character and affectionate firmness make him a valuable guide to the churches and pastors of Khulnea.

As a preacher he is racy, Scriptural, and eloquent; and when in Calcutta the churches at Colinga and Intally are eager to secure his services for a Sunday.

As a Christian, he is singularly beloved by Europeans as well as by his countrymen. A late magistrate of Khulnea used to speak of him as *our* Bengali Padri. This gentleman some years ago lost a beloved child there. Gogon buried the little one, and endeared himself to the parents by his manly Christian sympathy with them in their bereavement. During all my time in India I never knew a better combination of tact and courage than our brother. He will venture on plain and most faithful dealing with the highest English officials, and yet in such a way as not to give offence. A commissioner of a district is a grand, and to many almost an awful, personage, and in rank is only a little lower than a Lieutenant-Governor. Yet I have known Gogon to set forth before such an one, in the most unmistakable manner, how it is possible to be a born Christian, a cultured English gentleman of irreproachable character, and yet be unspiritual, unsaved, and totally inexperienced as to the life that is in Christ. He lives on good terms with all. As a proof of the confidence his character commands may be mentioned the fact that the Hindus of his district, passing by their co-religionists, chose and sent Gogon to represent them at the National Congress. May God give us more such men! We want sons of the soil, men from the masses, to do for India what Luther, Latimer, Wesley, and Spurgeon have done for their own races in Europe!

---

### Khulnea.

THE Rev. Gogon Chunder Dutt writes by the last mail:—

“BAGERHAUT.

“Towards the end of the last month I visited Bagerhaut, where I distributed medicines and tracts, and have had very interesting religious conversation with the leading Brahmans and others of the place. It appears to me that a section of



Brahmo Somaj is drawing very fast towards Christianity. They have a clear evangelical view of Christianity, and in one of their papers they expressed their belief in the work of the Spirit and divinity of Christ, and are not ashamed to be called Christians.

#### “INUNDATION.

“Just at the commencement of inundation Mr. Rouse was here for an hour and saw the increase of water to some extent. After his departure water literally flooded our mission compound and the Christian para on both sides. The public road and the road leading to my house were covered with water. I am sorry to say that all the rooms of our mission building, except two, have become damp.

#### “FEVER.

“After the subsiding of the water fever commenced. I have had two attacks of fever and my children are still suffering. Every Christian family at Khulnea has more or less suffered from fever. At Kuddumdy fifty-five Christian men, women, and children were laid up by fever. We sent medicine twice. A promising boy of Kuddumdy school died of fever. In the Soonderbun stations I received the news of four deaths, and many are suffering from fever among our people.

#### “CROPS.

“At the commencement of the rainy season our agriculturists suffered greatly on account of cattle plague, and by inundation their paddy crop is destroyed, and now fever is raging fearfully. Things are getting dear, and everything looks gloomy. I firmly believe that God can do no wrong and will do us good. I have been advised by the doctor to take leave, and the change will do me and my family good. When my brethren are suffering I cannot conscientiously leave the place. Pray for us.”

## Encouragement at Dacca.

THE Rev. A. J. McLean reports from Dacca the following interesting case:—

“I think you will like to hear how our hearts have been lately gladdened by the conversion of a young Mohammedan. Some six months ago a young student of one of the schools here came to me desiring to know the way of salvation more fully, or, as he expressed it at the time, he said he wanted to be a Christian. He said that he had heard something about Christ and Christianity, and that it had greatly disturbed his peace of mind. He used to come regularly every day to me in order to read the Bible in English. Latterly he came twice, or even three times, a day just to sit down near me and read some books I used to lend him about the Kúran and Mohammed. He also attended a series of special evangelistic services we held in the Gospel Hall. He seemed very much affected by reading a book I lent him about a Mohammedan who became a martyr for his faith in Christ. One day this young man asked me if it would be necessary for him to undergo any rite or ceremony in order to identify himself with Christians. I said, ‘Yes, the Lord had instituted baptism as an outward sign of an inward change of heart and disposition towards Himself.’ Then said

he, 'I want to be baptized.' It was agreed, however, that after a little further instruction he might do so. It was the festival of *Bagr Id*, when Mohammedans felt rather fiercely against anyone who dared deny or dispute the truth of their religion, so he said he would wait till it was over and be baptized at the end of a week. The week came, a fortnight passed, three weeks went by, but there were no signs that the young man was forthcoming. One day another intelligent and promising young Mohammedan student told me that there was a rumour abroad in Dacca that this young man had been made a Christian and no one could tell his whereabouts, thereby implying that I had been the cause of distress to the young man's guardians. To make a long story short, this young man was found more than two months after at Maimensingh, seventy-five miles distant from here. I went to take part last week in some special services there, and found him at the place. He had been sent secretly and against his will to Maimensingh in order to banish him, as it was thought, from any further Christian influence. We had been specially remembering him in our prayers, and my wife said she had a presentiment that we should see him again. At sunrise the morning after my arrival at Maimensingh the young man came to me, so anxious was he to see me and tell me all about himself since last I saw him. He was baptized in the pond of the Australian Mission House compound along with two girls from Miss Seymour's school. He told me that he had been sent away from Dacca because he refused to join in their daily *namaj* (or prayers), and said that he was a Christian at heart. Oh, how his face beamed, and how full of joy he was after his baptism! He said: 'Now my mind is at rest and has found peace.' Outside the mission premises, standing by the bamboo fencing, were two Mohammedans at the time of the baptism, looking black and making gestures to the young man. He rejoices greatly in his newly-found faith, but does not know yet what the effect will be of making known the step he has taken to his mother and his elder brother. May God guide his steps as to the future."

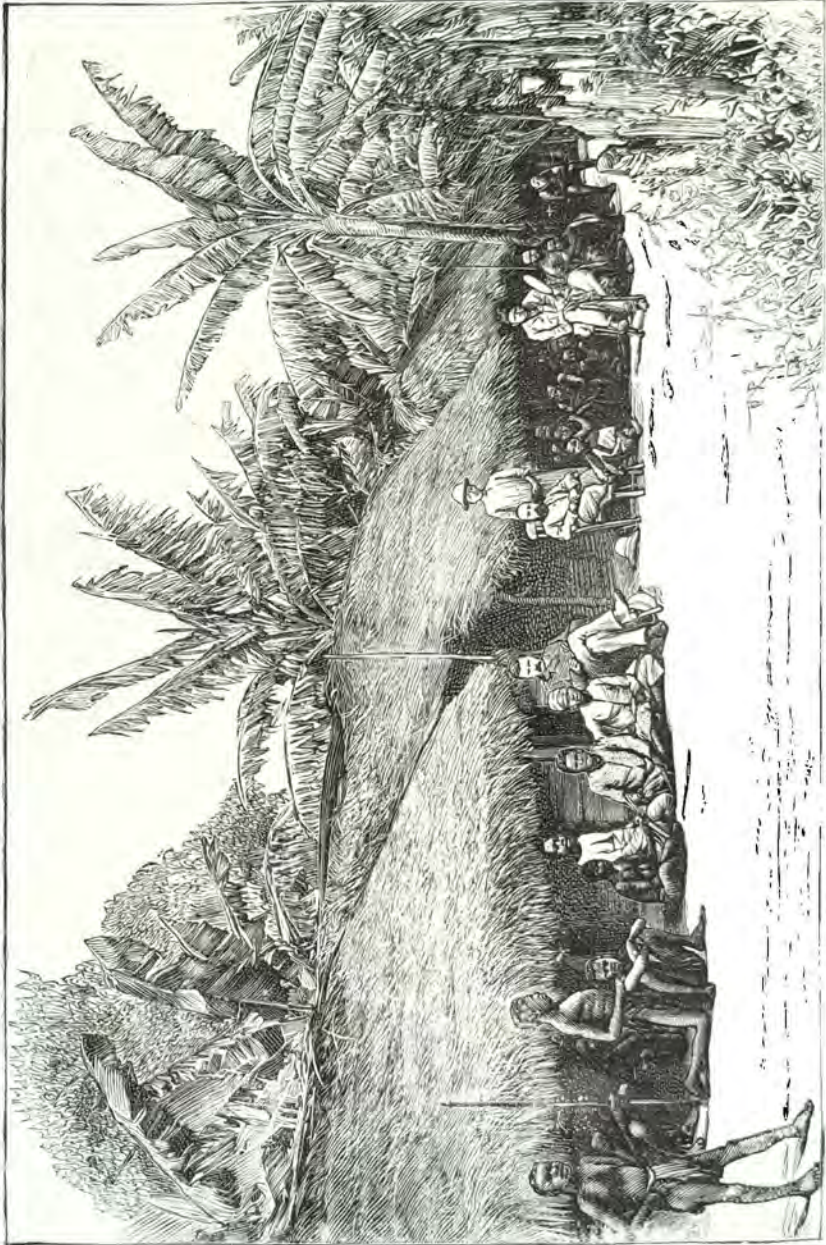
---

## The Congo Mission.

### OUR NEW STATION, MUNSEMBE.

THE Rev. George Grenfell writes:—"Readers of the MISSIONARY HERALD will have heard of the establishment of our new station at Munsembe, a point half-way between Lulanga and Bangala. Mr. Weeks and Mr. Stapleton did not see their way clear for settling at Lulanga, and so pushed on a little farther, finding a very desirable site. I have long felt the claims of the Munsembe district, and am very glad they have settled there.

Before leaving Munsembe, Mr. Field took a photograph of our brethren sitting in front of their new home. Of the three figures sitting on chairs, that to the left is Mr. Weeks; the centre one Mr. Stapleton; that to the right is Joseph Gunn, one of my Cameroons helpers, and previously one of Mr. Fuller's boys.



OUR NEW STATION "MUNSEBE UPPER CONGO.—(From a Photograph.)



## OUR FINANCES.

WE are specially anxious as to the present aspect of our Missionary Finances. A comparison of our expenditure to 30th November, 1890, with that of 1889 shows an increase of **£1,368 Os. Od.**, with an increase in the general receipts to the same date of **ONLY £823 Os. Od.**, leaving a clear increase of expenditure over receipts of **£545 Os. Od.** This sum, added to the deficiency, estimated upon the basis of the actual receipts and expenditure of 1889-90, at the close of the current financial year on the 31st March next, will give an estimated deficiency of **Ten Thousand Pounds.** We earnestly appeal to our friends to take these figures into their generous consideration with a view to increasing the *permanent income* of the Mission by new and enlarged personal subscriptions, and contributions before the close of our current financial year.

### Our Recent Reinforcements.

#### A LETTER FROM MADARIPORE.

THE Rev. G. W. Bevan, who left England in the autumn of 1889, writes:—

“Mission House,  
“Madaripore,  
“November 1st, 1890.

“MY DEAR MR. BAYNES,—As I had occasion to send to you by this mail, I thought that perhaps a word as to our welfare would not be altogether unwelcome; besides, you have invited us to give an account of our stewardship now and again.

#### “LEARNING THE LANGUAGE.

“From your knowledge of our situation you are able to understand that, up to the present, our active work has not been very considerable. The few lads in the schools who understand English we have at times brought together for Bible-reading and talks on matters of religion, but the amount of English known here is very limited, and for some time we found ourselves in the very unenviable position of being surrounded by hundreds, yea,

thousands, of people with whom our language—or, rather, our want of language—forbade all intercourse. Of course, this is still to a very great extent our case, and must be for some time to come, but we have at times blundered out some words to these idolatrous Hindus and cynical Mussulmans, whose homes are around us, with a hope that a word here and there may be understood and blessed to their good. Then during the rainy season, when every place was under water, we have visited with much pleasure and profit the native Christian churches in the district; and, though there was much we could have wished to have been otherwise, we were greatly encouraged by what we saw and heard, believing that there are many in this out-of-the-way district whose lives are brightened, and whose sorrows are made more bearable, by their strong, simple faith in an ever-present Saviour and a prayer-hearing God.

## "PREVAILING PRAYER.

"More than once have I felt rebuked by the unshaken belief some of these people have in the efficacy of prayer, and I believe that they possess that living principle which must grow and overcome all the present defects in their character. We saw the power of the Christian life manifested in some of the homesteads we visited. Especially were we cheered by the testimony of one brother who has seen his 107th birthday, and who looked forward with joy to the day of his departure. He can read even now, and can speak of days before our Society commenced its great work; and, seeing the calm expectation with which he awaited the call home, and hearing his expressions of gratitude to God for His goodness, I could not help thinking that this was one of the most eloquent replies to all assertions about the failure of missions; at least, it seemed so to me, and I felt thankful for the sight. In the courtyard of the homesteads, short and interesting services were held, sometimes attended by thirty or forty persons, which is by no means an unusual number for a Bengali family, made up of three or four generations, living in different little huts around the same square courtyard. In the afternoons, services for children were held, and the truths of our religion were taught and explained to the young ones by means of pictures and short addresses. The Gospel was also preached to the Hindus in the neighbouring huts. In some cases where the market-places were under water, all buying and selling was carried on from one boat to the other; and, in order to reach the people, our boat had to be pushed in amongst them; and from the boat the Word of Life was preached, and many tracts, &c., distributed. In the evening, when the

people could be got together, lively services were held in the chapels, and we believe that blessed results will follow.

## "THE 'MANCHESTER.'

"The last tour of three weeks in the *Manchester*, visiting some of the churches with Mr. James, was especially interesting and encouraging. On each of the three Sundays, well-attended, and one may almost say enthusiastic, services were held, and on each Sunday the ordinance of baptism was administered to several candidates. At one place, the chapel being under water, the people were for some time at a loss as to where the service could be held, but the problem was solved by our spreading over the boat, as a protection from the heat of the sun, our tarpaulin and sail, held up by bamboos, thus converting the *Manchester* for the time being into a 'tabernacle of the congregation,' and, in this way, were accommodated about 100 persons, and a splendid service was thus held which many will have cause to remember with gratitude. At another church, where several were baptized, it was pleasant to notice the joy of an old brother, well known to all the Beel Christians as the first in his neighbourhood to embrace Christianity. For many years he suffered persecution alone while bearing witness for Christ. By degrees his family one by one came over. Their influence then began to be felt in the neighbourhood, with the result that there is now a flourishing church near his home, additions to which greatly cheered the old man's heart. This is the story as the old man told it us, and we are glad to know he still continues to teach and preach to the best of his ability wherever he goes. Incidents of this kind, which interest us as new-comers, could

be multiplied, but we forbear, with this part of the vineyard.—Yours  
 apologies for troubling you so far, faithfully,  
 and imploring the prayers of God's  
 people for the success of His work in "G. W. BEVAN.  
 "A. H. Baynes, Esq."

### Cheering News from Rev. W. R. James.

**T**HE Rev. W. R. James, of Madaripore writes:—"I am thankful to send you  
 cheering news. Since our settlement here we have had

#### "EIGHTY-SEVEN BAPTISMS.

This is a source of great joy to us, and will be also, I feel confident, to the  
 readers of the MISSIONARY HERALD. Thank God that, with the trials and dis-  
 couragements which at times press heavily upon us, He also sends comfort and  
 success to cheer and sustain us, thus keeping up the equilibrium which is always  
 necessary to faith within and usefulness without. Evidence is not wanting of the  
 leaven of the Gospel working quietly amongst the youth of our community, and  
 our hearts are full of hope."

#### THANKS TO FRIENDS.

"Let me heartily thank you for printing my request for medicines in the pages  
 of the MISSIONARY HERALD, and to the kind friends who have been moved to  
 send the things we so much need. Such help, I can assure them, is most welcome  
 and useful in our mission work here. The Lord reward them for their love and  
 sympathy."

### An interesting Case.

**T**HE Rev. J. A. De Cruz, of Chittagong, sends the following encouraging  
 incident:—

"MY DEAR MR. BAYNES,—You will  
 be very sorry to learn of the death of  
 Babu Pratap Chunder Bagchi, a well-  
 educated Hindu gentleman, who was  
 by caste a Brahmin, and was employed  
 as inspector of police at Cox's Bazar, the  
 chief town of the southern sub-division  
 of Chittagong, who died only nine days  
 after his baptism. He was baptized in  
 Serampore, by the Rev. E. S. Summers,  
 on the 25th August. About a year ago,  
 he had taken furlough, and had gone to  
 his home in Furreedpore, but before  
 returning to Chittagong he went to  
 Serampore, and placed his two sons in  
 the college school there as boarders, and  
 was baptized there by Mr. Summers.  
 He returned here on the 30th August,  
 but, as he was suffering from fever,  
 instead of joining his appointment, he  
 had to go into hospital the same day.

#### "IN HOSPITAL.

"On Monday, the 1st September, I  
 received a note from him from the  
 Police Hospital, informing me of his  
 illness, and desiring to see me. I had  
 just then recovered from fever myself.  
 I saw him the next morning, and  
 found him better, and he introduced to  
 me a native assistant inspector of police,  
 who had called to see him, and he told  
 me that this babu, too, was a believer  
 in Christ. In the afternoon of the same  
 day I was sent for again, as Pratap  
 Babu had become a great deal worse.  
 It was now discovered that he was  
 suffering from pneumonia. I found  
 him very bad, and in great pain, and  
 hardly able to speak. I read the  
 words: 'And if I go and prepare a  
 place for you, I will come again,

and receive you unto myself, that where I am, there ye may be also.' I then told him that it might be that Jesus would come for him that same night, and asked him if he were prepared for Him. He answered, 'Yes.' I asked him, 'Are you afraid to die?' He said, 'No.' Then I prayed with him, asking God to restore him to health if it were His will, otherwise to prepare him fully for the change. Pratap Babu said several times, in a very sweet and gentle tone, which I shall never forget, 'Lord Jesus, have mercy on me.' 'My trust is in Christ.' I remained with him till dark, and when I was leaving, I bid him good-bye, saying that, if I did not meet him again on earth, I hoped we would meet together in heaven. He assented. The next morning, very early, a constable came and informed me that Pratap Babu was dead. His spirit had left him at 2 a.m., to be for ever with the Lord.

#### "HISTORY OF PRATAP.

"It was about July, 1888, that I first became acquainted with Pratap Babu. He came to our morning service in the sudder station, Chittagong, on Sunday, and, at the close of the service, he told me that he was a believer in the Lord Jesus Christ, that he had no faith in Hinduism; and that, although a Brahmin, he had thrown away his *poita* (sacred thread), but had not yet been baptized. In October of the same year, he wrote to me more fully about his Christian faith. I give extracts from a letter I received from him then, dated Teknaf (near Cox's Bazar), the 4th October, 1888:—'I have been serving the Lord for a long time. I have made up my mind to be baptized with my boys, who are at home in the Furreedpore district, and, therefore, I am going to apply for

my transfer. . . Dear sir, pray for me. . . I want to know why the Sabbath day was changed to Sunday. Sunday is the resurrection of our Lord, and the Lord did not say we were to change the Sabbath day. I want also to know why, in baptism, sprinkling is practised, instead of immersion, as the Lord was baptized in the River Jordan by John the Baptist. . . I believe, with all my heart and with all my soul, that the Lord *Jesus* is my Saviour, and the Saviour of all who trust in Him.'

"A few months after this, when I was on a preaching tour to Cox's Bazar, Pratap Babu bought from me a copy of 'Theodosia Earnest,' and a tract published by the Tract Society on the Sabbath, and also an English Bible. These books helped him in forming right views on the Lord's Day and the ordinance of baptism.

#### "THE FUNERAL.

"Pratap Babu's funeral took place on the next evening. Several Hindu friends of Pratap Babu assembled at the Police Hospital, whence the funeral was to leave for the cemetery, and some of the Hindu friends joined the Christians in carrying the coffin from the hospital, which is situated on a low hill, to the hearse below; and at the cemetery, from the hearse to the grave. A goodly number of Hindus were present at the funeral, and two of the babus who were most prominent in rendering help in carrying the coffin have been suspected by the Hindus of being Christians, and are being persecuted by them, and one of them has had to change his residence. They both come to me for religious instruction, and may in time be baptized. Pratap Babu was over fifty years of age when he died.—Yours in Christ,

"J. A. DE CRUZ.

"A. H. Baynes, Esq."



## The Rev. Imam Masih, of Delhi.

**T**HE Rev. I. Masih, a "home missionary" of our Society, was born at Lahore, in 1832. His father, Chiraguddin, a staunch Mohammedan, was physician to Ranjit Singh, "The Lion of the Punjaub," whose son, Dhulip Singh, the Sikh Pretender, who has just received the Royal pardon, was Imam's playmate. Imam was educated at Amritsar Govern-



THE REV. J. IMAM MASIH, OF DELHI.—(From a Photograph.)

ment College, after which he read with the *maulvies* of Delhi and Lucknow, and in this way acquired that extensive acquaintance with Mohammedan literature which he now frequently and effectively turns to account in bazaar preaching. It was whilst at school that the boys, on account of his inclination to Christianity, gave him the nickname of Imam Masih (Minister of Christ)—a name which he afterwards counted it his highest honour to retain. When about twenty-six or twenty-seven years of age, he became a Christian in connection with the Church

Missionary Society. So intense was the opposition of his Mussulman friends that when he was christened the police had to intervene to shield the missionary and the young convert from their violence. His first post was that of Arabic teacher in St. John's College, Agra, and it was whilst there that he changed his views on baptism, and was baptized by our missionary, the Rev. J. Williams, with whom he afterwards laboured for some years. In 1803 he is reported as "one of our best educated agents" in Delhi. From the Delhi and Agra district he went to Allahabad, and in the report of that station for 1873, it is especially worthy of note that one of his most successful methods was house-to-house visitation—a form of missionary work adopted by the Apostle Paul in Ephesus, but too little cultivated to-day.

Health necessitated his removal from Allahabad. Making Patna and Calcutta his centres, he devoted himself to evangelistic work throughout the North-West Mission. His visits to the various stations in this capacity were welcome and helpful, as may be seen from the station reports.

In 1888 he settled in Delhi to assist in the work of the Native Preachers' Training Institution. Probably no one in our Mission is so fitted to train the preachers of the future. His exceptional preaching ability, determined character, earnest piety, and aptness to teach, well fit him for the post he holds.

Few men can manage a bazaar crowd better than he. Though mere cavillers receive small mercy at his hands, he is generally conciliatory in tone towards his hearers, and emphasises the points of agreement with them rather than those of difference. Nothing is more common than for him to appeal to what one of their own poets has said, and so he endeavours to lead them from what they already accept to the fulness of the truth as it is in Jesus.

He is the author of a useful little book dealing with the points of the Christian faith most commonly attacked by Mussulmans; and recently he has published some capital "Songs of Spiritual Joy."

May the Lord thrust forth many more such labourers into His harvest!  
Delhi. STEPHEN S. THOMAS.

## Protestant Missions in China.

THE November number of *The Messenger*, a small magazine published monthly at Shanghai, is just to hand, and gives the statistics of Protestant missions in China. This is very welcome, and a perusal of it has filled me with deep thankfulness, and has given me much encouragement; and, as I am persuaded

that this will awaken the same feeling in others, I venture to call attention to the following figures.

In the first place, there are forty missionary societies engaged in the evangelisation and conversion of China. Of these there are four Bible and Christian publication societies, a foundling house, a women's union, and a society for promoting female education. The remaining thirty-three societies represent the organised missionary societies connected with the churches. Sixteen missions are from the United Kingdom, thirteen from America and Canada, and four from the Continent.

In these societies there are 1,292 missionaries—589 male, 391 wives of missionaries, and 316 single ladies. There are also four independent workers. The China Inland Mission heads the list with 366 missionaries; then come the American Presbyterian North, with 122 missionaries; the American Methodist Episcopal and American Board follow with 99 and 83 missionaries respectively. The London Mission has 65 missionaries, and the Baptist Missionary Society has 36 missionaries. These numbers include the missionaries' wives. The American Baptists have in all 75 missionaries; many also of our friends in the China Inland Mission have gone forth from Baptist churches.

Of native helpers there are 1,657 engaged in the work, of whom 180 are women. This number does not include the unpaid voluntary workers—zealous members of the native churches who do much to spread the knowledge of the Gospel.

And now for *converts*. The grand total of 37,287 communicants has been reached; these are organised in 522 churches. The pupils in the schools amount to 16,836. Compare these figures with the statistics published in connection with the Missionary Conference held in Shanghai in 1877. There were then 473 missionaries, with 13,035 converts, in 312 churches. The pupils in the schools amounted to 4,298; thus there are almost three times as many church members and four times as many scholars now as there were then. Dr. Legge (see "Christianity in China," 1888) tells us that, in 1843, a dozen missionaries met in Hong Kong to consult how to take advantage of the door opened in China by the treaty of 1842. Then the converts "known to members of the Conference could be reckoned up on the fingers of one hand." *It took thirty-four years (1843-77) to get 13,000 converts; during the last twelve years (1877-89) 24,000 converts have been added to that number.* This hardly looks like failure. At a very moderate estimate, when the century closes there will be 50,000 converts in Protestant churches in China, more likely the number will be 60,000. If this be the result of the first fifty years of Protestant missions in China, then the next fifty years should see the converts numbered by millions.

Of the various societies, the London Missionary Society has been longest at work. It commenced operations in 1807, twenty-three years before any other society, and now heads the list of converts with a church membership of 4,078. The American Presbyterian North commenced in 1835, and numbers 4,041 converts. The American Methodist Episcopalian and the English Presbyterians started work in 1847, and number 3,888 and 3,471 converts respectively. Four societies—the China Inland Mission, the Canadian Presbyterian, the Church Missionary Society, and the Basel Mission—have over 2,000 converts each; the numbers are: C.I.M., 2,937; C.P., 2,719; C.M.S., 2,695; Basel, 2,029. Six societies have over 1,000 converts each, in which are the American Baptist

North, with 1,479 converts, and the Baptist Missionary Society, with 1,154 converts.

In addition to these results, during 1889, 348,439 patients were treated in the Mission hospitals and dispensaries. The sums contributed by native Christians have in all now amounted to 36,884 dols. Of the native churches, only 94 are fully self-supporting, and 116 partially so; in this there is room for improvement.

In calling attention to these figures, I should like to make one or two remarks. As we might expect, those societies that have been longest at work have most converts, and generally the number of converts bears a fair proportion to the number of missionaries. There are, however, exceptions to the above. For instance, the Canadian Presbyterians, commenced in 1871, have fifteen missionaries, and number 2,719 converts. Then the London Missionary Society has only sixty-five missionaries, with 4,078 converts; but, in connection with that Mission, we recall the honoured names of Morrison, Milne, Burns, Legge, Griffith John, Muirhead, Lees, and others who have worked, or are still working, in China. Missionaries, like congregations, should be weighed as well as counted, and clearly we need picked men for the mission service. Not necessarily men of the highest culture, graduates of our universities, but certainly men of spiritual power, of persevering industry, with unflinching patience, and unconquerable faith and love.

Then let us notice that these results have been gained by a faithful proclamation of the Gospel of Christ combined with careful instruction in sound doctrine. The Chinese missionaries are men and women of strong piety and with a firm faith in the Gospel. They have "gone forth and preached everywhere." Not that they have been asleep to the intellectual and physical needs of the people, as the excellent translation work done by many missionaries and the medical work bear witness; but the main work of every mission has been that of preaching (using the word in its broadest sense). In chapel or hall, on the streets, or at the markets and fairs, or by the visits of missionary or evangelist to the villages or homes of the people, they have proclaimed the facts of the Gospel story, and taught the people the faith of the Lord Jesus Christ as it is commonly held by the Evangelical churches of England and America.

Sacerdotalism and ritual make no headway in China. The American Episcopal Mission and the Society for the Propagation of the Gospel have very small results; the former Mission commenced in 1835 and has 450 converts, the latter in 1874 and the number of its converts is put down as "(?) 100." If the Chinese want priestcraft and ritual they can get it in Buddhism; modern ritualism is powerless to help them. These 37,000 converts have nearly all been brought into the Kingdom by the efforts of the Evangelical churches.

Further, these facts ought to bring home to us with emphasis our Lord's words: "The field is white already to harvest;" "The harvest truly is great, but the labourers are few." We thank God for the 37,000 converts; but they are not much more than the thirtieth part of a million, and there are 300 millions in China. What about the 299,630,000 Chinese still in heathen darkness? The 1,296 missionaries are soon lost to sight in that enormous population. What the Chinese missionaries think about it is shown in their request for *one thousand more missionaries*. The labourers are few, but how "*white the harvest*

is." Twenty-four thousand converts from heathen darkness in twelve years. That is at the rate of 2,000 converts a year. By more effort four, five, or six thousand converts might easily be won to the Lord Jesus in China.

With such opportunities what a claim the China Mission has on the churches of Christ! Why should not every church have a special meeting to ask: "Whom shall we send, and who will go for us?" Would not the answer come from some brother or sister, filled with the Holy Spirit, coming forward in every church, and saying: "Here am I, send me?"

ARTHUR SOWERBY.

## The Lord Loveth a Cheerful Giver.

WE desire very gratefully to acknowledge the receipt of the following welcome gifts, expressing as they do rare interest in the work of the Mission, and true devotion on its behalf:—"J. M.," for a plain gold wedding ring for the Congo Mission; Anonymous, Newcastle-on-Tyne, for a small gold brooch for India, "praying earnestly that the Lord will accept this tiny token from one He has marvellously helped during a long and trying sickness"; a Little Friend at Bedford, for a silver bracelet for the Congo Mission; Mr. R. Bastable, Kilmington, for a gold ring, pin, and sleeve links, who writes: "Being out visiting one day I called upon an elderly person over eighty years of age, who handed me the enclosed ring, pin, and cuff fasteners, that she had long treasured up, and valued the articles very much; but seeing the need of funds for the Mission in the monthly HERALD she desired me to forward them to you for you to dispose of, the proceeds to go to the Mission Fund. She does not wish her name to be given, but to remain one of the Lord's servants"; a Young Pastor, who writes: "In addition to my annual subscription, which will be sent with the collections, I beg to forward gold watch, chain, and scarf-pin, which I can well afford to be without, towards the much-needed funds of the Society. Last Sunday evening I preached at our little chapel from Matthew xvi. 24. While speaking of the self-denying and cross-bearing Jesus, I could not but feel how selfish and unlike Christ we Christians were. It has been my privilege to labour in this district about four years. During the first two years of my ministry I was in receipt of between £2 and £3 per month; the last two years, however, this sum has increased to between £4 and £5. Even from this moiety, I must plead guilty of not doing my part towards Christian missions. Is it too much for us as pastors, deacons, aye, and members also, to sacrifice the cigar, the glass, the finery and many articles of dress that we at present wear, even at the cost of being considered out of fashion and un-clerical? It was a good suggestion of the *Freeman* that all Baptists should have a week of self-denial in order to raise the required sum this year. The editor of the *Freeman* may be satisfied with a week, but what about Christ! Was His life from Bethlehem to Calvary not one whole, unbroken life of self-denying and cross-bearing? He could, it is true, have become a wealthy farmer, a large property owner, a scribe of the law, a member of the Sanhedrim, and even a king of the Jews; but then, to do this He would have to set aside the great object of His mission for worldly and personal interests. 'For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor.' This Jesus and none other is to be our ideal. Let

us therefore not deceive ourselves and live in a 'fool's paradise,' but bring ourselves honestly to the test of true discipleship. 'If any man will come after Me, let him deny himself, and take up the cross and follow Me'; a "Young School Girl," for an old silver coin, with "prayers for a yet larger blessing upon the Congo Mission, so dear to many of us"; a Public School Boy, for a pocket knife, who thinks "he ought to give up something he cares for for such a grand work as the Congo Mission, and so thinks the best thing to send is his pocket knife."

The grateful thanks of the Committee are also given to the following donors for most welcome help, specially welcome at this most needy season, and in view of our recent and large extensions of agency in China and upon the Congo River:—Mr. Eason, sen., Dublin, £5; Anonymous, Cardiff, £25; Rev. J. G. Potter, of Agra, £10; Mr. S. B. Burton, £100; Mrs. W. Bury, for *Miss Silvey's work*, £25; Mr. T. D. Paul, £20; A. W., for *China*, £15; X. Y. Z., Edinburgh, for *Congo*, £15; Mr. J. T. Betts, £10 10s.; A Friend, per H. M., £10; Misses McIlvain, for *Congo*, £10.

### Ashkor Chapel, Backergunge.

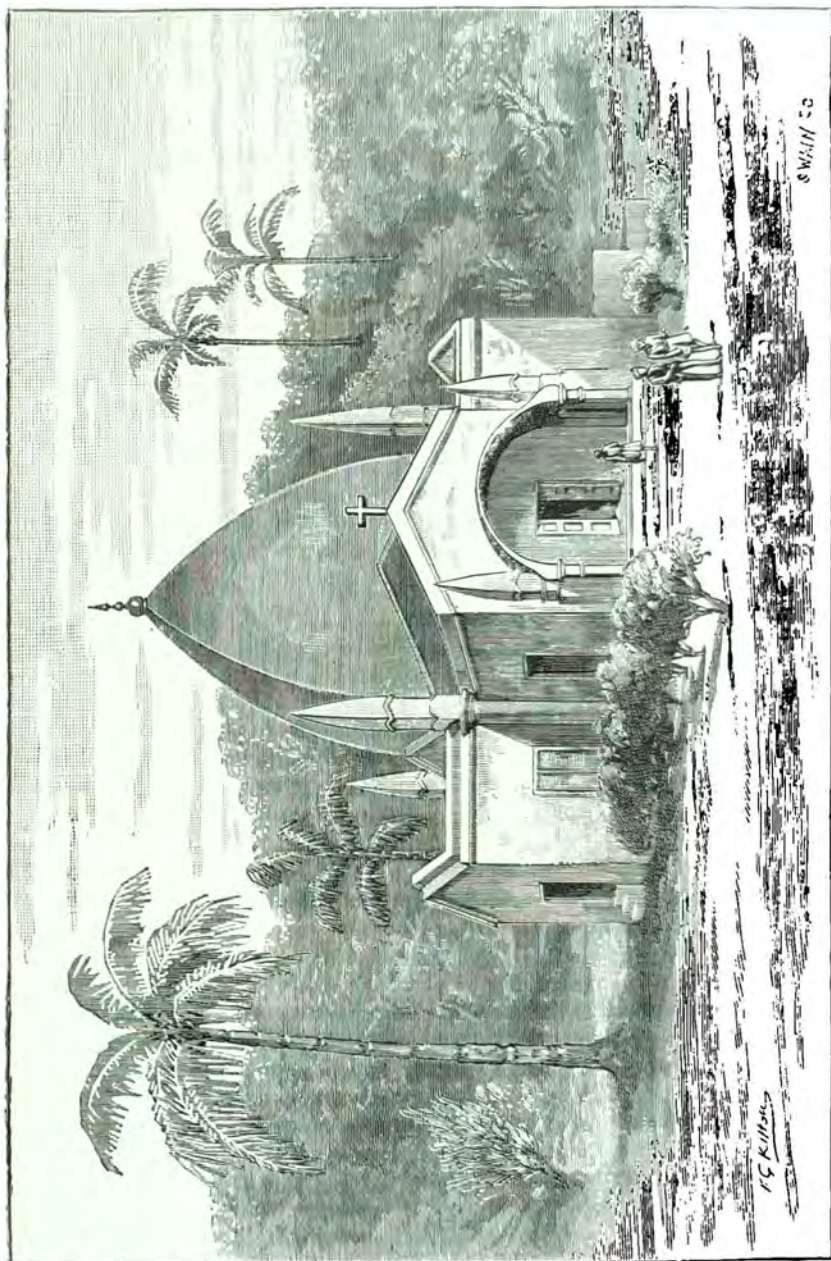
THIS is the largest and the only handsome chapel in the Backergunge district. Architecturally it is curious enough, with Hindu dome, Mohammedan minarets, and Christian cross. The building itself is shaped like a cross, and the preacher stands under the dome in the centre, with his congregation facing him four ways. The inside is bare of all furniture, save one bench for the deacons, a table and chair for the preacher, mats for the hearers, and a few Scripture texts on the walls. As many as 400 people can seat themselves on the floor, and yet leave room for a score or two of good-sized infants to wedge themselves in between. On Sunday afternoons even the window ledges and the ample porch are crowded with children.

The church has a membership of over 200 souls, and is thoroughly self-supporting. The pastor's name is Noboocoomar Sircar, and he is maintained in considerable comfort. The deacons have just decided to build a new house for him, with corrugated iron roof. The only aid received from our Society by this church during the last four or five years has been advisory aid, in the course of occasional visits by the missionary.

WM. CAREY.

### Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels of handbags and school material from Mr. S. Elgar, of Stoke Newington, for native schools under Rev. R. Spurgeon; a number of books from Mr. Braik, of Norwood, and boxes of useful articles from Upton and Noddfa Baptist Chapel, Treorky, for the Rev. W. R. James, of Madaripore, Bengal; a parcel from Leeds for Miss Hartley;



ASHKOR CHAPEL, BACKERGUNGE, EAST BENGAL.

a box from the Working Meeting at Bridlington for Miss Rooke, of Delhi; parcel of clothing from Miss Muir, of Wishaw, for Mrs. Medhurst, China; parcels from Devonport for Rev. R. H. C. Graham, of San Salvador, Congo; from Littlehampton for the Rev. J. L. Forfeitt, of Tunduwa, Congo; from Mrs. Barrett, of Bishop's Stortford, for Rev. S. C. Gordon, of the Upper Congo; from Mrs. Johnston, of Southport, for the Congo Mission; eight dozen warm jackets from Miss Page, Great Malvern, for Mrs. Bentley, for boys at Wathen Station, Congo River; and a parcel of woollen vests from Harwich and a parcel of needles for Mrs. Wall, Rome.

---

## Recent Intelligence.

**W**E are thankful to report the safe arrival in England of the Rev. George Grenfell from the Upper Congo River. Mr. Grenfell is in poor health, and greatly needs rest and quiet. The recent seizure of the Congo Mission steamer *Peace* by the authorities of the Congo Government at Stanley Pool has greatly added to his many anxieties. The Committee are at present in communication with the Congo Government in Brussels relative to this grave matter, with a view to securing some positive guarantee that such action shall not be repeated in the future, and when present negotiations are brought to a conclusion we shall report the whole of the proceedings. In the meantime our friends may rest well assured that this question is receiving the vigilant attention of the Committee, who are fully alive to the grave importance of the questions at issue.

---

By the last Congo mail we learn of the safe arrival at Underhill, Congo River, of the Rev. F. G. and Mrs. Harrison and Mr. Whitehead on the 1st of October, "all well." Mr. Harrison writes:—"I am confident Mr. Whitehead will prove a most valuable helper, I am glad to say he is in capital health."

---

With regard to the Cameroons and Victoria Mr. Harrison writes:—"You will be interested to know that on our voyage out our steamer called at the Cameroons and Victoria, and we went on shore at both places. We were greatly interested to note that the results of the missionary work of the Baptist Missionary Society at both places is still active and flourishing; the natives at Victoria seem greatly to prefer their own church to the German one. We received while there important and valuable testimony as to the zeal and faithfulness of these native Christians. An English trader spoke most warmly of their good work and character. At the Cameroons also we had most encouraging accounts of the native Christians. They are evidently doing their utmost to sustain the church and evangelise the district. The work of the Baptist Missionary Society at both these places is clearly not lost. The fire kindled years ago is burning brightly to-day—the seed sown has taken root, and is fast becoming a fruit-bearing tree providing life-giving food for the entire district. There is abundant encouragement in this, I think."



The Rev. J. and Mrs. Ellison have safely reached Colombo on their voyage to Calcutta.

---

The Rev. C. Spurgeon Medhurst writes from Shanghai under date of 24th of October last :—" You will be glad to know that we safely landed here at about 11 p.m. on the 19th inst. We had a very pleasant voyage as far as Singapore ; but just before reaching Hong Kong we encountered a heavy typhoon, which nearly sent us all to the bottom of the China Sea. Three boats were washed away, and several of the fires put out, the engineers working up to their waists in water in the engine-room. Fortunately the pumps were in good working order. A ventilator was blown away during the storm, through which the seas poured into our cabins, thoroughly soaking us and spoiling many of our clothes. The ship rolled until she put the rail of her upper deck under water. We ran great risks of foundering, and upon our arrival in Ching Cheu Foo I will send you a small thankoffering for our merciful deliverance. As Mr. Glover and Mr. Morris are not due at Chefoo until November 12th, we shall stay here for another week. I shall be very glad when they have arrived, and we are able to start for Ching Cheu Foo. Both Mrs. Medhurst and myself are quite well."

---

The Rev. William Carey, of Barisal, writes :—" You ask me for photographs of Mission scenes, &c., for the MISSIONARY HERALD. Do you think some friend would supply me with a detective camera? The price is only thirty-five shillings, I think, and we should always have ready to hand the means of preserving such scenes as you desire. Mr. Rouse has one, and it works very well." Will some generous friend supply this want and so help to make the HERALD more interesting and valuable ?

---

#### 1891.—ANNIVERSARY SERVICES.

Will our readers please take note that the MISSION SUNDAY this year will be APRIL 26TH, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 28TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day ; the Annual Missionary Sermon, Wednesday morning, April 29th, in Bloomsbury Chapel ; the Public Missionary Meeting in Exeter Hall, on Thursday evening, April 30th ; the Missionary Breakfast Conference in Exeter Hall on Friday morning, May 1st, and the Young People's Annual Public Missionary Meeting in Exeter Hall, on the evening of the same day ? We earnestly hope our readers will keep these dates clear of all other engagements.

---

Treasurers of missionary auxiliaries are respectfully urged to remit to the Mission House sums in hand as promptly as may be convenient, the demands upon the Mission exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

In connection with the retirement from Ceylon of the Rev. George and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

BOYS' MISSION SCHOOL, BLACKHEATH.—We are glad to report that last week the boys of this school enjoyed a holiday on the occasion of six "Old Boys" having taken the B.A. degree at the University of London at the last examination. This success is specially gratifying to all friends interested in this most useful Institution.

The Rev. W. P. Balfern expects to leave in the Dutch Trading Company's steamer *African*, direct for the Congo, on the first of this month.

We are thankful to report that the recent Congo Mission Sale at Camden Road Chapel realised the sum of £155. We are most grateful to all the Camden Road friends who took part in this most successful effort.

## Contributions

From 13th November to December 12th, 1890.

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*.

<b>ANNUAL SUBSCRIPTIONS.</b>		A Friend, per H. M. ...	19 0 0	Poole, Miss .....	0 10 0
Betts, Mr. J. T. ....	10 10 0	"A Thankoffering to the Lord" .....	1 10 0	Potter, Rev. J. G. ....	10 0 0
Butterworth, Rev. J. C., M.A., for Congo .....	1 0 0	Box, E. O. ....	1 18 0	Stewart, Mr. James, Glasgow, for Mr. Cameron, Congo Mission .....	5 0 0
Colman, Mr. H. S., Peterborough, per Y.M.M.A., for Bengali school .....	1 0 0	B. P. and B. ....	2 2 0	Talbot, B. and L. ....	1 2 0
Crowe, Mrs. ....	0 15 0	Chapman, Mr. John, Harrow, for Mr. Walker's printing press, Naples .....	2 2 0	"Thankoffering for recovery from illness" .....	0 10 0
Ewing, Mr. John P. ...	1 0 0	E. P. S. ....	0 10 0	Thorne, Mrs. E. B., Watchet .....	1 0 0
Johnston, Mrs., coll. by Freeman, Mrs. ....	1 1 0	Friend, for China .....	1 0 0	Willatts, Mr. B. ....	1 1 0
Under 10s. ....	0 9 0	Coxeter, Mr. and Mrs., proceeds of sale of work for <i>ou'fi</i> and passage of Mr. Balfern to Congo .....	100 0 0	X. Y. Z., Edinburgh, for Congo .....	15 0 0
Lovell, Mrs. T., senr. ....	0 10 6	Do., do., for Miss Silvey's Congo work .....	2 3 4	Under 10s. ....	1 8 6
Lovell, Miss .....	0 10 6	Gardiner, Miss, Redhill .....	1 1 0	Do., for <i>N P</i> .....	0 5 0
Ward, Mr. J., Brixton .....	0 10 0	Graves, Mrs., for Congo .....	1 1 0	Do., for Ceylon .....	0 8 0
Winter, Mr. T. B. ....	2 0 0	J. S. ....	50 0 0	Do., for Congo .....	0 7 6
Woods, Mr. and Mrs., Ting, for Congo .....	0 10 0	L. M. B. ....	0 10 6		
Under 10s. ....	0 7 6	Mellvain, Misses, Greenock, for Congo .....	10 0 0	<b>LEGACIES.</b>	
Do., for Congo .....	0 2 6	Maitland, Miss, Card for <i>N P</i> .....	0 12 0	Burroughes, the late Mr. Zaccheus, of Forest Hill, moiety of residue, per Rev. W. Bentley .....	909 19 10
		Mitchell, Misses A. and C., for Miss Silvey's school .....	2 0 0	Burroughes, the late Mrs. Z., residue of estate, per Rev. W. Bentley .....	106 8 2
<b>DONATIONS.</b>					
A. I. P. ....	14 0 0				
A. E. J., for Congo .....	1 0 0				
A. W., for China .....	15 0 0				
A. M., Hornsey (box), per <i>Christian World</i> .....	0 10 9				
A Friend, per Rev. H. C. Bailey .....	3 0 0				

Marshall, the late Mrs. Sarah, of South Hampstead, per Mr. C. E. Baynes and Mrs. Rance ..... 00 0 0

**LONDON AND MIDDLESEX.**

Bloomsbury ..... 41 0 0  
 Do., Sun.-sch., for Mr. H. J. Thomas, Delhi, Chaprundi school ..... 4 4 3  
 Do., for Mr. Bentley, for support of Congo girl ..... 1 5 0  
 Camberwell, Denmark-place Chapel ..... 2 14 8  
 Clapham, Grafton-sq. ..... 7 1 3  
 Crouch Hill, Sun.-sch., per Y. M. M. A., for Mr. Heinig's school ..... 4 0 0  
 Dalston Junction, Sun.-school ..... 15 0 0  
 Forest Gate, Woodgrange Ch., for Bengali school ..... 8 0 0  
 Do., for support of Congo boy ..... 0 15 0  
 Hendon ..... 18 0 0  
 Hounslow, Providence Chapel ..... 3 15 6  
 Islington, Cross-street, per Y. M. M. A. .... 10 17 10  
 Do., Salter's Hall Ch. .... 20 0 0  
 John-street Ch., Edgware-road ..... 2 8 0  
 Metropolitan Tabernacle Sun.-sch., for Mr. Week's work, Congo ..... 6 5 0  
 Northern District of L. B. A., coll. at Quarterly Meeting at Crouch Hill Chapel... 2 6 8  
 Peckham, Rye-lane Ch. Sunday-school, for Congo ..... 3 0 0  
 Do., do for N P under Mr. Wenger ..... 15 0 0  
 Do., do, for N P under Mr. Wills, China ..... 15 0 0  
 St. Peter's Park ..... 3 13 0  
 Stoke Newington, Devonshire-square Do., Y. W. B. C., for Mr. R. Spurgeon's Mission boat, Madaripore ..... 0 14 0  
 Upper Holloway, Sun.-school ..... 9 8 10  
 Do., Rupert-road Mission-school ..... 9 5 0  
 Vauxhall, Sun.-sch. ... 8 0 4  
 Vernon Chapel ..... 8 13 3  
 Do., Y. M., per Y. M. M. A. .... 40 0 0  
 Watworth-road Chapel ..... 15 18 1  
 Watworth, East-street Do., Sunday-school ..... 12 0 0

**BESSKSHIRE.**

Reading, Carey Ch. Juvenile ..... 3 0 10  
 Do., Wychiffe Ch., for Congo ..... 10 0 0  
 Do., do., for Mr. Wall ..... 10 0 0

**CAMBRIDGESHIRE.**

Mildenhall ..... 7 5 8  
 Soham ..... 3 7 6  
 West Row ..... 6 1 6  
 Wilburton ..... 1 2 6

**CHESHIRE.**

Chester, Grosvenor-park, Sun.-sch. .... 2 0 0  
 Do., Ebenezer Ch., for N P ..... 52 0 0  
 Egremont, Falkland-road ..... 10 11 4

**CORNWALL.**

Falmouth ..... 14 16 0  
 Hayle ..... 3 0 0

**CUMBERLAND.**

Great Broughton ..... 2 11 8  
 Maryport ..... 36 17 2

**DERBYSHIRE.**

Loscoe ..... 2 12 2

**DEVONSHIRE.**

Bampton ..... 3 2 2  
 Devonport, Pembroke-street ..... 0 12 0  
 Exeter, South-street Sunday-school ..... 5 10 0  
 Hemyock and Saint-hill ..... 3 1 6  
 Honiton ..... 7 9 10  
 Plymouth, George-st. Do., Lower-st. Sun.-school ..... 4 8 2  
 Do., do., for support of Congo boy ..... 5 0 0  
 Do., do., for Congo girl ..... 5 0 0  
 Totnes ..... 35 2 5

**DORSETSHIRE.**

Poole ..... 21 10 3

**DURHAM.**

Consett ..... 3 13 6  
 Monkwearmouth, Aiton ..... 1 9 0

**ESSEX.**

Barking, Queen-road Sunday-school ..... 1 12 0  
 Hornchurch, Sun.-sch. .... 1 1 6

**GLOUCESTERSHIRE.**

Arlington ..... 4 12 6  
 Cheltenham, Cambray Do., for Congo ..... 1 1 8  
 Fairfield ..... 9 19 1  
 Nauton and Guiting Shortwood ..... 5 0 0  
 Stow-on-the-Wold ..... 6 15 7

**HAMPSHIRE.**

Brockenhurst ..... 7 5 0  
 Broughton and Stock-bridge ..... 14 3 4  
 Do., for Simla ..... 1 0 0  
 Romsey ..... 10 0 0  
 Do., for support of Congo boy ..... 5 0 0  
 Shirley, Union Ch. Sunday-school ..... 6 2 6

**ISLE OF WIGHT.**

Niton ..... 9 3 10

**HERTFORDSHIRE.**

Bushey ..... 3 16 0  
 Watford, on account... 75 0 0

**HUNTINGDONSHIRE.**

Somersham, Sun.-sch. .... 0 16 0

**KENT.**

Belvedere ..... 4 0 0  
 Catford Hill ..... 10 0 0  
 Erith ..... 8 19 6  
 Loose ..... 0 5 0  
 Ramsgate, Ellington Ch., for support of "Mhambo," Congo ..... 12 0 0  
 Do., for Congo ..... 2 10 0  
 Tunbridge Wells ..... 23 8 1  
 Do., for Congo ..... 0 12 4  
 Woolwich, Parsons-hill ..... 0 12 6

**LANCASHIRE.**

Accrington ..... 2 5 3  
 Do., for support of "Nich Ying," China ..... 10 0 0  
 Do., for Mr. Graham's school work, Congo ..... 20 0 0  
 Do., for Miss Silvey's work, Congo ..... 25 0 0  
 Do., Clitheroe ..... 1 12 6  
 Do., Huncoat ..... 5 0 5  
 Briercliffe, Haggate ..... 16 18 8  
 Bury, Union Ch. .... 1 0 0  
 Clayton-le-Moors ..... 24 12 2  
 Leigh ..... 6 2 8  
 Liverpool Auxiliary, per Mr. J. Cripps—  
 Byrom Hall ..... 0 7 9  
 Myrtle-street Jur. ... 4 14 5  
 Princes Gate ..... 23 16 8  
 Kensington Ch. .... 13 17 0  
 Old Swan ..... 1 5 0  
 St. Helen's, Jubilee Ch. .... 1 14 4  
 Do., Park-road ..... 1 4 0  
 Tue Brook ..... 1 2 9  
 Widnes ..... 0 8 6

**Less Auxiliary Expenses**

..... 27 10 7

Liverpool, Myrtle-st., on account ..... 95 0 0  
 Do., Richmond Ch. .... 7 15 9  
 Do., Fabius Ch. .... 5 6 10  
 Millgate, nr. Rochdale Mills Hill ..... 1 5 4  
 Do., for W & O ..... 2 15 0  
 Do., for Pitt-street ..... 3 12 6  
 Oswaldtwistle, New-lane ..... 28 9 10  
 Padham, Zion, Pendle-street ..... 1 5 6  
 Rochdale, West-street 365 13 11  
 Royton ..... 11 8 0  
 Sabden, for W & O ..... 2 0 0  
 Do., for Congo ..... 5 0 0  
 Sunnyside ..... 4 0 0  
 Ulverston ..... 1 11 4  
 Waterfoot ..... 5 10 0

<b>LEICESTERSHIRE.</b>		<b>SURREY.</b>		<b>NORTH WALES.</b>	
Arnsby .....	15 15 0	Norwood, Gipsy-road		<b>DENBIGHSHIRE.</b>	
Leicester, Belvoir-st. ....	94 8 6	Sunday-school, per		Wrexham, Chester-st. ... 0 5 0	
Do., Sunday-school .....	18 7 7	Y.M.M.A., for <i>Barisal</i>		<b>SOUTH WALES.</b>	
Do., Charles-street .....	56 5 0	school .....	6 0 0	<b>BAECKROCKSHIRE.</b>	
Monks Kirby and		Streatham, Lewin-road	1 10 9	Builth .....	
Pailton .....	1 0 0	South Norwood .....	6 16 2	..... 0 7 0	
Sheepsbed .....	3 3 0	Sutton, Sunday-school,		<b>CARDIGANSHIRE.</b>	
		for <i>N.P., Delhi</i> .....	0 7 7	Blaenwenen .....	
Less Expenses .....	186 19 1	West Croydon, Sun-		..... 4 1 0	
	8 0 0	sch., per Y.M.M.A.,		<b>GLAMORGANSHIRE.</b>	
	178 19 1	for support of		Cardiff, Bethany .....	
		<i>Congo boy under</i>		Do., Tredegarville ... 25 0 0	
		<i>Mr. Davies</i> .....	5 0 0	Do., Hope Ch., Canton 7 6 4	
		Do., for <i>Purana</i>		Do., Long Cross .....	
		school, <i>Delhi</i> .....	6 0 0	Do., do., Sunday-	
				school .....	
				Do., Maizdy Mission	
				Ch. .... 3 11 7	
				Do., Roath, Pearl-st. 1 0 0	
				Cadoxton .....	
				Penarth, Stanwell-road 5 18 0	
				Treharris .....	
				..... 0 14 9	
				<b>MONMOUTHSHIRE.</b>	
				Abergavenny, Bethany 13 11 10	
				Bassaleg, Bethel Sun-	
				day-school .....	
				..... 0 10	
				Cwmmera .....	
				..... 1 0 4	
				Griffithstown .....	
				..... 1 6 6	
				Llanfangel, Crucorney 0 10 0	
				Tredegar, Bethel .....	
				..... 1 0 0	
				<b>PEMBROKESHIRE.</b>	
				Pembroke Dock, Bush-	
				street .....	
				..... 26 0 0	
				<b>SCOTLAND.</b>	
				Cupar, Provost Wynd 1 10 0	
				Do., for <i>Congo</i> .....	
				..... 4 0 0	
				Edinburgh, for <i>Mrs.</i>	
				<i>Wall's Roman Mis-</i>	
				<i>sion</i> .....	
				..... 12 11 0	
				Glasgow, for <i>Italian</i>	
				<i>Mission</i> .....	
				..... 30 0 0	
				Do., Adelaide Place 10 0 0	
				Jedburgh .....	
				..... 0 15 0	
				Kirkcaldy .....	
				..... 8 11 0	
				Do., for <i>China</i> .....	
				..... 1 1 0	
				Do., for <i>Genoa</i> .....	
				..... 1 1 0	
				Montrose .....	
				..... 6 10 0	
				<b>IRELAND.</b>	
				Oarrickfergus .....	
				..... 1 0 0	
				<b>FOREIGN.</b>	
				<b>AFRICA.</b>	
				Sierra Leone, English-	
				speaking natives	
				working on Congo	
				Railway, for <i>Congo</i>	
				..... 1 16 11	

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.O., 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.