

AN INDIAN KITCHEN.—(From a Photograph.)

[SEPTEMBER 1, 1892

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

THE following are some of the arrangements for the Autumnal Meetings to be held in London next month in connection with the Centenary Commemoration :—

**MONDAY EVENING, OCTOBER 3rd,
A DEVOTIONAL MEETING
AT THE METROPOLITAN TABERNACLE.**

The Rev. JOHN ALDIS to preside.

The Rev. J. T. BROWN (of Northampton) will deliver a Centenary Address; and the Revs. T. BARRASS (of Peterboro'), D. J. EAST (of Jamaica), J. A. SPURGEON (of the Metropolitan Tabernacle), J. W. STYLES (of London), and Mr. THOMAS OLNEY (of Balham) are expected to take part in the Service.

Service to commence at Seven o'clock p.m.

The Committee have secured EXETER HALL, Strand, for next two days, the 4th and 5th.

**On TUESDAY MORNING, the 4th,
IN EXETER HALL, STRAND,**

AT ELEVEN O'CLOCK,

THE CENTENARY MISSIONARY SERMON

WILL BE PREACHED BY

The REV. ALEXANDER MACLAREN, D.D., of Manchester.

AT HALF-PAST TWO O'CLOCK,
**AN EVANGELICAL MISSIONARY CENTENARY ALLIANCE
 THANKSGIVING MEETING,**
 IN EXETER HALL, STRAND.

Chairman: The Rt. Hon. the Earl of HARROWBY, K.G., President of the British and Foreign Bible Society.

Speakers: The Rev. Prebendary WIGRAM, M.A., Hon. Sec. Church Missionary Society; the Rev. E. E. JENKINS, D.D., Hon. Sec. Wesleyan Missionary Society; ALBERT SPICER, Esq., M.P., J.P., Treasurer London Missionary Society; the Rev. J. OSWALD DYKES, D.D., Missions of the Presbyterian Church; the Rev. B. LA TROBE, M.A., Secretary of the Missions of the Moravian Church; E. B. UNDERHILL, Esq., LL.D., Hon. Sec. Baptist Missionary Society.

AT SEVEN O'CLOCK IN THE EVENING,
A PUBLIC CENTENARY MISSIONARY MEETING.

Chairman: Sir CHARLES U. AITCHESON, K.C.S.I., late Governor of the Punjab.

Speakers: India and Ceylon—The Rev. G. H. ROUSE, M.A., LL.B., of Calcutta; China—The Rev. J. J. TURNER, of Tai Yuen Fu, Shansi; Africa—The Rev. WILLIAM FORFEIT, F.R.G.S., of Bopoto, Upper Congo River; West Indies—The Rev. J. G. GREENHOUGH, M.A., recently returned from the West Indies.

ON WEDNESDAY MORNING, the 5th.

AT NINE O'CLOCK,
A PUBLIC CENTENARY MISSIONARY BREAKFAST
 IN
 EXETER HALL, STRAND.

Chairman: GEORGE WILLIAMS, Esq., J.P., London.

Speakers: The Rev. Professor LEGGE, M.A., D.D., Oxford University; the Rev. R. H. LOVELL, M.A., Bromley; the Rev. J. H. SHAKESPEARE, M.A., Norwich; R. V. BARROW, Esq., M.P., J.P., Croydon; and CHARLES TOWNSEND, Esq., M.P., J.P., Bristol.

AT THREE O'CLOCK,
 IN EXETER HALL, STRAND,
**A PUBLIC CENTENARY LADIES' MEETING ON BEHALF OF
 ZENANA AND LADIES' MISSION WORK.**

Speakers: The Hon. Miss GERTRUDE KINNAIRD, recently returned from India; Mrs. CAMPAGNAC, formerly of Delhi, N.W.P.; Miss LEIGH, of Cuttack, Orissa, Superintendent of Cuttack Girls' Orphanage; and Miss ANGUS, of the Zenana Baptist Missionary Society.

AT SEVEN O'CLOCK,
YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING,
 IN EXETER HALL, STRAND.

Chairman: WILLIAM RICHARD RICKETT, Esq., Treasurer Baptist
 Baptist Missionary Society.

Speakers: F. FRANK BELSEY, Esq., J.P., of Rochester; India—The Rev.
 CHARLES JORDAN, of Calcutta; China—The Rev. T. M. MORRIS, of
 Ipswich, recently returned from China; Africa—Rev. H. WHITE,
 of Bopoto, Upper Congo River; and the Rev. J. J. FULLER, of
 Camerouns, West Africa.

NOTE.—Particulars as to tickets and further and final details will be
 duly advertised in the weekly religious journals.

In addition to the above arrangements, it is proposed, as already
 announced, that the Sunday preceding these meetings—viz., October 2nd—
 should be devoted to the advocacy of the claims of the Mission. It is
 felt to be particularly fitting that this day should be observed as

A SPECIAL CENTENARY SUNDAY,

inasmuch as on this very day, October 2nd, 1792, the Society was
 founded at Kettering. We regret that the pressing demands at this
 season of the year upon the Mission House resources will not permit us
 to send deputations; but we confidently rely upon the pastors and
 officers of the churches and Sunday-schools making such arrangements
 locally as will secure compliance with this very appropriate proposal.
 What could be more suitable than that the one hundredth anniversary
 of the day on which our fathers began their great work should be
 sacredly consecrated to a review of the progress which has been
 achieved, and to stimulate larger and nobler effort on behalf of the
 millions of heathen yet unreached?

If, in consequence of ordinary annual meetings, some of our churches
 should find it impracticable to unite in this effort on the Centenary
 Sunday, we trust some other more convenient date will be set apart
 for special reference and collection on behalf of the Thanksgiving Fund.

**SECOND EDITION OF THE CENTENARY MEMORIAL
 VOLUME.**

The first issue of this volume being exhausted, copies of the second
 edition can now be obtained at the Mission House.

Published price, Two Shillings net; to Subscribers, Eighteenpence.

Since our last issue we have received the following welcome promises or payments on behalf of the Centenary Fund :—

"Meg"	50	0	0	Harris, Mr. Chas.	10	0	0
C. W., North Finchley.....	25	0	0	Hooper, Mr.	10	0	0
Rees, Mr. D., Llandeloy ...	25	0	0	Soirée and Collections ...	20	5	1
Goodman, Mr. T., Royston	20	0	0	Smaller sums	35	16	11
Lang, Mr. David, Glasgow	20	0	0	Leicester and Loughborough (additional)—			
Stevenson, Mr. J. T., New Zealand	10	10	0	A Friend, Belvoir-street	25	0	0
Oram, Rev. F. R., Congo ...	10	0	0	Bates, Mr. W. H.	25	0	0
S. E. V.	10	0	0	Smaller sums	7	5	1
Smith, Mr. T. B., Erdington	10	0	0	Llangynider—			
Smaller sums	23	17	2	Jones, Mrs. A. and Mr. W.	30	0	0
Islington, Cross-street	25	18	0	Jones, Mr. and Mrs., M.P.	30	0	0
Abergavenny—				Jones, Mr. and Mrs. John	10	0	0
Frogmore-street.....	11	0	0	Smaller sums	31	9	6
Boxmoor—				Lymington	16	6	5
Orchard, Mr. L.....	10	0	0	Lynn, Stepney Chapel—			
Brecon, Watergate.....	15	0	0	Parsons, Mr. W. B.	10	0	0
Derby, Osmaston-road—				Smaller sums	21	11	1
Mursell, Rev. Jas.....	20	0	0	Middleton Cheney.....	31	0	6
Bennett, Mr. T. H.	10	0	0	New Tredegar and Pengam	19	0	0
Renwick, Mr.....	10	0	0	Sheffield, Glossop-road—			
Smaller sums	11	0	0	Sissons, Mr. J. W.....	100	0	0
Edinburgh, Bristo-place—				Briggs, Mr. W. M.....	50	0	0
Cromar, Mr. Alex.....	75	0	0	In Memoriam.....	50	0	0
Grant, Rev. W. and Mrs.	50	0	0	Smith, Mr. and Mrs. F. E.	50	0	0
Jackson, Mr. John.....	30	0	0	Drabble, Mr. R. C. H. ...	30	0	0
Cameron, Miss Mary.....	10	0	0	Marsden, Mr. and Mrs. E.	25	0	0
Cochrane, Mr. K., per Mrs. Grant	10	0	0	Smith, Mr. and Mrs.			
Mackenzie, Mr. A.....	10	0	0	Sidney.....	25	0	0
Collection	23	5	6	Bailey, Rev. J. and Mrs.	10	0	0
Smaller sums	29	3	10	Dixon, Mr.	10	0	0
Hitchin—				Rawson, Mr. and Mrs.			
Foster, Mr. M. H.	30	0	0	Harvey	10	0	0
Bettinson, Mr. and Mrs.				Shaw, Miss	10	0	0
Joseph.....	15	0	0	Sissons, Mr. Wm.	10	0	0
Parker, Mr. and Mrs. S. G.	10	0	0	Travis, Mr. G.	10	0	0
Smaller sums	23	7	7	Woof, Mr. T. G.....	10	0	0
Holland, New Pekela—				Smaller sums	24	4	0
Collected by Misses Feisser and Kloeckers	11	0	10	Sheffield, Townhead-street—			
Ipswich, Burlington Ch. (additional)—				Barnes, Mr. W. H.	50	0	0
Ridley, Mr. A. C.	10	10	0	Lee, Mr. and Mrs. J.....	10	0	0
Smaller sums	11	7	6	Smaller sums	41	8	6
Kingsbridge—				Watford (additional)—			
Adams, Mr. Jas., junr. ...	10	0	0	Oatley, Mr. and Mrs. F.	25	0	0
Anon.	10	0	0	Winslow—			
				Neal, Mr. John	25	0	0
				Smaller sums	4	0	0
				Wraysbury—			
				Doulton, Mr. and Mrs. J.	10	10	0
				Smaller sums.....	10	10	0
				Smaller sums from various places	89	8	0

Total amount of Promises and Receipts to date,

£86,431 3s. 0d.

A Century of Missions.

THE following paper by the Rev. F. Edwards, B.A., of Harlow, was read at the annual meeting of the Essex Union; and, at the request of the secretary of that Association, we cordially insert it in the pages of the *MISSIONARY HERALD*. The writer has for many years taken a deep interest, not only in the work of our Society, but in missions generally:—

The end of the first century of modern Christian missions is close upon us. We are entering on a new century of work and service, and we are entering it with enlarged privileges and with widened responsibilities. As we cross the threshold from the one century of completed labour to the other century of anticipated blessedness, it will be well for us to lay to heart the teachings of the past, that we may be strengthened by its results and inspired by its experiences. Our preparation for our work, and our consecration for its duties, cannot fail to be increased.

It would seem as if the most prominent feature of our Centenary celebration is to be the raising of £100,000. Other elements enter into the official celebration, but they are all subservient to this great pecuniary purpose. I cannot help the conviction that if this is all, or that if this is mainly its result, we shall have prostituted to unworthy ends our opportunities; at any rate, that we shall have failed to secure for them the highest possible good. If we succeed in raising the money—and about that I do not think there is much doubt—in a few years every trace of it will be gone. The new expenditure which is essential, and which must be met by it; the removal of the debt now existing, to which in part it is to be devoted; the meeting of what seems to promise to be a chronic annual deficiency, will exhaust the resources even before the last instalment of them becomes due.

We misunderstand our opportunity if this is the only end we can make our Centenary serve. It may and it ought to minister to an enlarged liberality on the part of us all. If this is all that it does, it will just serve as our annual debts have done in the past—furnish the occasion for a spasmodic and unsatisfactory generosity. To my mind the announcement of our debts has often been most humiliating and saddening. It has come out that we have been behindhand, say, some £5,000. The fact that there is a debt has led to the discovery on the part of many of our friends that they are wealthier than they had supposed, and that the contributions they had given had by no means exhausted or even crippled their resources. It has been no unusual thing for one to find that he could spare another £500, and for many to find that they could part with another £100 each. Collectively and individually the debt has been a curious revelation. We have found out that we have not done all that we could have done. We have done for the removal of a debt what the needs of the world and the claims of our Lord never moved us to do. We are high-souled as to the dishonour of not meeting the liabilities that have been incurred, but we should have kept our contributions if the work had not been done at all, or if the work could have been done at a cheaper rate. Our donations must be raised to a higher level, in which our obligations to our Lord and to the world He has redeemed, will be met according to our ability. We ought not to need the stimulus of a debt to prompt us to liberality. It is not fitful and occasional liberality that will secure the evangelisa-

tion of the world. We could well dispense with this £100,000, if all our churches, and all their members, recognising the need, and thankful for the privilege of meeting it, would imitate one whose memorial is to be an abiding one, but whose greatness arose from the fact that her work and her ability ran together.

There is no doubt that the pecuniary aspect of our work is of the utmost, the deepest importance. If we were more spiritual we should not feel that there was anything derogatory in this. There was one of whom we read, that his alms as well as his prayers had come up before God. Our psalmody and our prayers form part of our worship, but the collecting boxes and the subscription lists need not be secular and unspiritual. The love which is shed abroad in the heart finds its response as much in our gifts as in our prayers. It feeds on liberality as well as on devotion.

And, as to this giving, it seems to me that our conception of our duty and our methods of giving all need to be revised. We are being constantly reminded that we have so many churches in our denomination, and that we have so many members in connection with those churches. We are told what the income of our Society is, and what it would be if every member of our churches, and every teacher and scholar in our schools, gave some small sum every week in every year. These calculations are made with the utmost nicety, and are, from time to time, printed in our *Heralds* and reported at our meetings. The one great aim of all these calculations seems to be, not the declaration of the fact that there is a work to be done, and that be its cost little or much it must be done, but to show that it can be done without much trouble and without any great loss to anybody in particular, as if the great recommendation of the great missionary enterprise were its cheapness. And, to encourage this idea of cheapness, we examine every item of expenditure abroad and cut down every possible expense to the lowest point—as if we were resolved that, whilst its cost to us is unfelt, we will give our agents the opportunity of showing their zeal and exercising their self-denial and winning their crown by bearing their cross. It would almost appear as if we did not mind who met the expense provided it did not fall too heavily upon ourselves. It costs those who do our work more sacrifice to live upon what we give them than it costs us to provide those means. I know we need to encourage the poorest amongst us to give, and it is a grand thing to believe, and know, that if we had only poor people in our communion the largest work on earth could still be done. The man is strongest amongst us who is supported by the contributions of the many by whom he is beloved, and not the man who is indebted for his living to the one or two rich people he happens to have in his congregation. In these days of democracy, it is not the power to have their own way, and to do as they like, that people want to be taught, but the power to work. The privilege of carrying on the work of Christ in the world is not the heritage of the rich amongst us, it is the heritage of us all alike, and we may all claim our fair share in its execution.

I know all this, and yet I am convinced that these calculations and this penny-a-week system are open to misapprehension. Somebody, whose resources are almost unbounded, hears that 2s. 6d. a year from everybody will produce a certain sum, gives us the utterly inadequate sum as if that were his proportion, and forgets it was not for his sake, but for the sake of the widow and orphan that

the calculation was made, that they might be encouraged to believe that they were not shut out from the privilege of partaking in the work of the extension of the kingdom of God. The lad was right in his theology, though, perhaps, a little wrong in his history, who, in answer to the question, Who were the Pharisees? replied that they were a sect of the Jews noted for their stinginess, and that one of them one day brought a penny to the Lord Jesus, who took the penny into His hand and turned it round, and looked at it and said, Whose subscription is this? The widow who casts in her all to the Lord's treasury, though it only comes to two mites, need not wrap up the mites in paper, as if she would fain cover their littleness; those mites shine with the light of God's love, and are glorified thereby in the eyes of Him who gave His best and His all when he gave Himself for us. The penny a week of many of us who pride ourselves that we are doing our fair proportion, and that we have no right to deprive others of their privilege in giving by doing all ourselves, will be met by the withering rebuke implied in the question, Whose subscription is this? Its fault is not in itself, but in its giver.

When we have reached the highest ground and found the right principle that ought to secure this result—that the money in the Church's hands shall be adequate to meet all the legitimate expense connected with the Church's work—we shall not need 5s. centenary cards or ingeniously devised £13 2s. 6d. collecting books, or clever calculations as to how far we shall be able to go if all the members of our churches will contribute a penny a week. I maintain that appeals for missionary purposes ought not to be needed, and that when our funds are only forthcoming as the result of debt, there is something radically wrong. Our institutions ought no more to need to ask for funds for their working than our children ought to need to ask us for their food and clothing. All we can legitimately demand or look for is the opportunity of giving, and if that opportunity be but wisely afforded, all that is needed to induce us to embrace it is knowledge—knowledge of the work that is being done, and of the work that yet has to be done before we shall have overtaken the trust committed to us by our Lord. It is ignorance that paralyses our effort, and knowledge is the only power by which our liberality will be brought into active operation. If our churches did but know what has been done, what is being done, what has still to be accomplished, they would rise to the occasion, and there would be no need to plead with those who were already anxious to give. I suppose we shall all be agreed upon this point, and the only possible divergence of feeling and opinion will be as to the means by which this needed knowledge is to be disseminated. I take it that we are preventing the development of missions when all we know about them is derived from our annual meetings, and I take it that we are not much improving matters when we seek to supplement their inspiration by readings from the MISSIONARY HERALD at the monthly prayer-meetings, especially if the reader makes it clear that he is gaining his own information at the same time that he is communicating it to his hearers. There is a more excellent way than this, and, after testing it for nearly a quarter of a century, I venture to speak of it. God knows that we get enough sermons, and I daresay that, whether we preach or listen to them, we should all be glad to have fewer of them. So weary are we who listen that thirty minutes is as much as we can endure, and so exhausted are some of us who preach, that we find it hard work to find fresh and interesting materials for our sermons. It surely would be well if we could find something more interesting

and stimulating without resorting, as some, unfortunately, do, to sensational methods of making the Gospel palatable. Something fresh to us who speak, and something fresh to us who listen, might bring about marvellous results. And we have not far to go to find out what that something should be. The Book of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of us, and God has been working with them, and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions, we should kindle enthusiasm where it does not now exist, and revive it where it is decaying. The triumphs of the Cross in this nineteenth century have even surpassed those of the first. On the part of the workmen, we can tell of heroism that has rarely been equalled: their labours in every sphere of service have been abundant; they have not counted their lives dear unto them, but have made them living sacrifices unto the Lord. And as to the converts, why, even apart from Madagascar, we can tell of sacrifices that have been made, and of martyrdoms that have been endured, and of professions that have been witnessed, which make us sometimes think that if where there is no cross there can be no crown, our chance of coronation is but slight. It is these last chapters of the ever-growing Book of the Acts of the Apostles that we have to make ourselves acquainted with, and we must preach them and expound them if missions are to be carried on successfully and triumphantly.

It will not hurt our churches or our ministers to dispense with one sermon a month, and to have in its place a missionary lecture which shall tell the people about the work of God, and make them familiar with the signs and wonders which the ascended Lord is still doing in the world. The man who tries this will find that his theme is practically as exhaustless as the Bible itself. When I began this work, there were not wanting those who said I should soon come to the end of my materials. I remember saying, I will always have three months' stock in hand, and, when you hear me announce as my subject Carey and Ward and Marshman, you may conclude I have come to the end of my tether. Their work I have often spoken of, but, as yet, I have not told the story of their lives. The missionary literature and biography of the last hundred years are extremely rich. Contributions have come from every quarter. From the Moravians downward to the last of the Combers, God has given us men of whom we may well be proud; and I am sure the Apostle Paul will forgive us if we sometimes let our people know that there are other missionary travels and labours beside his. Every year adds to the already large list from which we can draw, and surely one night in the year might well be spared for our own annual report of the work of the Lord during the year. For years I have given one night to the review of the work of the year of our own Society. It will not do to read it or to make extracts. Read sermons are bad enough, but read reports are infinitely worse. We must master these reports ourselves, and we may vary our lectures as much as we like. He is a poor preacher who can preach only one sermon on a good text. We can begin with the money, and tell how it was raised and how we spent it. Or we may describe the work and the workers—the spheres of their labour and what they do in them, and astonish our hearers by telling them the small cost at which it has all been done. Or we may begin with our European missions, and go on till we reach those farther off. There

are a hundred ways of giving the same report. It took four evangelists to give us a picture of Jesus Christ, and when we have done our part in telling the story of modern missions, we shall have left more unsaid than we have told.

I am not unmindful of the fact that all this means work, and that the work must fall mainly upon the ministers of our churches. It is, however, for work that we ministers exist, and if we do not do it the reason for our existence is ended. I know it is easier to preach a sermon than it is to give a lecture. It is astonishing how easy we can make sermons and how often. Such lectures, however, as those I have been speaking of, are different matters. They will involve an amount of reading and preparation from which we ought not to shrink. I may, however, remind you that during the last year or two the necessary labour has been much lessened. Cassell's "Conquests of the Cross," Snow's "Missionary Outlines," Partridge's "Missionary Biographies," the Society for the Propagation of Christian Knowledge's books on the non-Christian religions of the world, and other books I need not specify, have brought within reasonable compass materials which those of us who in the past have gone over the same ground have had to collect for ourselves. I know that epitomes of history are not the safest help to the study of history, and mention these books simply to indicate the fact that no one need be deterred by the reading he will have to go through. A more serious objection arises from the expense involved in book buying. It is hard that the men who most value books should find it hardest to get them. If our rich members did but know how they themselves would be benefited by their ministers having good libraries they would see to it that they should be provided with them. I may mention, however, that the books I have referred to are cheap, and many of the larger biographies which could be turned to good account are procurable at low rates from second-hand booksellers. I think, however, that if our Missionary Society were approached, the Committee might do something to remove this difficulty. The cost of a book is as legitimate an expenditure as that of a deputation. I once asked our late treasurer to give his book on the Congo to every one of our ministers on the condition that he would read it and lecture on it to his people, and give them an opportunity of contributing to our funds. I am certain that £1,000 would have been raised without difficulty. I once offered, if the Committee would find the books, to send them out to the brethren, who would use them, and to give the benefit of my experience as to subjects to all who would not be offended at my offering it. A small floating library of this sort would bring untold wealth to our Society. The books would be a treasure to those who read them and to those who had the substance of them given to them. My offer was not accepted. I suppose one must be inside the Committee before one is considered wise enough to make suggestions, or one must forget his modesty and press his views forward at annual meetings to get heard. My time for work of this sort is over, and I therefore feel free to speak upon this subject. We make provision in our colleges for the study of Church history, but we do nothing for the history of modern missions. I well remember one who had gone nearly through his college course, and had been stirred by one of Livingstone's books, who has since done work in Africa which will live, who had never heard of Saker, and knew nothing of his stupendous work at the Cameroons. Give, I would say, at any cost, to our ministers the means of instructing the people, and, as

soon as they are familiar with the work that is going on they will be ambitious of the privilege of partaking in it, and the only appeal that will be needed for the raising of the funds requisite for the carrying on of the work of Christ in the world will be the collecting box at the doors. We shall not need the excitement of annual meetings, but our contributions will be stimulated by our knowledge, and our subscriptions and donations to missions will come to be regarded as parts of our necessary expenditure which must be met and cannot be curtailed.

And it is in this direction that our true Centenary celebration is leading us. It seems to me that the grand characteristic of our mission work has been this, that we were the first to show that we were in touch with the great Evangelical movement which came as a second Reformation into England. The other societies followed in our train; but it would, I think, be untrue to say that our work led to theirs. The true explanation is that their formation resulted from the same causes as ours, only it came later. We felt the inspiration first, and responded to it to the measure of our strength. If we are wise enough to see it, the outpoured blessing from on High which brought us into existence has tinged and baptized our development ever since. It was God's providence and not our wisdom that led to the choice of our first missionary sphere. Carey's longings and feelings would not have taken him to India. It was John Thomas who led to the establishment of our Indian Mission. The providence that took us there has never forsaken us. In addition to the earnest evangelists who in true apostolical succession have laboured in India, we have had a succession of competent linguists who have laid the foundations which are essential to permanent success in the translations they have made of the Word of God into the vernacular. The scholarship that has marked some of our foremost men in India has never been surpassed even in our home churches. God has given us men who, as to the gift of tongues, have made us feel that the wonders of Pentecost have not ceased. In our African Mission, the same Divine blessing has been realised. Itself the expression of the gratitude of redeemed and emancipated slaves, the first Mission driven by persecution into new quarters, and the second given up as the result of the restlessness of German colonisation, the forsaken stations and the renounced work have led step by step to the establishment of the Congo Mission, around which there is a halo of consecration and heroism which is as bright as any the Church has ever been privileged to rejoice in. The silent graves, as well as the still living voices, alike are eloquent in telling what the love of Christ can inspire men to attempt and to do. We may and we do weep over our losses, and in our unbelieving and calculating moods may ask the purpose of this waste; but those who have made the sacrifices would call back nothing that they have given, and presently in a regenerated Africa we shall have the convincing proof that the way of the Cross is still the way of light. And the Lord that has led us where we have gone has blessed us in all that we have done. The direct results of our work are such as fill us with adoring gratitude. One has planted and another has watered, and everywhere God has given the increase. The very character of our progress is the highest proof that it will be maintained and augmented. In all lands it has been a growth, and the growth has been maintained, and it has increased. As we have pursued our course we have sometimes wondered whether we have been doing anything at all; but the review of every ten years of work

has furnished us with accumulating evidence that if the ratio of our increase be but maintained, we are within measurable distance of the end. The mountain is becoming a plain before the Lord of hosts.

And as to the indirect results of our missions we can rejoice in them all. In Jamaica evangelisation has been followed by emancipation. In India, some of the excrescences of Hinduism, if they were not its true growth, have disappeared. Our religion, even where it has not been accepted, has touched and advanced civilisation. Education has sprung up and has become general, and will soon be the birthright of every Hindu as it is already of every Englishman. The very women of India have been reached in their seclusion. We have by science and philosophy undermined the foundations of the old faiths, and are preparing a highway over which the Lord Himself will pass in triumph over India.

And in another way we have reaped unexpected results. Affinities between the Indian races and ourselves have been discovered, the science of languages has been stimulated, the history of religions has been studied, the materials for the study of comparative religions have been gathered. It is missions that have made possible the researches and labours of such scholars as Max Müller and Dr. Legg. And by the increase of our knowledge of all the religions of the world we are enabled to approach men, not so much on the side that is sure to awaken their antagonism—for we have found that there are beliefs that are common to us all, and longings to which no human heart is a stranger—and we are able now to declare unto the heathen Him whom they have ignorantly worshipped.

The hand that has guided and blessed us is beckoning us forward, and if we have learnt aright the lesson God has taught us, we shall be sure of this—that no work for God can be done in vain, and that in due season we shall reap if we faint not.

And if, forgetting for the moment all that has been done amongst the heathen through our instrumentality, we think of the effect of our missions amongst our home churches, again we shall have another illustration of one of the great laws of God's Kingdom, that in blessing others we get blessed ourselves. If not to others, yet doubtless to ourselves, our missions have brought incalculable advantages and blessings. It is a memorable fact that the very men who were the originators of the foreign missions established, and for years themselves conducted, a mission in Cornwall. The cry that home has the first claim upon us originates with those who have no care either for home or foreign work. Our home missions are the offspring of our foreign missions. The last century has witnessed a growth of religion at home that would have been deemed impossible when it began. We have shown that we care for men's bodies as well as their souls, for their minds as well as for their spirits, for their earthly homes as well as for their heavenly dwelling places. Life is more worth living to-day than it was a hundred years ago. Everything is not yet perfect, but we are better housed to-day than our fathers were. Nursing, medicine, surgery, have brought relief and alleviation to us that our fathers never dreamt, and there is a Christian element in it that once was absent. Much yet has to be done for middle-class education, but we are a better educated people than our fathers were, and the growth of education is showing no signs of decay. There has been an awakening

on the part of the Church that it has a duty to perform which extends into every department of life. And with all our efforts for social and educational reform, direct evangelical work is more common than ever. And I cannot help noticing that we may find in our mission-fields the true answer to many of the pressing questions that from time to time spring up amongst us. We are discussing at home what the Gospel is that is to be preached—and some, perhaps, are wondering whether, after all, there is any Gospel that can be preached—and the answer that comes home from every mission-field is that the story of God's love and of Christ's redemption is still working wonders, changing men's hearts, and altering men's lives. Perhaps if we told the story oftener and plainer, we should have less need to doubt, and less time to discuss, for here, as everywhere, the Gospel will prove God's power unto salvation to everyone that believes.

I am sure of this—that this work has brought us into closest communion with our Divine Lord. As our work has grown upon us, and we have taken wider views of our responsibilities and our privileges, we have seen the grandeur and the magnitude of the work He came to accomplish in redeeming the world to God as we never saw them before. Our hearts have beaten in harmony with the heart of the Lord Jesus. We have been in touch, in sympathy with Him. The enthusiasm of humanity that moved Him has been realised by us. In forgetting ourselves and living for others, we have come nearest to Him. Our own spiritual life has been quickened by our work. We have never felt so sure of our oneness with our Lord as we have done when, in imitation of His sublime example, we have gone forth to seek and to save that which was lost.

Our retrospect of the past leaves but one feeling uppermost in our minds, and that feeling is one of thankfulness. It has been a century of blessing, and the memory of it leads us forward to the work which claims our attention and tasks our energy, strong in faith and strong in hope. We cannot lag behind, we cannot falter. The Lord is with us, and we follow where He leads. He is leading us to victory, and presently we shall reign with Him.

I close with words that have a deeper meaning now than they had when they formed the conclusion of the fiftieth report of our Society:—"When God by His providence has effected such preparation, may it not be taken, in connection with the promises of His Word, and the all-prevalent intercession of His Son, as an indication of His purpose? We think it may, we believe it must. Temporary and local reverses there are and will be, to awaken to fresh diligence and trust in God, but we believe that the general movement of His cause will still be onward; that, if not at every point, yet at most points of the line, the outposts of this year will be made the trenches of the next, till at length every encampment of hostile spiritual domination shall be broken up, and 'the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.'"

Congo Mission--Sale of Work.—We have great pleasure in stating that the annual Congo Mission Sale of Work, in connection with Camden Road Church, will be held in the Lecture Hall, Camden Road, on Tuesday, Wednesday, and Thursday, 29th and 30th of November, and 1st of December. Communications to be sent to Mr. W. W. Parkinson, 18, Carleton Road, Tufnell Park, London, N.

An Indian Kitchen.

(See *Frontispiece*.)

IN order to understand this kitchen you must dismiss from your mind all ideas of a clean room, with its well-scrubbed table and rows of bright plates and polished cooking utensils. Such a cook-room does not exist in India, and, in the case in point, there is no room at all. Of course the wealthy have rooms on purpose, but they are all black and uninviting. The fire-places are merely holes in the floor, and the cooking utensils are a few round earthen pots. You would not be enamoured with the soot-covered walls and roof caused by the absence of proper chimneys. So that even in the kitchens of the wealthy you would feel you were in a strange land, with customs very different from your own. And when you came to examine the cooking-places of the poorer classes you would find a greater contrast. Here the majority of the people cook in a small hut, or in the corner of the verandah, or out in the open air. The only pleasing feature about these cooking-places is that they look clean, being daily smeared with a solution of cow-dung. In all of these cases the fire-place is just a hole in the ground, with a raised rim of clay, on which to receive the cooking vessel. The whole stock of cooking utensils are of the rudest kind, and consists of a few such earthen vessels as you see in the picture, together with an iron ladle and an iron spoon and a tongs. You will thus realise that it does not cost a native much to furnish his kitchen. A shilling would be ample to procure everything absolutely necessary. But you must remember that, although the pots and pans used are few, it is wonderful the savoury dishes the females can prepare. They are far more skilled in this particular than their Western sisters.

This picture represents the cooking vessels of a few coolies. In the early morning they start forth to their work and do not return until near noon, when they prepare their mid-day meal. After resting a couple of hours, they start forth again and continue working till dusk. Now their fires are again lighted, and their rice boiled and curry made. These bamboos in the picture are used to raise the cooking vessels above the reach of insects and dogs. Sometimes you see a great number of pots elevated in this way without a soul near. But if you appear on the scene at mid-day, and especially at nightfall, you would see groups of natives sitting on the ground with fires blazing before them, and these vessels steaming on the fires. To cook thus in the open air involves no discomfort when it is fine; but when it rains, the poor have much difficulty in preparing their food. On all our inland preaching tours our cooking is done

out in the open; but when we travel by river we have a boat for the purpose.

The vessels on the two higher poles are called harrees, and are used for cooking rice and curry. On the other pole is a deep, narrow basket, used for washing the rice in. On the ground are some harrees which have been discarded. One reason why earthen vessels are so extensively used is that on certain occasions, such as festivals, &c., they have to be thrown away and new ones purchased in their stead. Thus, on such occasions, you see heaps of these pots lying on the dust-heap near every house.

Scrapore, Bengal.

T. R. EDWARDS.

Calabar College, Kingston, Jamaica.

FROM the date of the Rev. D. J. East's retirement as President, the work of the College in its three departments was successfully carried on by the Rev. James Balfour, M.A., as Acting President, and his colleague, the Rev. Leonard Tucker, M.A., to the close of the first term on the 30th of June.

Shortly before Mr. East's departure from Jamaica, an interesting gathering of the students was held in the College Library, to take leave of the Rev. John G. Greenhough, M.A., and the Rev. John Bailey, the Deputation of the Baptist Missionary Society to the West Indies. The students had some time previously volunteered to raise £50 as an offering to the Centenary Fund. This meeting afforded a suitable opportunity for placing it in the hands of the Deputation. This was accordingly done by the senior student of both the Theological and Normal School departments, in a brief address by each, expressive of their deep sense of obligation to the Baptist Missionary Society, for its zealous interest and liberal support of the College through all the well-nigh fifty years of its establishment, dating from 1843, when the cost of the erection of its buildings and commencement was provided out of the Jubilee Fund of the preceding year. The young men had not only redeemed their pledge, but had the satisfaction of making a presentation of £52 10s., instead of the £50 promised. To this sum the President added £10, and the Classical Tutor £5, making, with some smaller sums, a total of nearly £70 as the Calabar College offering to the Centenary Fund. The addresses of the students were followed by a few words from the President, the Classical and Normal School Tutors, and the Day-school Master, appreciative of the visit of the Deputation to the College and to the churches of the Jamaica Mission. On this, Mr. Greenhough delivered an address to the young men, full of wise counsels, expressed with great force and fervour. Mr. Bailey followed in a similar strain. And thus a meeting was brought to a close which will be a hallowed memory to both tutors and students for many years to come. On leaving the College Hall, the Deputation made a careful inspection of the premises, and afterwards favoured the tutors with a conference, at which the interests of the Institution, both present and future, were considered; especially the urgency of an early appointment, by the Committee in England, of a suitable successor to the post from which Mr. East was retiring, after forty years' occupation of it.

English Baptist Mission Hospital, Ching Cheu Fu, Shantung.

“ China, March 21st, 1892.

“**D**EAR MR. BAYNES,—I am sending you a photograph of two Chinese ladies, showing the style of dress of the wealthy classes. The jacket is made of satin, the skirt of silk, both trimmed with silk embroidery. They wear coloured flowers and gold and silver ornaments in their hair. Their shoes are of embroidered satin, and are about four inches long. The lady who is sitting down was obliged to do so, her feet being so tightly bound that she could not stand still enough to have her portrait taken.

“ We find it very difficult to get amongst these women, but, as a doctor, [have had admittance to many houses, and have seen something of their inner life.

“ Ladies of the official and upper classes only live in entire seclusion ; the wives of merchants, well-to-do tradesmen and farmers, leave their homes to visit relatives and friends ; while the women of the lower, middle, and poor classes go about with freedom. Young girls of families of high standing are never seen outside their own houses.

“ The home-life of the women varies with their rank. The lady, that is, the wife of a high official, has, to my mind, the hardest life of any. She goes to her mother-in-law's house as a bride (never having seen her intended husband), and, with rare exceptions, does not leave it again. She is allowed according to custom to visit her parents after she has been married three or six days, and now and then she may visit a near relative, but always in a closed sedan-chair, so that she cannot be seen. She never walks on the street, nor goes into a shop, and seldom looks out of her own gateway.

“ Her social position requires her to do nothing, and to show that she is a lady and does no work, she allows her finger-nails to grow to a great length—I have seen some fully two and a half inches long—which effectually prevent her from even using a needle. She cannot read or write, and she has no accomplishments or games. I have wondered sometimes how they pass their dull, monotonous lives. I have been told that they send their serving-women out to see and hear what is going on in the outside world, who return and tell them what news they can get. It is a very poor way of getting information, but post and newspapers, if they existed, would be no use to them ; they could not read a letter or paper if they had one.

“ I was once asked to go and see an official's wife, who was ill. She was

extremely pleasant, but I found very little the matter with her from a medical point of view. After talking a while with her, and drinking the



TWO CHINESE LADIES.—(*From a Photograph.*)

social cup of tea, she got brighter and better, and it seemed to me that she had sent for me to listen to her troubles and relieve her loneliness rather

than her bodily ailments. She was a stranger here; her husband had been recently appointed to official work in this city. She told me she had only one little girl living with her, having left her only son, also an official, in the place they came from, about a month's journey away. She looked and spoke as though her greatest need was sympathy and friends, and sent for me because she could do so without comment. I invited her to come and see me, but, instead, she sent for me again in about a fortnight. I went, and took my little girl, who soon made friends with hers, while I talked with the lady. We talked of the Christian doctrine, to which she listened intently, and asked a good many questions. On leaving, I gave her some religious books and a Gospel, which she promised to get read to her. She said she did not come to see me, because she was afraid others would hear of it and laugh at her. This 'laugh' meant more than we understand by the word; it meant to ridicule and criticise her conduct as contrary to custom.

"In many homes, especially where there are two or three wives, their life is anything but peaceful, for there is disagreement and quarrelling, often fighting, so that sometimes they try to put an end to their existence. Not long ago I was asked to go and see a lady who had attempted suicide by swallowing a gold ring. On arriving, I found the women of the household in a state of excitement, with the poor girl (she was only twenty-one years old) in their midst, looking anxious and frightened. She was number two wife, not long married, and ever since she had been there wife number one had treated her very unkindly, and they had quarrelled so much that she tried to kill herself. During the night she broke up a gold ring, and swallowed it piece by piece. They have an idea that to swallow a gold ring means certain death, but in fact it is quite harmless. I soon quieted their fears, telling them she would not die, and gave them a lesson on the wickedness of their ways. Shortly after, I was asked to go again, to see wife number one, who was ill. This time the two wives appeared to be on more friendly terms, the younger one looking quite bright and happy. How sadly different is the life of these ladies from that of those in Christian lands! If only these had the light of the Gospel in their hearts, much of the dreariness of their secluded lives would disappear. We pray and hope that an entrance to these homes will soon be given us, that they may learn of Jesus and His love.

"With kind regards,

"Yours sincerely,

"A. H. Baynes, Esq."

"AGNES RUSSELL WATSON.

Tidings from India.

Calcutta.—Herewith one or two jottings from Calcutta. We have had several inquirers. One has proved a true son of the father of lies : a Mohammedan youth twenty years of age. He said his name was Mahommed Hossein, but it wasn't. He said he was an orphan—yesterday his *father* came for him. He had sought and said he had found salvation in Christ. Alas ! the same lips blasphemed the Son of God. We pray that he may yet repent.

A youth came to me six months ago and stayed a while, during which I taught him from day to day. He sought baptism, but at the last moment gave way in fear and returned to his home. The Spirit has given him no rest, and he came to me again last week, prepared to brave everything for Christ. God grant him strength.

Sunday-school work is being energetically pushed. Three with an average attendance of 150 have been going on for some time. A fourth opens to-morrow in a Hindu temple, near Entally. The temple has a tradition. Unless the Brahmin in charge and his family live a holy life they are cut off suddenly. The god brooks no immorality or flagrant sin. 'Tis said several families have already been destroyed. A Sunday-school in a Hindu temple—'tis a sign of the times. "And I, if I be lifted up, will draw all men unto Me."

Last Sunday evening Entally Chapel was fairly filled with a goodly company of English-speaking Indian gentlemen. It was the inauguration of a Sunday evening English lecture that from henceforth we hope to continue. Baboo Kali Churn Banerjee, M.A., B.L., was the lecturer. A splendid lecture he gave. His subject was "The Discipline of a True Seeker." He took as the basis of his remarks the rich young man and the Ethiopian eunuch, two true seekers ; one of whom went away from his search sorrowful, because unsuccessful, the other rejoicing because successful.

Herewith a brief outline, very imperfect, as no notes were made at the time. It may be helpful to all of us. As an introduction the Divine promise, "Seek and ye *shall* find," with the Divine law of Recompense of which it is only another form, was forcibly driven home. Then as to the rich young man. From his request, "What good thing must I do that I may gain eternal life?" it was pointed out (i.) That eternal life is the goal of all true truth-seeking. Compare Christ's saying, "I am the Truth, the Way, and the Life," which was refashioned as expressing "I am the Truth *leading up to the life.*" (ii.) The words also point out the hindrances to truth-seeking, common stumbling-blocks of to-day, *e.g.*, "What good thing must I do"—oh, that I, what a large share of truth-seeking it takes ! Pride is fatal to success. The individual self must be abased. Truth-seekers who want to go partners with God to gaining eternal life will lose it. God's idea of man and man's idea of himself are widely distinct. God says, "There is none that doeth good, no not one." Another hindrance was pointed out in the young man's desire to *do* something. He came imagining himself perfect. All the commands of God had he kept from his youth upwards, and yet not satisfied. Something more had to be *done*. This expectancy of *earning* eternal life will never gain truth. The unpalatable fact must burn its way into the heart of every truth-seeker, that he is nothing and can do nothing. Christ told him to get rid of his possessions and follow Him. Self-sacrifice is the

test of a truth-seeker. What are you ready to part with for truth—your family, fame, possessions? If not there can be no hope of success. This is an essential part of the discipline of a truth-seeker.

In reference to the Ethiopian eunuch, it was noted that he came to Jerusalem to worship. Truth-seekers who are not devotional will seek in vain. Truth-seeking is an intellectual pastime to most young men. Devotional habits, a devotional frame of mind, is a *sine qua non* of success. This eunuch was a seeker in truth. He journeys all the way to Jerusalem on his quest; on his way back he is searching the Scriptures. Diligence in the search is needed. Seek—does it mean play at seeking? Be in right-down earnest. The messenger of God arrived, God sent. God never leaves an honest seeker to himself. He sends a teacher. The truth is expounded, the rich Ethiopian taking the stranger into his chariot, merely showing his eagerness and also his humility. The truth is accepted, the truth is obeyed. Here again, like self-sacrifice, *obedience* is one of the strongest tests of a truth-seeker. This man believed, and at his own suggestion was baptized. How many hundreds know and obey not.

Mr. Banerjee, in conclusion, pointed out in what this truth-seeker rejoiced. It was in his belief that Jesus was the Son of God. The glory of Christianity is that truth in the abstract has been focussed into a personal *the Truth*. One cannot love abstractions, nor live up to a high life by means of abstract truths. But one can love a person, be influenced by a person, seek and find a person—Jesus the Son of God. Seek Him, and thou *shalt* find.

Cuttack, Orissa.—The meetings connected with our Annual Conference have always been a source of spiritual profit to the brethren in Cuttack. A year and a half ago, it was thought very desirable that for the benefit of the country churches district meetings should be held, at which addresses should be given and efforts made to raise the spirituality of the churches to a higher level. The third series of such meetings was held at Khorda in the middle of June. There were representatives from several of the surrounding churches, and others were prevented from being present by the rain, which fell for two days before the meetings began. The first meeting was entirely devotional, and was a suitable preparation for the meetings that followed. In the afternoon of the same day the representatives of the churches gave reports of the state of the churches to which they belonged, and all were much interested in hearing of their brethren, and of the signs of progress among them. This was followed by a paper on "How to maintain the Proper Spiritual Tone in Daily Life." Sunday was a season of hallowed fellowship. The address in the morning, based on Acts ii. 1-4, prepared the heart and mind for the Communion service, with its appropriate address, in the afternoon. It was good for us to be there. A missionary meeting on the following day brought the meetings to a close.

Some of the brethren, after the meetings were over, proceeded to Puri to be present at the Rath Jatra. The new book-room there is now completed. There was considerable opposition, on the part of some of the Puri Municipal Commissioners, to the granting of the land on which it is built, and also to the giving of a lease after it was finished. A lease, however, has been obtained. Knowing these things, there was some uncertainty in the minds of the brethren as to the nature of their reception by the people this year. They were agreeably surprised

to find that a large proportion of their hearers consisted of the inhabitants of Puri, that their addresses were listened to with considerable interest, and that some listened to the addresses of several brethren given in succession. This experience is becoming more common in our mission work. The brethren all say they never had better or more satisfactory meetings in Puri; and the experience of some of them extends over many years. Their conversations with single individuals were equally satisfactory.

While speaking with one of the Municipal Commissioners, he said to the brethren that one of the Mahants went to him, and told him that he must, on no account, agree to the giving of land to the Christians for a book-room; and his reply was that he would not act against his conscience, and that the Christians had as much right to a piece of land as he had.

The number of pilgrims at Puri this year was much smaller than in former years, and it was so at two other places annually visited by the brethren at the time of the Rath Jatra.

A. H. YOUNG.

Barisal.—Our aged and respected John Sircar is still among us; and while waiting for the Master's call he is able, now and again, to preach to us. On June 2nd he baptized, at our special request, two young girls and an aged woman in a tank in our compound. Each of these were presented with a Bible and hymn-book when received into the church, as we had just decided to make this a rule. Through our secretary, Babu Prio Nath Nath, we have asked the other churches to do the same, as we believe it is the best way of commemorating such an event. We also give cards of membership, but they can easily be lost and, of course, are not so useful.

On May 1st seven persons were baptized at Piprakatee by the pastor; and on May 15th he baptized five more. Their ages vary from eighteen to forty. None of them are direct converts from heathendom.

ROBERT SPURGEON.

Agra.—Chela, our most recently appointed evangelist, died of cholera on Sunday night last. He was taken ill at 9 a.m. and died the same evening. He leaves behind a young wife and four little children. At our last Conference, Chela was recommended to us as a worthy good man suited for village work. He was appointed to Achmyra, an important village sixteen miles from Agra and in the direction of Delhi. Since January he has laboured there faithfully both in preaching and selling books. He succeeded in making many friends, and we were hopeful that some would come out as followers of Jesus, and that a little branch church might have been formed. On the day of his death he had gathered a few people together for worship at his house, and with them he sang and prayed. I heard of his illness on Sunday night, and at once sent some Christian brethren to help him. They arrived too late to be of much service. All that could be done locally had already been done, and one young man, not connected with our Mission, had been most devoted to our departed brother. I heard of Chela's death on Monday morning, and immediately arranged to go and see about the burial, as I expected difficulty in securing a place for the grave. Not till 10.30 a.m., when the sun was fiercely hot, did we succeed in burying him. With four of our Christian brethren, a few local friends, and the wife and little children, I conducted the funeral service under a spreading tree. Near by is

the lonely grave. Be it noted to the honour of our departed brother that he had promised eight annas a month out of but a small monthly allowance towards the Centenary Fund. With so few worthy evangelists we miss every one. Pray ye the Lord of the harvest that He will thrust forth more labourers into His harvest.

Once a month our out-station evangelists come to Agra and report what they have done during the month. One of them, named Rati Ram, had last month a most trying experience, yet one that ended well. The fact is that when forty miles from Agra, in a district noted for thieves, he missed his way, and at last found himself in a thieves' village. He was at once asked to show all that he possessed, and when the thieves found that his possessions were small, they asked who he was and where he was going. He told them that he was a Christian, and they asked who Christians were. He told them that they were followers of Christ. They said, "*We never heard that name before.*" He then preached unto them Jesus. They heard with attention, and afterwards, instead of robbing and ill-treating our preacher, let him go in peace, and directed him into the right path. They also requested him to go again and preach to them. What a wonderful Gospel we have to preach which can even touch the heart of thieves! After perils of robbers he had an adventure with a wild beast, but God again protected him. It was, as far as our preacher could tell, a young tiger. How wonderfully God preserves the life of His people when they are doing His work!

Rati Ram has just gone to see a man who listened to his preaching at a mela a week or two ago, and afterwards invited him to his village. There, as our preacher told the story of the Cross, this heathen man wept like a child. Brethren, pray for us.

Agra, N.W.P.

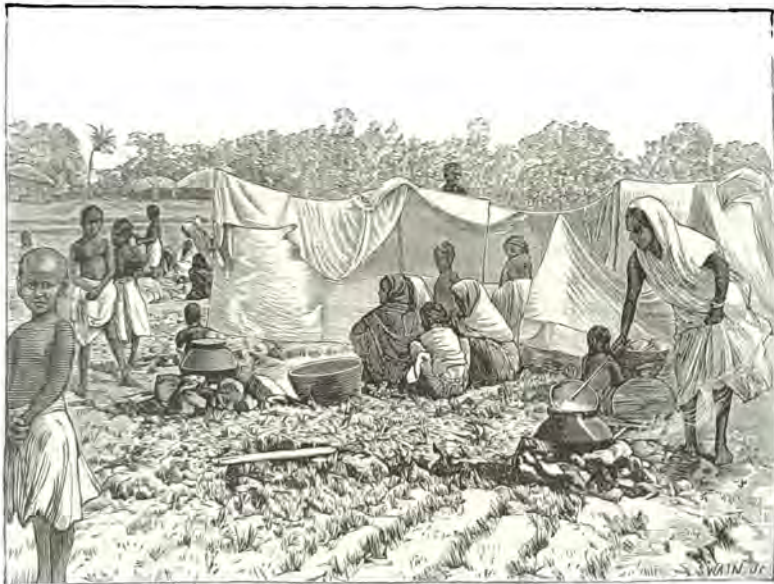
J. G. POTTER.

A Mohammedan Mela.

ACCOMPANYING this are two pictures taken at a Mohammedan mela, near Serampore, called Bashoobatee. The place is sacred as the burial place of a Mohammedan saint, and, on the occasion of the mela, hundreds of people flock to the tomb to fulfil their vows and to obtain merit. This saint, though dead, is reputed to have great healing powers, and, when any of his admirers fall ill, they vow that if he will cure them they will visit his tomb, sacrifice a fowl on the spot, and make him certain offerings. You may be sure at the tomb there are interested people who receive the offerings, and do their utmost to keep up the popular superstition. I paid a visit to the chief fakeer, who owns the shrine, and saw him seated in a verandah, with small heaps of seeds, roots, and drugs around him, and opened in front of him were some mysterious medical books. Numbers of sick people flocked to him and took from him the rubbish he gave them, believing that it was potent to heal them of all their diseases. Of course they had to pay a good stiff price for the same.

In the one picture you see a family group of people who have come to sacrifice. Each family brings with it a fowl; this is sacrificed at the tomb,

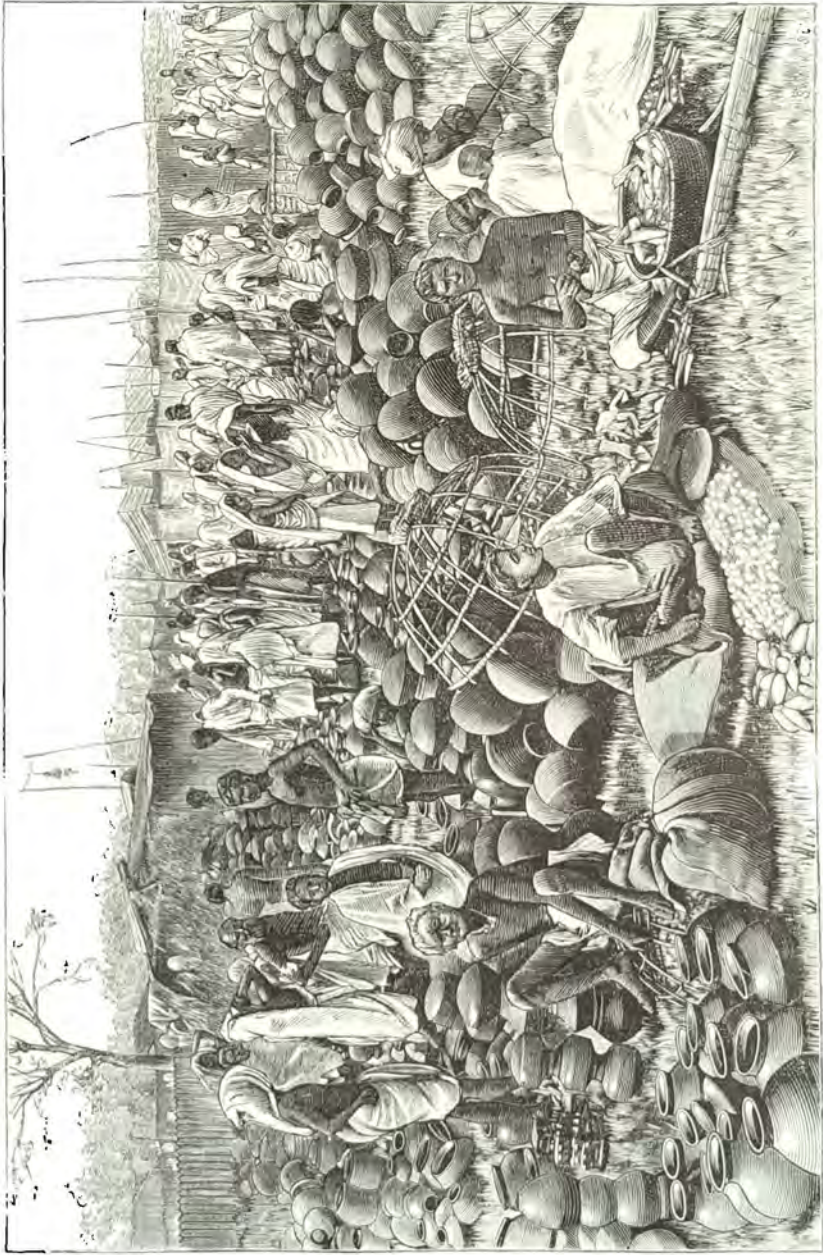
and afterwards they proceed to cook and eat it. In the foreground there are two round earthen vessels raised on clods, with fire underneath. In these the meal is being cooked; it consists of a curry made of the fowl, and vegetables and rice—without which no meal is complete. All around over the vast field you may see groups similar to this one, either busy cooking or eating their sacred repast. Standing on the right-hand side is the mother, who is attending to the boiling of the rice, and not far away are the other members of the family seated on the ground, and busy divesting the fowl of its feathers. The sheets visible in the picture have been put up to afford some shade from the blazing sun.



A MOHAMMEDAN MELA—A FAMILY GROUP.—(From a Photograph.)

In the other picture, you get some idea of the pottery sold at these melas. They are all made of clay, and comprise harrees and kolshees; the latter are used to carry water in, and the former for cooking purposes. The price is remarkably cheap, none of them costing more than a penny. It is very interesting to watch a potter with his wheel, fashioning vessels of all sorts with great rapidity. And for this he has nothing besides his fast revolving wheel, a lump of clay in the centre, and his own deft fingers. The vessels seem to grow like magic under the touch. They are certainly very skilled.

Of course, in the mela there are wares of many other kinds for sale, and for the pleasure-loving there are shows, roundabouts, and singing. We



A MOHAMMEDAN MELA—INDIAN POTTERY MARKET.—(From a Photograph.)

visited the place with our students and native preachers, and had a good time preaching to large crowds of people. The common people heard us gladly; but one fakeer was greatly enraged at our coming to that place. We also had the satisfaction of selling a considerable number of gospels to the people. May God bless the work done in His name.

T. R. EDWARDS.

Tidings from Shensi, North China.

FORMATION OF NATIVE CHRISTIAN CHURCH.

OUR two missionaries, who are opening up new work in the large province of Shensi, write as follows:—

“Pei Tan, Ta Ch'êng Chên,
“San Yüan Hsien, Shên-Hsi,
“April 20th, 1892.

“DEAR MR. BAYNES,—The Christians here will long remember the services of the 7th and 8th, the occasion being the formation of the church. For weeks we had been praying that we might be guided in the very important step we were about to take. In order to secure purity in membership and unity in fellowship, four of the best of the Christians were asked to scrutinise the conduct and character of those who had been in full membership in Shantung, and to write out only the names of those who were living consistent lives.

“FORMATION OF THE CHURCH.

“On the 7th, a public meeting was called. In forenoon, half of the time was devoted to prayer, and half to an exposition of the essential condition of church membership—regeneration evidenced by the life. In the afternoon part of time was again set apart for prayer, and part to an explicit statement of the principles, ends, and aims of organising a church of Christ. On the following day we re-assembled. The names of those approved for membership were read out, and then

the following questions were publicly asked:—

“1. Do you vow before God, and in the presence of one another, that, having sincerely repented of your sins, you, with full heart, trust in Christ for salvation?

“2. Do you vow before God, and in the presence of one another, that, whether in prosperity or adversity, wealth or poverty, peace or persecution, in all circumstances and places, you will, during life, loyally follow the Saviour?

“3. Do you vow before God, and in the presence of one another, that you will love with a pure heart, fervently and mutually assist each other; that you will, as God prospers you, and to the utmost of your ability, propagate the Gospel and evidence your obedience thereto by works of benevolence and mercy?

“The importance and application of these questions were pointed out; and we asked that any whose knowledge or heart-motive was either insufficient or false should delay, and that only those whose consciences approved a response to, and whose hearts affirmatively answered, these questions should come forward. Forty-eight rose to signify their assent. We then all knelt in

prayer; but many of the petitions were unexpressed, for all hearts seemed melted, and tears filled our eyes—not tears of grief, but contrite gladness. All were moved to thanksgiving in remembering the goodness of God in enabling them to again meet in fellowship after these years of famine that had driven them from their homes to this distant province; the mercy that had spared, and the grace that had supported, them during dire distress. Now again had they hope; their homes were re-established and church reformed; fervent praise filled their hearts. It was a very touching scene—a Bochim and Bethel all in one. As we rose and sang

“Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus! blessed Jesus!”

a new significance filled the words, and we realised how peerless is His name, and how precious His love-bought salvation. We then celebrated our Lord’s Memorial Supper. It was a solemn time, and we could only, as one expressed it in prayer, emptily offer words of thanksgiving and ourselves to the Lord for sacrifice or service.

“We earnestly ask for prayer that the spirit which pervaded these initiatory meetings be not a perishable sentiment, but a permeating and possessing power in the church; that we be enabled to fan it into a consuming fire that shall spread by its own self-multiplying power till it enlightens the ignorance and darkness of this truly heathen province, and beacon many to the Kingdom of Heaven; that the nucleus of a Christian church now formed increase as a diamond, by its own self-accreting force adding gem to gem, each one to shine with the radiance of the Saviour’s own life here and adorn His crown hereafter

“THE DARK SIDE.

“There are, on the other hand, many things to cause us sorrow. The devastating floods that drove the immigrants from Shantung are likely to be followed by famine here. Many families are now gathering weeds and clover—cattle’s food—for their only meal. The fields that ought now to be waving with the ripening grain are, in many cases, barren, and scorched by the withering drought. The irrigable fields have mostly been retained by the aboriginal population; the immigrants, therefore, cultivate land wholly dependent upon seasonable rain. Penniless, they cannot purchase food, the price of which is abnormally high and rising every week; and now their crops have failed what can they do? Many of the Shantung immigrants have stripped their houses of every beam, their bodies of almost every garment, to be sold for bread, and set out on the dismal prospect of begging their way back to their ancestral homes. Others, hopeless, resign themselves in despair to whatever fate may bring. It has been impossible to withhold what help we could give. We have also hastened the building of a house in order to afford temporary relief to a few; but what are they among so many? However difficult the task of organising and distributing relief may be, it may yet become inevitable, forced upon us by the clamant distress of those perishing. Rain now would bring considerable relief, but should it not fall soon we fear the worst, and may feel compelled to telegraph for help. Some of the natives have sent their furniture, food, and flocks into the walled cities for safety from the desperation of starving men, and anxiously await the development of events. Another thing which increases their alarm is the report of a rising of Mohammedans. In addi-

tion to all this, a number of people, believing the rain is being prevented by the recently erected telegraph poles, have, under the leadership of a military mandarin, cut down the lines to the east and west of Hsi-An-Fu. Thus dire distress, actual drought, and threatening famine, rumours of rebellion and robberies, and the destruction of telegraph lines, all contribute to unsettle the minds of the people and disturb the peace of the province. At present, owing to residing amongst Christian immigrants and in the country we prosecute our work in safety.

"We are yours, very heartily,
 "A. G. SHORROCK,
 "M. B. DUNCAN.
 "A. H. Baynes, Esq."

—————
 "San Yüan, Shensi, China,
 "April 21st, 1892.

"DEAR MR. BAYNES,—The work here may now be said to be fairly started. The church has been formed, schools have been organised, two for boys and one for girls, and medical and preaching work are being systematically carried on.

"SCHOOL WORK.

"The establishment of schools under Christian teachers is, we are persuaded, one of the most effective kinds of Christian work, for by such methods the Confucian classics are explained from a Christian standpoint, deficiencies as well as excellencies in the sage's teaching being pointed out. Christian truth is systematically taught, and the whole life of the scholars moulded by Christian influences.

"The special funds provided by friends at Plymouth, in memoriam of Mary Stephenson, have enabled us to open a girls' school sooner than we could otherwise have done, and now

we have nearly forty girls under instruction.

"It is, perhaps, more necessary that we should help in the instruction of girls than of boys, for the Chinese, while recognising the importance of educating their boys, are far from alive to the advantages and duty of teaching their girls.

"It is a very rare thing to meet women in China who are able to read; and, owing to their ignorance and the undisciplined state of their minds, it is especially difficult to interest them in Christian truth.

"BOARDING-SCHOOL.

"And so we seek to supply by this school a real deficiency. We hope by training the minds of the scholars, and imparting to them Christian instruction, to chase away the dreary monotony and hopelessness of their lives, and open to them the way to new hope and life and usefulness. At first we only contemplated opening a day-school, but afterwards, as we had numerous applications from girls at a distance, we felt obliged to provide for their residing on the school premises. It would have been manifestly unfair if the benefits of the school had been confined only to the children living close by. It is found impracticable for girls living only one or two miles away to go backward and forward daily, for most of them have bound feet, and it is also unsafe for them to be without escort. We, therefore, enlarged the premises and opened a boarding-school, on the distinct understanding, however, that the cost of board is to be met by the parents themselves. Owing, however, to the failure of the crops, many of the parents, all of whom are very poor at the best, will be quite unable this year to furnish their children's board.

"It seems to us, therefore, wise and merciful to help them by providing their food until the distress is past. This we are sure will meet with the full approbation of the contributors of this special fund. If it is thought unwise to open a girls' school so soon in a new district, it may be said that here we are, in the open country, in a village composed entirely of either Christians or those in hearty sympathy with us, so that the school is not likely to attract the attention or excite the hostility which it might in a large town.

"The school, moreover, is not an orphanage. If anything serious were to happen, the girls could at once be sent to their homes without any difficulty. Delay in opening the school would have meant the loss of a valuable opportunity to some bigger girls, who were exceedingly anxious to be admitted. The school will be superintended by Mrs. Duncan, who has had considerable experience in teaching work. She will probably be here in a month's time.

"PEACE.

"Up till now, in spite of the many disquieting rumours, we have been able to prosecute our work in peace. The difference in the attitude of mind between the native and Shantung population is very striking. The

Shantung immigrants have mostly seen or heard of the Christian missionary in their old home, and consequently harbour little or no suspicion. The natives, however, distrust us utterly, and believe us capable of the most abominable practices. But as yet, although we have visited most of the large market towns round about, preaching and distributing books, we have met with no serious opposition. Our most hopeful work is among the Shantung people. We hope, however, by a free distribution of good books, and also by medical work, gradually to disarm suspicion, and find a door of entrance among the natives. A number of inquirers are coming about us, and the work looks promising. We have commenced building a house here in the open country. We think it best at present not to attempt to settle in any large town.

"Is it impossible to send us a doctor? We both feel strongly the urgent need and vast opportunity for a medical missionary.

"This is our *sole request*. Out of the 100 new men to be sent forth, cannot one medical man be spared for this new and growing work?

"Sincerely yours,

"A. G. SHORROCK,

"M. B. DUNCAN.

"A. H. Baynes, Esq."

Work in Northern Bengal.

THE Rev. J. Ellison, of Rungpur, writes:—

"Rungpur, N. Bengal,

"March 15th, 1892.

"MY DEAR MR. BAYNES,—I am sending you a brief account of a part of my itinerating work in this district during this last cold season. It would make my letter too long to describe all

the journeys we have made, and the work we have done during the last few months.

"RUNGPUR DISTRICT.

"As you may put this letter in the MISSIONARY HERALD, it may be

well for me briefly to describe the district in which we work. The name given to it is Rungpur, which means abode of pleasure. The name is applied to both the chief town in which we live and to the whole district. Taking it in its wider sense, Rungpur contains a population of about three millions of people, who are mostly Mohammedans, the rest are Hindus. Its area is 3,411 square miles. Including the chief station there are four large towns, where there are law courts and Government officials. Three of these are called sub-divisions; and as many respectable people live in these towns, and many villagers resort there for litigation, they are places where we can generally effect a good sale of Scripture portions. I have visited all these places during the cold season, and many others.

"BAMANDENGA MELA.

"In the month of November there was a mela being held at a place called Bamandenga, twenty-four miles from Rungpur. I visited this mela. It was a long, tiresome journey there, as I had to travel by my bullock-cart at the slow rate of two miles an hour.

"These carts have no springs, and the shaking one gets is very trying indeed. However, on arrival, I found I had a good brick house to stay in, and the landlord provided me with all the necessaries of life, not because he was favourable to me as a missionary, but because it is his custom so to treat Europeans who visit his mela. This mela, or fair, is held yearly in connection with the worship of a goddess called Jagadhatri, or mother of the world. There were a great number of hired singers and dancers, who conducted various theatrical performances. There seemed to be no end of men employed to beat the tom-tom, and to

crown all there was a brass band. Many villagers came to see the fun, and buy a few things in the fair. I visited the mela several times a day, and got crowds of hearers, and sold many portions of Scripture. This kind of work I continued about a week, and I have no doubt to many village homes the Gospel was carried.

"When the worship of the goddess was finished, she was taken and drowned in a pond. That was the great day of the fair, and from that day it rapidly declined. I then turned my face homewards, but went out of my way to a large village market, where I preached to larger crowds of people, and sold all the Bengali portions of Scripture I had with me. The next day I reached home, having had a very successful journey in obtaining a hearing for the Gospel among many people, and having sold a great number of Scripture portions, which we trust will be used by the Spirit of God to remove heathen darkness, and bring men into the light and liberty of the children of God.

"KURIGRAM.

"My next journey was to a place called Kurigram, a sub-divisional town of Rungpur. As there is no inconvenience in getting there, and a suitable house to live in, I took my family with me. We went by rail right up to the bungalow in which we took up our abode. In the early mornings, Mrs. Ellison and I visited the homes of the people; while I talked to the men she went into the zenanas and conversed with the women, who were very pleased to hear her sing and speak in their own tongue. They invited her again and again to visit them, and sent men to fetch her to their homes. I visited several surrounding village markets,

and obtained many eager hearers, and a rapid sale of Scripture portions. The deputy-magistrate lent me his pony to visit a market six miles away. The station-master also took me down the line on a trolly to a market five miles away. These were pleasant tokens of friendship from Hindus, and were very convenient and helpful. We found no inquirers there. It is a time of seed-sowing. It is scarcely natural for men to be deeply interested in Christ when they know so little of Him.

"CHRISTMAS DAY.

"We spent our Christmas at Dinagopore with our brother, Mr. W. Bowen James, and his family. We put up our new tent, and found it a great convenience and comfort. It has been very useful to us during the cold season. Special meetings were held at Dinagopore for the mutual benefit of the native Christians and the missionaries. On Christmas Day morning we had an excellent sermon from a native brother, who had come to take part in a native Christian marriage. He preached a stirring sermon, which

was intended to stimulate us to more devotedness to Christ and His service. This service was followed by the baptism of a very intelligent and respectable young man, son of Mr. Lazarus Peters, of Dinagopore.

"In the afternoon, a daughter of this same native gentleman was married to a respectable native Christian from Calcutta.

"The following Sunday we had some profitable meetings with the native Christians. I conducted the morning service, but, in the afternoon, we had a general meeting, at which several stirring addresses were delivered, and earnest prayers were offered for the deepening of spiritual life and the advancement of Christ's Kingdom. There is need for such meetings; would that we had more of them! We found it very pleasant to meet with so many native Christians as there are in Dinagopore, for there are so few here. May the time soon come when in Rungpur we shall have a Christian church as the fruit of our labours.

"I am, yours very truly,

"J. ELLISON.

"A. H. Baynes, Esq."

Welsh Centenary Memorial Volume.

WE desire to call the special attention of our friends in the Principality to the "Welsh Centenary Missionary Volume," just published, edited by the Rev. H. C. Williams, of Corwen, the President-elect of the Welsh Baptist Union. The Rev. W. Rees writes on India and Ceylon; the Rev. W. Morris, F.R.G.S., on China; the Rev. W. Rees (London) on Africa; the Rev. B. Humphreys on the West Indies; the Rev. D. Powell on Europe; and the Rev. J. A. Morris on Biblical Translations. The volume is illustrated by numerous engravings, bound in cloth, stiff covers, and published at the low price of one shilling; or, including postage, one shilling and twopence. It is admirably adapted for circulation in Sunday-schools and Bible-classes.

Every pastor of a Welsh Baptist church who disposes of ten copies will be presented with a free copy for himself. Six copies will be sent, post free, for five shillings. Applications to be sent to Mr. A. H. Baynes, General Secretary, Mission House, 19, Farnival Street, Holborn, London; or to the Rev. H. C. Williams, Corwen, North Wales.

The Lord Loveth a Cheerful Giver.

THE Committee are very grateful for the following proofs of deep and self-sacrificing interest in the work of the Mission:—"A Friend of Missions," Westgate Road, Bradford, for a small collection of jewellery. "A Friend at Acton," per Mr. J. Carrington, for an old silver watch, fourteen silver and two copper coins. "R. A. M.," Worthing, for a few articles of jewellery. "S. E. A.," for several articles of jewellery for the Congo Mission, who writes:—"I send these as I cannot give money, and, by reading the MISSIONARY HERALD, they can be used for the Master's service." "An Old Sailor," for a small silver coin for the Indian Mission. "A Blind Girl," for a small silver fruit-knife for the Congo Mission. "L. W., Weston-super-Mare," per the Rev. Herbert J. Thomas, for two wedding rings, "Long-treasured relics of dear ones gone home." "A Poor Widow," for a small silver chain for the Indian Mission, and "A School Boy," for a small silver knife for the China Mission. The Committee are also very thankful for the following most timely and welcome contributions never more needed than at present, the special demands of the work afield never before being so urgent and pressing:—The Treasurer, Mr. W. R. Rickett, £250; G. W. R., £20 13s. 5d.; A. K., £10; Help in Need Society, by Miss Baker, Bloomsbury Chapel, London, £10.

Recent Intelligence.

Underhill, Congo State, S.W. Africa.—The Rev. R. H. C. Graham writes:—"We receive here from time to time, by post or enclosed in cases, parcels from various friends in England, containing, in some instances, papers for missionaries' personal use, or for distribution among workmen on the railway, and sailors of the vessels which come up to Matadi. These papers are disposed of as directed, and are often much valued by those who receive them. Other parcels contain toys and clothing for school children; these also are very welcome. The kind friends who send these gifts do not always send their names, so that it is impossible for us to acknowledge every parcel. We have lately received quite a number of parcels from various friends in Accrington. A parcel has also come safely from Mrs. Islay Burns, of Dundee, and several of Rev. J. L. Forfeitt's friends have sent papers at different times. I should be glad to acknowledge these gifts, and assure the known and unknown donors that their kindness is appreciated."

Congo Mission—Arrival of the Rev. G. D. Brown.—The Rev. G. D. Brown, writing from Underhill Station, Matadi, under date of the 7th June, says:—"MY DEAR MR. BAYNES,—I am glad to inform you that, after a very pleasant voyage, I safely reached Underhill on the 1st instant, where the friends heartily welcomed my arrival. So far, I am highly pleased with my new surroundings, and I already feel that my proper sphere of life is in Africa. Though, of course, I am not yet settled in my station of work, and the manner of life here is new and strange to me, still I am well assured that my coming out has been of the Lord, and, therefore, trust that my future may be blessed in being made serviceable to others. Yesterday morning I addressed, by the aid of an interpreter, my first Congo congregation. The diversity of expression, dress, and sitting posture assumed by them presented a picture as interesting to the eye as it was instruc-

tive to the mind. Could one such gathering be held in England, the sympathy excited would probably be more in proportion to the need of the work than it is at present. The demand is for good, rather than great, missionaries; and this leads me to hope that many more may soon find their way into this urgently needy field. I anticipate leaving for Wathen to-morrow, where, I am told, additional help is much required."

Orissa Mission—Cuttack Girls' Orphanage.—We are glad to report the arrival in England of Miss Harriet K. Leigh, of Cuttack, Orissa. Miss Leigh is in poor health, and needs a prolonged season of rest and quiet. Her self-sacrificing and devoted labours in connection with the Cuttack Girls' Orphanage have very seriously taxed her strength.

Return of Mrs. Graham.—On the 6th of last month Mrs. R. H. C. Graham left Antwerp for the Congo, in the s.s. *Akassa*, after a season of rest and change in England, greatly improved in health.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts :—A parcel of useful articles for the school children under Mrs. Grenfell, Stanley Pool, from "E. G.," Clifton; a parcel of clothing and books for Mrs. Lewis, Congo, from Mrs. Southwell, of Childs Hill; a microscope from Mr. Harrison, Blackheath, for the Rev. J. S. White-wright, China; a parcel of dolls from the Missionary Working Party, Downs Chapel, Clapton, per Miss Payne, for Miss Way, Calcutta; a parcel of clothing, &c., from the Young Ladies' Missionary Working Meeting, Sidecup, per Miss Watkins, for Mrs. Graham, San Salvador, Congo; a parcel of clothing from Mrs. Thomas, Wellfield, Llanelly, for the Congo Mission; parcels of cards from Mrs. Baynes, Wandsworth Common, and Miss M. Clark, Wealdstone, for Mrs. Farthing, China; two cushions from a friend at Wilmslow, for the Mission; and a parcel of clothing from a friend at Llanelly for the Congo Mission.

The New Map of Africa.

APPLICATIONS for the splendid new map of Central Africa should be made to the Mission House. Cost, 13s.

Contributions

From July 1st to August 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.		Marnham, Mr. J. J. P., for support of Congo missionary		Under 10s. 0 7 6	
Batchelor, Mr. C.	1 0 0	75	0 0	Do., for Congo	0 2 6
Beer, Rev. J. and Mrs., Ilfracombe	1 1 0		0 10 0	DONATIONS.	
Cunnington, Mrs. Oundle	1 1 0	Milligan, the late Mrs.	1 0 0	A Friend, balance of motey of expenses of West Indian Deputa- tion	122 1 8
Cutler, Mr. J., Wel- lington	1 1 0	Perry, Mrs. K., for Congo	0 10 0	A Friend (No. 2), balance of motey of expenses of West Indian Deputa- tion	122 1 8
Deacon, Mr. Henry	1 1 0	Parkinson, Mr. Jas.	0 10 0	A. K.	10 0 0
Ecroyd, Mrs.	2 0 0	Powell, Mr. W., Shrews- bury	0 10 0	Anon., Shrewsbury	0 10 0
Evans, Mr. J. L.	2 0 0	Powell, the late Miss M. E.	1 0 0	A Thankoffering from a poor Widow	0 10 0
Goodman, Prof. John ..	10 0 0	Solvyns, Baroness, for Congo	10 0 0		
Gould, Mrs. A. Pearce (amount collected), for Palestine	3 13 0	Swift, Mr. Jas. H.	1 0 0		
Hayter, Mr. Harrison ..	6 0 0	Thompson, Miss F.	0 10 6		
Jacob, Mr. E. G.	2 10 0				

B. J., Liverpool, for <i>Palastine</i>	1 0 0
"Conscience Money," for <i>Orissa</i>	1 0 0
E. S. L.	25 0 0
G. S. T., for <i>Congo</i>	10 0 0
G. W. R.	20 13 5
Help in Need Society and Friends, for sup- port of <i>Embe and</i> <i>Mbuakus at San</i> <i>Salvador, under Rev.</i> <i>T. and Mrs. Lewis</i> ..	10 0 0
Hendrie	0 15 0
Howard, Miss H.	0 10 0
Howleson, Rev. J. T. (box)	0 12 5
In Memoriam	11 0 0
In Fulfillment of a Pro- mise	5 0 0
Lavers, Mrs., Torquay McAlley, Mrs. Jane, for <i>Congo</i>	0 10 0
Masle, Mr. R., Ardross Members of the Mis- sionary Pence Assoc. Palmer, Rev. J. Offord d'Arcy, for <i>Congo</i> ..	1 0 0
Sale of Jewellery	9 18 0
Salters, Miss, Bible-class, for support of <i>Nobin</i> <i>Chunder Dutt</i>	3 0 0
S. E. A.	0 10 0
Stephens, Miss M. A.	0 10 0
Thankoffering to the Lord	2 0 0
Trestall, Mrs., for <i>Mr.</i> <i>Potter's work, Agra</i> West, Mr. F.	1 0 0
Weymouth, Dr. R. F.	3 3 0
Workman, Mr. C.	0 10 0
Wright, J. Graham, and Marion D. Wright, Brooklyn, for support of <i>Congogiri "Dizia,"</i> under <i>Mrs. Graham</i> Under 10s.	5 0 0 0 2 6

LEGACIES.

Per Court of Chancery .	23 18 1
Stacey, the late Mr. George, of Gillingham, by Mr. E. Bracher ..	4 10 0

LONDON AND MIDDLESEX.

Arthur-street, Camber- well Gate	1 14 0
Belle Isle, Mothers' Meeting, for <i>Mrs.</i> <i>Levis's work, Congo</i> Bennerly Hall Sunday- school, for <i>India</i>	0 13 6 0 6 6 7 14 1
Brixton, Kenyon Ch.	0 6 6
Do., do., Sunday-sch.	7 14 1
Do., Gresham Sunday- school	1 0 0
Do., St. Ann's-road Sunday-school	1 4 0
Brockley-road Sunday- school	11 11 11
Brondesbury	0 0 0
Camberwell, Cottage Green	3 0 0
Do., do., Sunday-sch., for <i>China</i>	5 0 0
Do., do., for <i>Congo</i> ..	5 0 0
Do., Denmark-place ..	8 0 3
Do., Mansion House ..	0 12 6
Chiswick, Annandale- road	5 7 10
Do., Sunday-school ..	2 0 0

Commercial-street Sun- day-school	0 10 0
Dalston Junction Sun- day-school	10 0 0
Depford, Octavius-st. Sunday-school	1 11 0
Ealing, Haven-green ..	9 4 0
Enfield	6 10 10
Do., for <i>Congo</i>	0 5 7
Goswell-road, Spincer- place	2 8 5
Great Hunter-street Sunday-school	2 0 0
Hackney, Mare-street ..	25 0 0
Hammersmith, West End	7 18 2
Hampstead, Heath-st., Do., Juvenile Mis- sionary Society, for support of <i>Congo</i> boys at <i>Wathen</i> <i>Station</i>	280 0 0 11 2 6
Harrow Sunday-school, for <i>N. P. Proshanno</i> ..	2 12 8
Highbury Hill, Sunday- school	5 11 2
Kingsgate-street	3 16 0
Metropolitan Taber- nacle Sunday-sch., for <i>Mr. Weeks</i> <i>work, Congo</i>	6 5 0
Do., for <i>G. C. Dutt's</i> <i>Medicine Chest</i>	1 0 0
Notting Hill, Ladbroke Grove	8 18 7
Peckham, Norfolk-st. Sunday-school, for <i>Rev. W. A. Wills,</i> <i>China</i>	1 3 2
Peckham Rye, Taber- nacle Sunday-school ..	1 10 0
Regent's Park	70 0 0
St. Margaret's	1 4 0
Stokewell	1 11 0
Stoke Newington, Devonshire-square ..	6 12 7
Tower-street Mission ..	1 1 0
Twickenham	5 9 0
Do., Whitton Sunday- school	0 10 0
Upper Holloway Sun- day-school	10 14 2
Upton Chapel	2 2 0
Vauxhall	5 11 0
Victoria Park, Grove- road	6 10 0
Do., for <i>W & O.</i>	3 4 3
Do., Sunday-school, for <i>G. C. Dutt's</i> <i>Medicine Chest</i> ..	1 10 0
Walthamstow, Wood- street Sunday-school ..	1 15 9
Walworth, Ebenczer Sunday-school, for <i>Bengalt School</i>	4 16 9
Westbourne Park Sun- day sch., per <i>Y. M. M. A.</i>	25 0 0
Wheatshaf Hall Sun- day-school	1 10 0
Wood Green Sunday- school, for <i>Bengalt</i> <i>School</i>	2 5 0
Do., for support of <i>two Congo boys</i> ..	2 5 0

BEDFORDSHIRE.

Bedford, Mill-street ..	10 10 7
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BERKSHIRE.

Reading, Carey Chapel	7 3 9
Do., King's-road	13 16 3

BUCKINGHAMSHIRE.

Chesham, Broadway Ch., for <i>Orissa</i>	46 0 0
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CHESHIRE.

Altrincham, Tabernacle	1 11 4
Do., Sunday-school ..	2 19 10

CUMBERLAND.

Carlisle	2 8 9
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DEVONSHIRE.

Devonport, Morice-sq.	1 12 9
Plymouth, George-street	0 1 11
Do., Amount collected by Miss May Groser, for <i>Mr. Shorrocks</i> <i>School, Shenst,</i> <i>China</i>	8 9 3

DORSETSHIRE.

Poole, Sunday-school, for <i>N. P.</i>	4 3 0
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DURHAM.

South Shields, Westoe- road	3 17 2
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ESSEX.

Barking, Sunday-school	3 5 0
Chadwell Heath	0 16 8
Clacton-on-Sea, Christ Church (molety)	9 0 0
Manor Park (molety) ..	0 7 6
Theydon Bols	1 15 6
Do., for <i>Congo</i>	0 14 6

GLOUCESTERSHIRE.

Minchinhampton	2 5 0
Witcombe Chapel, near Cheltenham	0 7 6

HAMPSHIRE.

Bournemouth, Lans- downe Sunday- school, for support of <i>Congo boy,</i> <i>Diakenga</i>	5 0 0
Do., Westbourne	12 0 0
Do., Missionary Prayer Union	13 2 6
Boscombe, Sunday-sch.	3 3 7

HERTFORDSHIRE.

Hemel Hempstead	4 5 0
St. Albans, Dagnall-st.	19 14 7
Do., Y. M. B. C., for support of <i>Congo</i> <i>boy</i>	2 10 0

KENT.

Ashford, Sunday-school	1 13 0
Bexley Heath, Trinity Chapel	2 16 2
Canterbury	11 9 10
Shooter's Hill-road	3 0 8
Woolwich, Queen-street	3 0 0

LANCASHIRE.

Accrington, Woodnook and Willow-street schools	15 18 5
Birkdale, Sunday-school	1 18 8

Briercliffe, Hill-lane	4	0	0
Sunday-school	1	10	0
Doals	4	0	0
Egremont	8	18	1
Do., Sunday-school	5	1	0
Liverpool, Myrtle-st.	1	0	6
Morecambe	2	1	10
Oswaldtwistle	6	6	7
Southport, Tabernacle			
Sunday-school			

LEICESTERSHIRE.

Leicester, Melbourne			
Hall Sunday-school,			
for support of Mr.			
Roger Congo	0	1	3
Do., Belvoir-street	3	15	2
Melton Mowbray	3	15	8

NORFOLK.

Norwich, per Mr. J. J.			
Colman, M.P., Treas-			
urer	46	19	3
Yarmouth, Para Chapel	20	7	7

NORTHAMPTONSHIRE.

Bilsworth	41	14	0
Gnifsborough	2	3	7
Harpole	6	8	5
Kingsthorpe	7	5	0
Long Buckley	24	12	0
Milton	6	7	3
Moulton and Pilsford	7	19	6
Northampton, College-			
street	159	10	1
Road	3	14	6
Do., for W & O	0	10	0

NOTTINGHAMSHIRE.

Collingham	0	2	2
Radford, Prospect-place	6	0	0

OXFORDSHIRE.

Chadlington	0	7	6
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SALOP.

Coxall	0	18	6
Oakengates	0	17	0

SOMERSETSHIRE.

Bath, Hay-hill	34	5	11
Do., Mauvers-street	15	0	0
Bridgwater	2	1	10
Do., Sunday-school	16	13	11
Do., for N P	0	8	0
Bristol Auxiliary, per			
Mr. G. W. Carllie,			
Treasurer	71	4	9
Do., King-street, for			
W & O	2	8	8

STAFFORDSHIRE.

Rilston	5	3	1
Willeohall	13	16	0

SUFFOLK.

Ipswich, Burlington Ch.	0	14	6
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SURREY.

Croydon, Memorial Hall			
Sunday-school, for			
Congo	2	0	1
Dulwich, Barry-road			
Sunday-school	0	14	6
Dulwich Hall Sunday-			
school	0	15	9
Esher	3	10	11
Do., for W & O	0	10	0
Redhill	7	0	0
South Norwood	3	4	11
Sutton	10	0	0
West Norwood, Chats-			
worth road Sunday-			
school	3	10	4
Wimbledon, Queen's-			
road Sunday-school	11	18	0

WARWICKSHIRE.

Birmingham, Young			
Men's Baptist Mis-			
sionary Society, for			
Bishopore School	78	0	0
Do., for Serampore			
College	24	0	0
Do., for Mr. Smith,			
Delhi	36	0	0
Do., for Mr. G. Gren-			
fell's work, Congo	30	0	0
Do., for calico for			
native youths			
with Mr. Stephen			
Thomas, Delhi			
Institute	1	1	0
Henley-in-Arden	1	12	2
Longford	2	0	0
rugby	4	18	0
Do., for W & O	1	0	0
Umberslade	18	14	8
Do., for W & O	1	2	2

YORKSHIRE.

Bradford, Slon and			
Caledonia-street Sun-			
day-schools	8	2	1
Doncaster, Sunday-sch.	0	10	0
Ecclehill, Sunday sch.	0	7	0
Hull, South-street, for			
N P	0	6	9
Leeds, South Parade	36	9	3
Lindley Oakes	3	12	5
Do., Sunday-school	1	2	0
Batertorth	1	1	0

NORTH WALES.

DENBIGHSHIRE.

Denblgh, Welsh Ch.	1	1	0
Llandyrnog	0	6	10

Llanfair	0	8	6
Ruthin	4	13	7

SOUTH WALES.

BRECONSHERE.

Brynmaur, Calvary			
Sunday-school	2	4	4

CARMARTHENSHERE.

Carmarthen, Tabernacle	24	0	0
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GLAMORGANSHERE.

Cadoxton	7	2	0
Do., for W & O	0	10	0
Canton, Hope Sunday-			
school	5	13	5
Owmgarw	6	11	11
Lantwit Major, for Rev.			
D. Jones, Bankpore	1	0	0
Llantrissant, Tabor	3	5	5
Merthyr Tydvil, Bethel	1	10	2
Penarth, Stanwell-road			
Sunday-school	6	0	8
Penydarren, Eilim	4	0	0

MONMOUTHSHIRE.

Abersychan, Noddfa	0	15	0
Newport, Dackpool-rd.	3	0	0

SCOTLAND.

Aberdeen, George-street	0	17	4
Do., do., Sunday-sch.,			
for Congo	2	7	7
Cambuslang, Bible-			
class, for support of			
Congo boy	1	1	0
Dundee, Rattray-street			
Fellowship Associa-			
tion, for Chtna	0	10	0
Edinburgh, Bristo-place,			
for N P	0	13	0
Glasgow, Auxiliary, per			
Mr. C. Arthur, for			
Italian Mission	5	0	0
Do., Adelaide-place	10	0	0
Do., Bridgeton	6	10	0
Kirkcaldy, Sunday-sch.,			
for support of Congo			
boy	1	5	0
Paisley, Hope Hall	15	0	0

FOREIGN.

EUROPE.

Holland, Groningen,			
Children of Mr.			
Weermas' School, for			
School at Wa'then	2	6	8

TO SUBSCRIBERS.

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