

[THE MISSIONARY HERALD,
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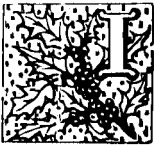
REV. W. A. WILLS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

WIDOWS AND ORPHANS' FUND.



It is not surprising the unpropitious weather which was so general throughout the country on the first Sunday in the year, when contributions, as is usual, were sought on behalf of the above Fund, should have seriously affected the collections. In explanation of the smaller remittances, reference has been made again and again to this untoward circumstance. It has been suggested that a hint might be given to those friends who may have been thus unavoidably absent to kindly send direct to the Mission House such sum as they would otherwise have contributed. When we remember the object for which this Fund exists—viz., to relieve from anxious care the widows and orphans of those who have been our representatives in the foreign mission-field—we feel that nothing more is needed than to give publicity to this suggestion. We have recently received a letter from a very old friend of the Society, in which the writer refers, amongst other things, to this particular matter before us. We quote the following extracts, feeling sure they will interest and will prove useful :—

“I have been much interested in reading ‘Reflections of a Business Man,’ in this month’s HERALD (January issue), and it struck me that perhaps you could make some use of my plan :—When I was eighteen years old I had an allowance of £10 a year, for what is now called ‘Pin-money.’ I was not then a church member, but felt that at least a tenth was the Lord’s and as I received my £2 10s. every quarter, I at once put 5s. of it in a separate place, so that I could make no mistake as to whom it belonged, and as my allowance increased, so did my tenths. From that time until now I have made that my rule—more than fifty years. I do not mean to say that I consider a tenth is all we should give, by any means; nor have I confined myself to that amount; for it has always been a real pleasure to me to do all I could for the extension

of Christ's Kingdom on earth. It seems to me that the question should not be how much less than a tenth, but how much more.

"Some twenty-six years ago my mind was very much exercised, when a question forced itself upon me: 'Ought Christians to have money to spare for concerts or other amusements, while souls are perishing at home and abroad?' Being passionately fond of music, I had a hard battle to fight; but I was bound to decide against my inclinations, and from that time I have never spent a shilling in that way. It was a self-denial, I admit, but if we are Christ's, we must follow in His steps.

"There is another thing which would be helpful to our pastors and deacons, if people who are prevented from attending the services, either by illness or the state of the weather, would on such occasions drop the money into a bag or box at home, the same as if they had put it into the plate at the chapel, and then pass it on to the deacons. So many being absent makes a great difference to the amount of the weekly offerings, or to the missionary collections, whereas by this plan there need be no loss. I have no doubt it arises in many cases from want of thought, and would be acted upon if suggested.

"In the present state of the funds of your Society, every effort ought to be made to show people their responsibility."

CENTENARY CELEBRATION VOLUME.



We shall be greatly obliged if friends will undertake to receive copies of the above volume. Parcels, containing six, twelve, twenty, or more, can be sent, on application to the Mission House, 19, Fumival Street, Holborn, London, *on sale or return.*

The work is of historic interest, containing reports of the sermons and addresses delivered at the Commemoration services, held in Nottingham, Leicester, Kettering, London, and Northampton. A detailed acknowledgment of contributions to the Thanksgiving Fund is also given.

The book is published at three shillings and sixpence, but copies are supplied to subscribers to the Society at half-a-crown.

We shall be glad to communicate with some friend in every church who will be willing to render the Society service by seeking to circulate this important and interesting volume.

PRAYER UNION CALENDAR.

This Union, which contemplates definite prayers for our missionaries and their work, was started last year. We have received many testimonies to its usefulness. We are desirous that it should become more widely known. A specimen copy of the above Calendar, consisting of sixty-four pages, numerously illustrated, with instructions for forming a branch union, will be posted on receipt of sixpence.

THE ORISSA MISSION CONFERENCE.

BY THE REV. J. H. ANDERSON, OF CALCUTTA.



THE Annual Conference in connection with this Mission was held at Cuttack, from November 12th to 21st. It was my happy privilege to be present, but when the brethren requested me to report their public meetings, I did not comprehend what a task it would involve. The reminiscences of the ten days spent with them are, however, so bright and inspiring, that I must do my best to carry out their wishes.

A NOBLE PAST.

By way of introduction, let me say no visitors to the Conference could come away without being deeply impressed with the fact that at least one province of Bengal stamps the mission work of the past century as a true and thorough success. Though to-day woefully undermanned, not a dozen men for the whole fair province, the work is well concentrated, well organised, and growing. The Orissa Mission has a history of which it may be proud. Its present position is due to the life-long devotion of a body of very capable men and women. There is a hallowed spot in the corner of the European Station Cemetery which tells its own story. Side by side lay the graves of Ann Lacey, William Brooks, Amos Sutton, C. Lacey, and John Orissa Goodby, who gave, respectively, fifty-four, forty, thirty, twenty, and ten years of devoted and faithful labour to Christ's work; and not far away among his Indian brethren lie the remains of Dr. Buckley, whose labours, extending over forty-two years, are still continued by his good wife who, with one furlough taken forty years ago, looks back on fifty-three years spent for Christ in Orissa. Realising the life-long consecration of these and other workers, one is not surprised to find the blessing of God's hand clearly manifest upon the work of their hands.

It was the public meetings, however, that I was asked to report. Of these there were fifteen in the nine days over which Conference extended. Our Orissa brethren make their Conference the great occasion of the year for all their friends and co-workers. Evangelists connected with the Mission are brought in. Pastors and delegates from native churches, and friends and sympathisers all unite to make the meetings a hearty success. The attendance, day after day, was really astonishing. The interest did not flag, the numbers did not decrease, and the attention throughout was very marked. The number and variety of the meetings being far too great for more than a meagre reference, it will be more to the purpose if I use some of them as an index of the very cheering work being carried on in the various departments of the Mission.

PUBLIC SERVICES.

The ordinary Oriya services held morning and afternoon, on Sundays, November 12th and 19th, brought out the strength and status of the Christian community in Cuttack. The chapel holds 500, and it was full. If any despondent brother in a lonely mofussil station desires encouragement, let him picture that sea of faces, the witness of Christ's power to save. The sight of what has been accomplished encourages the hope of what will soon be accomplished in

many a station of this broad empire. During my stay I visited some of the homes of those who made up these Sunday Oriya services, and by so doing I found my expectations realised. The Christian community in Cuttack is strong, united, and prosperous. The church, with a membership of 600, is self-supporting, with a very efficient pastor, while several of its members hold offices of responsibility under Government. The community in Cuttack and the surrounding districts numbers about 3,000, and I know of no section of the Christian community in other parts of Bengal who, in point of general intelligence and temporal prosperity, can compare with it. Truly those Sabbath services were a cheering sight.

On the first Sunday there was a united Sunday-school service, at which about 400 children were present. Addresses were given in Bengali, English, and Oriya, and the children seemed to enjoy the singing, and listened attentively to the words that were addressed to them. No one who visits Cuttack should fail to go over the native Sunday-school. It also is an inspiration. It has always been superintended and managed apart from the missionaries, which speaks volumes for the enthusiasm and ability of its leaders. I doubt if there is another school in Bengal to equal it. There are 350 scholars on its roll, all the children of Christian parentage—an average attendance of 300. These are taught by twenty-five teachers. It is held in a building adapted for its use, having one large central room and eight fairly sized class-rooms. The best talent of the Church is found here, from Sunday to Sunday, leading the lambs to Christ. And the number of young men and young women who have not thought themselves too old to attend the school is very cheering. The church and community in Cuttack has nothing to fear for the future while it continues to attract and hold, through its Sunday-school, this young life about it. I was specially interested and specially delighted with this branch of the work in Orissa.

The meetings for Europeans, consisting of the regular Sunday evening services, a prayer-meeting on the evening of Tuesday, the 14th, and the meeting of the Young People's Christian Endeavour Society on the 21st, were fairly well attended and were very enjoyable. Mr. Jordan, the Indian Secretary of the B.M. Society, preached a helpful, hopeful missionary sermon from the text, "And I if I be lifted up will draw all men unto Me." Mr. Gordon Wilkins addressed the English prayer-meeting from 1 Thess. ii. 4, pointing out the great honour and responsibility resting on all to preach the Gospel by lip and life. The Endeavour meeting was voted a good one, and made a capital conclusion to the long series of meetings. The addresses by Messrs. Heberlet and Wilkins were to the point, well illustrated, bright, and earnest; while the "remarks" of the Chairman made a capital end to a good meeting. The Endeavour Society has twenty-five members, about half of whom are active. It shows signs of flourishing, and will, under its present leadership, without doubt be as helpful to the church as to the young people themselves. God bless the Endeavourers!

PUBLIC CONFERENCE.

On Wednesday there was a public conference. A paper was read by the Rev. J. Vaughan on "The Importance of Christians taking the Lead in all Matters affecting the Welfare of the Country." It was a good paper, urging

the need of introducing the Christian spirit into the social and political life of the empire. The discussion was turned aside by the first speaker, however, who spoke of the position of woman in the Christian community, and most of the hour was spent by five-minute speeches advocating greater freedom and more independence to womanhood. Other points were only touched on. We had one lady speaker, who spoke freely and well, urging the need of the community getting rid of evil customs still prevalent among Christians. The power of womanhood is daily growing greater, and no one will rejoice more than missionaries to see the women of our churches taking their right place by the side of their husbands and brothers in guiding the church life, as well as the social life, of India.

It would have done the heart of an Exeter Hall audience good to be present at the missionary meeting held on Thursday evening. A packed audience of between five and six hundred were present. Three speeches were delivered. The first was by the pastor of the native church. His subject was his experience of Gospel-preaching in Orissa. Going back to the early days of the Mission, he depicted the sufferings which preachers of the Gospel had then to undergo; while, looking abroad over the field to-day, he showed what a great change had taken place. Orissa is fast being drawn to Christ. Christian books are widely read. Not only is the life of Christ well known, but the stories of the Old Testament are heard in the mouths of the more intelligent people. Idolatry is losing its devotees. Shameful habits, very prevalent fifty years ago, have, or are, disappearing. Hindus will even show hospitality to Christians. Many are now secret disciples. Thus has the leaven of the Gospel been working, and work it will till the whole of fair Orissa is permeated with the spirit and love of Christ.

The second speaker, Thomas Santra, gave further evidence of the fruit of the preaching of the Gospel in Orissa. Christian books and tracts, which in the early days were with difficulty given away, are now sold, and many go long journeys in order to buy Christian books. Hymns are learnt by heart, and one hears them being sung along the roadside, or in out-of-the-way places where it might be least expected. The growth of the Christian Church and community in Orissa was further evidence of the power of the Gospel, of which the audience before him was a most convincing proof. And, further, the Christian instruction being given in schools about the province was another fruit of the work which was destined to accomplish much in the future.

The last speaker, Mr. Heberlet, directed the mind of his audience to what the B.M. Society has done in other parts of its broad fields. After a passing reference to India, he described Chinese habits and customs, and the entrance of the Gospel into that land. Then turning to Africa, the story of resurrecting the musical box was graphically described, and was followed by a short account of the sacrifice of so many noble lives for the Master's sake. Then, after a reference to the triumphs of the Gospel in Jamaica, Mr. Heberlet wound up a capital speech with a plea for greater self-sacrifice for Christ here in Orissa.

TEMPERANCE MEETING.

The Temperance meeting held on Friday, the 17th, was more crowded than any other. Between eight and nine hundred were present. The Cuttack

Temperance Society consists of all sections of the community, Mohammedan and Hindu friends uniting with Christians to further the cause. In the densely crowded audience, every section was well represented. There were three speeches in English, one in Bengali, and one in Oriya. I am sorry space will not permit me to refer to them in detail. They were average temperance addresses, which were attentively listened to. Dr. Morrison, of the English Presbyterian Mission in Bengal, who had come to Cuttack on a hurried visit, in order to get evidence for the Royal Commission on Opium, at present sitting in Calcutta, addressed the meeting. He said he was glad to see so many ladies present. No one so much as mothers have had to feel the fearful ravages of alcoholic liquors and drug. Passing on to the direct object of his visit, he told how it had been affirmed that opium is used in Orissa as a preventative of fever. He had come to get evidence. The evidence he had collected during the day had shown him what an utterly false assertion this was; but he would like to have it corroborated by that great and very representative meeting.

After a capital speech, a resolution was proposed, seconded, supported from members of the audience, and carried unanimously, to the effect that the meeting was surprised to hear such an assertion had ever been made. It was untrue, &c., &c. At the conclusion of the meeting some thirty-five signed the pledge, and joined the Cuttack Temperance Society. So concluded an eventful gathering in connection with the Conference on that special subject.

OTHER MEETINGS.

The other meetings I cannot report, save to say that, in point of numbers and lively interest, they were equal to the rest. A mothers' meeting, at which some 200 mothers and daughters were present, formed part of the proceedings. Miss Barass, its promoter, is to be congratulated on her successful work among this important section of the Cuttack community. As to the Conference itself, and the large amount of work got through in the five hours given to it daily, it does not behove me to speak. The terrible weakness of the staff for the great work right at hand, waiting to be done, was constantly made clear. Orissa should be the first to be reinforced from the Centenary contingency. Oh, if only our home churches could grasp the need—the terrible need—of more workers! If only young men could realise the work, the hopeful work, to be pushed forward which awaits their arrival; if only we all could enter into sympathy with the Divine patience of Christ, who sees these fields white unto the harvest, but mourns the lack of labourers to reap them, surely this cry of "Come over and help us," would not have to be repeated year after year—year after year—and still in vain.

The Orissa Mission is weak in one respect. Its literature—Christian literature—is sadly deficient. With so few men, and so much work to do, one cannot be surprised that some department has suffered. The need is growing and there will be sad lack if the great number of Oriya lads and lasses, who are now being educated, have not a greater number of Christian books to read as years go on.

I must make a passing reference to the Press which has all along, since its establishment, been a right-hand help to the community and a great blessing

to the missionaries. Of seventy hands employed only two are non-Christians. This is as it should be in all Mission *pro se*.

THE NORTH-WEST PROVINCES CONFERENCE

The North-West Conference held its sessions at Monghyr from November 26th to December 1st, inclusive. Some twenty brethren were assembled from the different stations. The genial presence of Mr. G. Kerry, the Indian Secretary, was missed, but his place was well filled by our brother Jordan, who is acting for him. Mr. B. Evans worthily sustained the part of host, as well as that of Chairman of the Conference.

On Sunday, the 26th, the Conference Sermon was preached by Mr. S. S. Thomas. The discourse was based on Isaiah l. 4. Its theme was the twofold equipment of God's messengers—the open ear to hear, and the ready tongue to utter (both being supplied by God) the Divine message; and it was felt itself to be a word of power, a message from God for us all.

In the evening, Mr. McIntosh preached at Monghyr; Mr. D. Jones at Jumalpoore; and, in the Hindústání chapel, Mr. Jordan delivered a lecture to English-speaking Indians, the subject of which was Jesus Christ. On the morning of the 27th, a devotional service, followed by the Lord's Supper, was held, at which Mr. B. Evans presided, and Mr. H. J. Thomas gave an address on Colossians i. 11, which was felt to be a word in season. With Peter on the Mount we could say, "It is good for us to be here." In the afternoon the business proceedings of the Conference began, and Mr. J. Smith, the most senior of the missionaries, in the name of the Conference, welcomed the new brethren (Messrs. Davy, Collier, Hale, and Hasler), and gave them a few words of encouragement and advice. In the evening a meeting was held in the Hindústání chapel, which had been tastefully adorned with leaves and flowers for the occasion, when the pastor, Rái Dhíraj Karan, Bahádúr, presided, and addresses were delivered in Hindústání by Messrs. Potter, G. A. Smith, and D. Jones. At the close of the meeting our Hindústání brethren showed their regard for us by a bountiful supply of refreshments.

During the remaining days of Conference, in the early morning, prayer-meetings were held, presided over by the brethren, Messrs. Potter, J. Smith, Davy, and Hasler.

The attendance at these gatherings was good, the prayers were earnest and definite, and it was evident that "the spirit of grace and supplication" had been poured out upon us. The oft-recurring theme of these meetings was the need of close abiding in Christ, in order to realise the filling of His Spirit for fruitful life and service.

The sittings of the Conference, and of its Committees, were close and protracted, and much business of a most important character was attended to. When the day for parting came, the opinion was general that the Conference had been a good one. It was good in the fervour and power that marked its devotional exercises, in the careful and prolonged attention to the various matters of business that came before it, and in the spirit of union and brotherly love that prevailed.

All hearts were cheered by what was said of the work at Gyá under our brother, Prem Chand, where the Doms, the lowest of Hindu castes, seem to

be turning as a body towards Christ. Accounts of the work at Kharrar, under Mr. G. A. Smith, also gladdened us. Many baptisms have taken place there during the year, and showers of blessings are falling still.

Our stay at Monghyr was delightfully pleasant. The station itself is gem-like in its beauty, and is hallowed by the consecrated labours of Chamberlain, Leslie, Lawrence, Parsons, Nain Sûkh, and Shujaat Ali. It was impossible not to feel something of the inspiration that comes from the lives of such men as we sat in the places where their voices were so often heard, and gazed on the tablets erected in their loving memory.

Before breaking up, the Conference tendered its hearty thanks to Mr. and Mrs. Evans, Mr. and Mrs. Bion, Mr. and Mrs. Broadway, Mr. and Mrs. Thomas, Mrs. Macgregor, Mrs. More, and to all friends, Indian and English, who had contributed to make its visit so pleasant.

W. J. PRICE.

CHEERING CHINA TIDINGS.



THE Rev. William A. Wills, writing from Chou-ping, Shantung, North China, sends the following encouraging report of the progress of the Gospel in the Chou-ping district ;—

“MY DEAR MR. BAYNES,—I spent last month visiting the churches in my district, staying a few days at each place. I have had many a happy journey round these churches, but seldom met with so much on one trip which encouraged me and makes me feel sure that God is working in our midst. There were 170 inquirers waiting for examination, ninety-one of whom (forty-nine men and forty-two women) it was my joyful privilege to baptize upon a profession of their faith in the Lord Jesus. The remainder will, I hope, be received in due course. We find it wise from experience to keep these new converts from heathenism some time on probation, that we may better judge their steadfastness in keeping the Sabbath, abstaining from all idolatrous ceremonies, and being willing patiently to endure the persecution of their families or neighbours and friends, which profession of religion and refusal to join in ancestral worship, and other heathen customs, so often brings upon them.

“At each church we commemorated the death of our Lord, and very refreshing seasons they were, for we felt the Master Himself was in our midst. At one of the services several were moved to tears as we remembered Jesus on the Cross for us. Four new churches were formed—the deacons, elders, and leaders being elected at a subsequent church meeting.

“SCHOOL WORK.

“There are four schools in my district. I examined the scholars in each, and was especially pleased with the progress the boys are making in their knowledge of the Scriptures and Christian work. They are very fond of singing, and the hymns learnt at school are constantly sung by them on the streets and in their homes. More than one parent, friend, and neighbour have thus been attracted to the Gospel message, and are now rejoicing themselves in the Truth they first heard as sung by the children.

“The daily exercises are opened by

singing, reading of Scripture, and prayer, and the school is also closed by prayer. *Our chief aim is the salvation of the children and their parents.* I feel sure their young minds are so filled with the precepts of the Gospel that they will never forget what they have learned; that, be their lives never so tangled, tossed, and turned, there will always be that bright star, the story of Christ's love to the world, to attract them to the way of life. They have already been nurseries to the churches, for some of our brightest and most intelligent members are from our village Christian day-schools, and again on this journey I had the joy of receiving six young Christians from our schools. May our Lord guide us in this work, and make us wise to win souls!

"HEALING WORK.

"This has been an unhealthy autumn, and there is an unusual amount of sickness among the natives, so that at every village and city where I stopped, crowds of patients soon found their way to our place seeking medical aid. While I was busy dispensing, my preacher sought to point them to the Great Physician, who alone could heal their sin-sick souls. In one city, the cholera was very bad. In a few days, I had, by God's blessing, saved the lives of over twenty sufferers, when, alas! my preacher and my personal servant were seized, and for some time their lives were in great danger. Our Heavenly Father heard our prayers and the prayers of His children in that city, and blessed the means used to the full restoration of their health. I fear my letter is already too long, or I should like to have mentioned some of the many interesting cases of those we baptized.

"CONCERNING SOME CONVERTS.

"Among them were two blind men

and a blind woman. Their simple, but bright and cheerful, testimony caused the tears to come in several eyes, while they sat listening to their answers to my questions during examination. The dear old blind woman, sixty-nine years old (whose two sons were also baptized), said: 'Pastor, I cannot see you, but I do thank God for sending you, and in heaven I shall see you face to face. But, although I cannot see the things of this world, the Heavenly Father's finger has taken the thick scales away from my soul's eyes, and now I see Jesus my Saviour and my God.' The testimony of the others was very cheering—far clearer than that of many who could see to read their Bibles, it being evident that they had looked unto Jesus and were lightened—that the knowledge of life in Jesus, the transforming power of the new birth, has passed into their souls.

"The two blind men sit for hours every day in the schoolroom, learning hymns and portions of the Scriptures from the children as they are loudly repeating their lessons (the Chinese way of learning).

"A CALL TO PRAYER.

"My dear Mr. Baynes, may I not again beg an interest in your prayers, and the prayers of all God's people in the homeland on behalf of these newly-baptized Christians, that they may each 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'; also for the many inquirers? May God grant that each one may give clear proof of the Spirit in his heart. Only let us 'take hold' of God in believing prayer, and we shall see the fruits of our labour, and He shall be glorified.

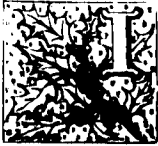
"I am thankful to say I am very well, and all our brethren and sisters at this station are enjoying good health.—With warmest Christian love, believe me, my dear Mr. Baynes, yours ever faithfully,

"WM. A. WILLS.

"A. H. Baynes, Esq."

AN INTERESTING HOUSE.

BY THE REV. G. H. ROUSE, LL.B., OF CALCUTTA.



It does not look so; but things are not always what they look. On a hill near Cheltenham can be seen a little pool of water, fed by some springs. It looks as common and insignificant as any other pool, until we are told that this is the source of the Thames, and then this little piece of water gains an interest all its own. And so this dingy house, of which we give a picture, as uninviting in appearance as are thousands of similar houses in Calcutta, is one of the main sources of a stream which is destined to confer greater blessings on India than on all its rivers put together.



AN INTERESTING HOUSE.

A little over thirty years ago, Mrs. Sale, of our Mission, was walking down the malodorous lane in which this house is situated, through which we constantly pass when going between the Intally Mission House and the Baptist Mission Press, when she saw at the doorway of the house the "Babu," or native gentleman, who lived there. She had some fancy-work with her, and, in the course of conversation with him, in a moment of inspiration, she asked if his wife would not like to learn to do such work. On asking her, she said she would, and, as the

news spread, other native ladies also asked to be taught to do it. This led on to conversation about England, and what that land owes to the Bible and to Christ. Then came the desire to learn to read, and thus commenced the great and blessed Zenana Mission.

When Mrs. Sale had to return to England in 1860, she handed over her work to Mrs. Mullens, of the London Mission. On her death, others took up the work. People in England and America became interested in the opening presented for carrying the Gospel to the women and girls of India. All sections of the Christian Church began to form Zenana

Missionary Societies. The work has so grown that, at the close of 1890, there were, in connection with the Zenana Mission, 711 European and Eurasian ladies engaged in the work, with 3,600 native helpers: 32,000 women were being taught in zenanas, and 62,000 girls in schools. Hundreds, and probably thousands, of women and girls have become true believers in Christ, though the rules of caste in regard to domestic relations have in most cases rendered it impossible for them to be baptized. Not only have the women been blessed, but, through their influence upon husbands, brothers, and sons, many hindrances have been weakened, and are yearly becoming weaker, which have tended to prevent the men confessing Christ. The work is growing and developing rapidly, and Christians and Hindus agree in the belief that the Zenana Mission is one of the most mighty agencies for the overthrow of Hinduism and the bringing in of the reign of Christ.

Just as there are often many springs which compete for the honour of being the sources of a river, so opinions differ as to who began the Zenana Mission. No doubt, for many years, there have been girls' schools, and one and another Christian lady entered the zenana to speak about Christ as long ago as forty years or more. But those efforts were somewhat spasmodic; work was done for a time, and then dropped. The present Zenana Mission can, however, be definitely traced in a continuous course back to Mrs. Sale's visit to this dingy house. Is it not, then, an interesting house, after all? And Mrs. Sale is still spared to see how "the little one has become a thousand." As we look at the picture of this house, and think what has come out of the work begun there, we seem to hear again the words of the Book, which is ever fulfilling itself: "Afterward he brought me again unto the *door of the house*; and behold waters issued from under the threshold of the house eastward [towards the sun-rising]. . . . He measured a thousand cubits, and brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over: for the waters were risen, rivers to swim in. . . . Everything shall live whither the river cometh. . . . And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. . . . The fruit thereof shall be for meat, and the leaf thereof for medicine." Never have these words been more genuinely fulfilled than in the history of the Zenana Mission.

DEATH OF THE HON. DR. PHILLIPPO, M.P.C.,

PRESIDENT OF THE LEGISLATIVE COUNCIL OF JAMAICA.



THE name of Phillippo is so fully identified with the history of our Mission that the sad event which we now place on record demands more than a passing notice. The substance of the following paper was given at the meeting of the General Committee last month, and, with a few additional details, is printed at their request.

Dr. Phillippo was the son of our late venerable missionary, the Rev. James Mursell Phillippo, one of the early fathers of our Jamaica Mission. Mr. Phillippo commenced his work at Spanish Town in 1823. Slavery was rampant, and for several years he had to encounter the bitterest opposition, and to bear shame, obloquy, and persecution for the sake of the Name which is above every name. All this he survived, being spared to prosecute his labours for nearly sixty years, during which he extended them into the parishes of St. Dorothy, Clarendon, and Manchester, not only preaching the Gospel, but establishing missionary stations and schools, and gathering converts, whom he formed into churches, some of which are still large and flourishing. The spacious chapel and schoolrooms at Spanish Town are monumental of Mr. Phillippo's evangelistic, pastoral, and educational work. During the later years of his life, his worth was fully recognised. He was the frequent counsellor of successive governors, and in some seasons of special difficulty and danger, by his personal influence, threatened disturbance was averted, and the peace and order of the community preserved.

Dr. Phillippo was the worthy son of an honoured father. Having taken his degree of M.D. in the University of Edinburgh, he returned to Jamaica, and commenced his medical practice at Spanish Town, under a deep consciousness of the Christianised humanities of his profession. It was not long before he became generally appreciated, and grave public responsibilities began to be imposed on him. In 1860, he was made a Justice of the Peace for the parish in which he resided. In 1863, he became a member of the Board of Visitors to the Public Hospital in Kingston, and, in 1873, of the Central Board of Health. He was President of the Medical Council of Jamaica, and President or Vice-President of several other important associations, philanthropic and literary. The writer had the privilege of association with him as Official Visitor to the Government Reformatory and the Government Lunatic Asylum, and of the latter he became Chairman on the writer's retirement from that post. He was also associated with him in two Government Commissions—one appointed to inquire into the condition of the juvenile population, and the other on the elementary schools of the island. They also sat side by side on the Board of the Government Female Training College. In 1864, Dr. Phillippo was appointed a member of the Commission to report on the franchise for election to the Legislative Council; and in 1879 he became a member of the Privy Council. In 1892, he was appointed by the Secretary of State for the Colonies to the office of President of the Legislative Council of the island, a post in dignity only second to that of the Governor, an honour which it was universally acknowledged he well deserved. The leading journal of Kingston, in a lengthened

tribute to his memory, says:—"He was not so much an individual in Jamaica—he stood for the island—as the embodiment of all that was best in its aspiring, progressive, national life. He wrought loyally himself, and by example and persuasion moved others to do the same. His rectitude, honour, and veracity were such that his name alone was a rebuke to their antitheses."

Dr. Phillippo was an exemplary Christian, and by conviction and profession a Baptist, nor did he conceal or shirk the principles he professed. He was a member of the church at East Queen Street, Kingston, and a constant attendant on its ministrations, a liberal supporter of its institutions, and a generous friend of its pastor. At the Centenary meeting of the Baptist Missionary Society in April of last year, as also frequently at the annual missionary meetings, Dr. Phillippo occupied the chair. With the objects of the Society he evinced a life-long interest. Not many months before his death, he published in the literary organ of the Government Institute of Jamaica an interesting sketch of his father's missionary life and work. In his medical practice he was not only the kind physician, but the spiritual guide and helper. In one of his last visits, as was often his wont, before leaving, he said, "Let us kneel down, and ask God's blessing." The poor will sorely miss his presence in the sick chamber, and never cease to bless his memory. He had a long list of patients whom he regularly attended gratuitously. Over Dr. Phillippo's death the whole island of Jamaica mourns. It was sudden and unexpected. He had been twice married, his first wife having been the beloved daughter of the Rev. John Clark, of Brown's Town, so connecting his name by a twofold tie with our Baptist Mission; his second wife, a Christian lady, most deservedly esteemed by all, who survives with his sorrowing children to mourn their irreparable loss. He had been with his wife on a trip to America, and at the Medical Convention in Chicago had lectured on Jamaica as a health-resort. On their return, he appeared to be in perfect health. "On the morning of the day on which he died, his household was struck by the earnestness of his prayer at family worship, and especially with the fervent expression of his desire that he and those kneeling with him should be ready for the Lord at his coming." * Having taken his usual breakfast, he was walking out in his garden, when a faint seized him. In a few minutes all was over. The deathless spirit had passed from the seen to the unseen—absent from the body he was present with the Lord.


THE FUNERAL SERVICE took place at East Queen Street Chapel, conducted by the Rev. Leonard Tucker, M.A., acting pastor of the church, assisted by the Rev. James Balfour, M.A., and the Rev. Arthur James, B.A., amidst a scene unparalleled in its history. Over a hundred carriages in front of the building blocked up one of the widest roads in the city, forming, at the close of the service, a procession to the cemetery about a mile distant, the flags of the shipping in the harbour being half-mast. There were present representatives of every section of the community—medical, legal, ecclesiastical of all denominations, including the Bishop and clergy of the Episcopal Church, city merchants, members of the Legislative Council, Government officials, the Governor by his private secretary, Lord George Fitzgerald. Never had the memory of any citizen of Jamaica been thus honoured.

* Extract of Funeral Sermon by the Rev. James Balfour in East Queen Street Chapel.

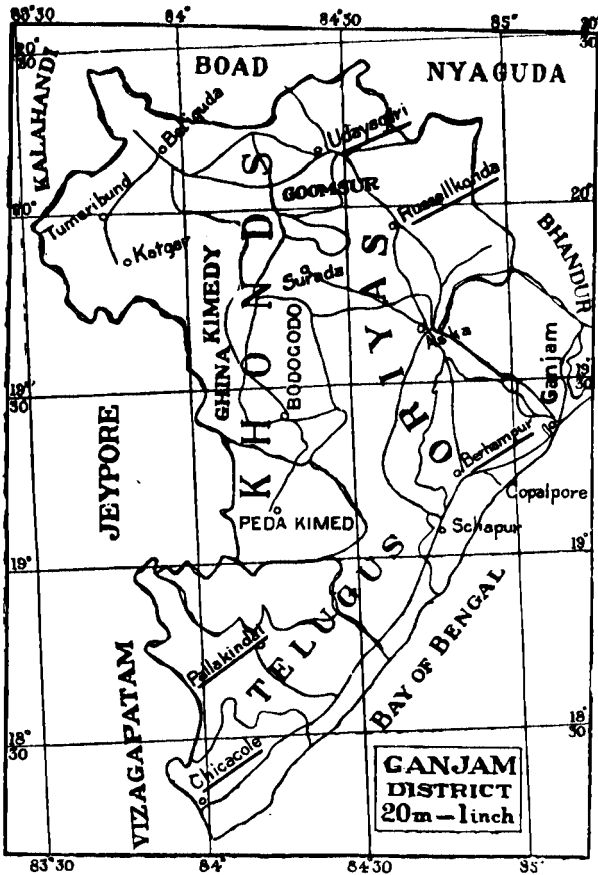
How wonderful the change indicated by such a career attaining to so exalted a position, and a death mourned over by a whole colony in the persons of its representatives! Seventy years ago, *the father* of our deceased friend treated with contumely, obstructed in his ministry and shamefully persecuted! *The son* raised to distinguished honour! Truly Abolition and the Gospel in Jamaica have brought forth blessed fruit! The slave emancipated, a free people rising in the social scale under the teaching and influence of Christianity, religion disestablished and disendowed, and all denominations placed on a platform of perfect equality, the channel to highest preferment in the State laid open to every man, irrespective of clime or colour, or his religious opinions. Well may we gratefully and adoringly exclaim, What hath God wrought!

WORK AMONG THE KHONDS OF ORISSA.

BY THE REV. A. B. WILKINSON, OF RUSSELL-KONDA.

“ Y DEAR MR. BAYNES,—I have just returned from an interesting preaching journey along the Boad road. The interest shown by the people everywhere makes one long for the time when there shall be preachers preaching the Gospel in every part of the country. On the first day, I went to the Tikkavali market. Here every sort of merchandise required by Khonds is sold. It is visited by people from all parts of the Khond country. In the cold season probably 10,000 to 12,000 persons are present every Friday, but at this season the attendance is much smaller. Usually I stay under one of the market sheds, but on this occasion, wishing to spend the night there, I occupied the schoolroom. In the afternoon, when the attendance was largest, I took a chair and sat down under a tree in the market, and spoke to the large crowds which gathered about me, also selling many copies of the Khondi Gospel of Mark and a few Oriya books. The next day I went on to Sonkrocole. Here are two Oriya villages, one of which is occupied entirely by Soondis (the drink-selling caste). They are teetotal drink-sellers. For while the work assigned by Hinduism to persons of this caste is to make and sell drink, it forbids them drinking it. Of course, under the Government licensing system, all of these people cannot be drink-sellers, and many earn their living by cultivating the land. But they did not agree that it was better to live by cultivation than by selling drink. The proper work of their caste was the work they ought to do. If selling drink caused drunkenness in people allowed by caste to drink, was it sin? For a member of one caste to drink was sin, but not for a member of another whose caste allowed him to drink. Thus they argued. Nevertheless, they raised no objections when I showed that God would judge every man by the same law, and that

before Him there were only two castes—those who received and those who rejected His word. An elderly man told me the village was once visited by a missionary party many years ago, when some of the men present were boys at school. Some books were left, but had long since perished, and no other Christian teacher had ever visited the village. After staying two days, I went on to Bispada, in Boad, where a magistrate is stationed. One of the clerks in his office is a Christian from Cuttack, and was most



warmly commended by the magistrate for faithfulness in his work and upright life, which had won for him the highest respect in the village. Perhaps this in some measure accounted for the readiness with which the people listened to me, and the eagerness with which they bought books. On account of heavy rain I had only a brief time to speak in the village, and hastened to return ere the river, which had to be forded, should become too much swollen.

"On the way to Sonkrocole I got well drenched by the rain. Some of the people made a fire in the corner of the schoolroom, and I occupied my time in drying my clothes until the cart containing my boxes should arrive.

"I hope in a day or two to start on a tour in another direction, and thus to go on sowing the Gospel seed far and near, in the sure hope of a glorious harvest.—With kind regards, yours sincerely,

"A. H. Baynes, Esq."

"A. B. WILKINSON.

HELPERS IN CHINA.



THE Rev. W. A. Wills, of Chou-ping, Shantung, North China, sends the following interesting letter:—

"Chou-p'ing, Shantung, 1893.

"MY DEAR MR. BAYNES,—We have just finished a course of Bible instruction for our evangelists, aided preachers, and helpers. While they were in the city I took the opportunity of taking a photograph of the helpers under my own superintendence, working in the Chi-chuan and Po-shan counties, also at Chou-ts'un.

"Thinking, perhaps, that this group might be interesting to readers of the MISSIONARY HERALD, I send you one.

"The top row, right to left are:—1. Chêng-tao-an, medical helper. 2. Chao-shih-lu, medical student. 3. Kung-li-yeh, evangelist at Chih-ch'uan. 4. Li-ts'ung-'lu, aided preacher at Po-shan. 5. Sung-hai-t'ai, aided preacher at Chih-ch'uan.

"Bottom row, right to left:—1. Chi-ch'uan-jen, evangelist at Po-shan. 2. Liu-ju-chang, a lay preacher at Chih-ch'uan. 3. Liu-tsé-'heng, a lay preacher at Chou-ts'un. 4. Jen-chioh, evangelist at Chou-ts'un.

"Nos. 2 and 3 are candidates for Mr. Whitewright's Training Institute at Ch'ing-chon-lu.

"I have also pleasure in sending a photograph of myself.

"I am sure if we could all speak, we should with one united voice say with the Apostle of old, 'Brethren, pray for us,' and like the man of Macedonia we would urge others to 'Come over and help us.'

"Next week (D.V.) I expect to have the pleasure of baptizing seven more from Chou-ts'un, and the following weeks I shall be baptizing in Chih-ch'uan and Po-shan. From the 200 candidates, I expect some fifty or sixty will be baptized this year, and the remainder will wait until next year, their time of probation not being fully due (*i.e.*, eighteen months' regular attendance and consistent Christian life and character).

"Yours faithfully,

"A. H. Baynes, Esq."

"WM. A. WILLS.



A GROUP OF CHINESE HELPERS.—(From a Photograph.)

SIWANG 54.

PICTURES FROM THE HIMALAYAS.

BY THE REV. J. D. MORRIS, OF DACCA.

(Concluded from page 20.)



THOSE who have the salvation of the heathen at heart will be grieved to know that the Tibetans, whose worship is represented by the following illustrations, number no less than seven millions. They have no idea of a Creator, but believe in the existence of matter. They say that all we see around us existed in God before they took their present form, hence what already existed cannot be said to have been created. They believe in the existence of evil spirits and demons, whose destructive powers they seek to avert by propitiatory offerings of cakes, fruits, flowers, &c., and by worship of images as shown below.

“ The Tibetans have no idea of the soul, but believe that all sentient beings, whether man, beast or insect, have eternal existence under different conditions. From this fact of continuity it is concluded that they may transmigrate from one state of existence to another ; for instance, a man may, as a punishment for his wrongdoings, be born, after death, as a dog or a tiger ; a dog again as a man, after its term of punishment for wrongdoings for which he was so born expires ; and so on ; but with this exception, that the possibility of a man becoming a saint is greater than of his becoming a dog ; hence their regard for the life of a man is greater than for that of a lower animal. From the above it will be seen that wrongdoings, among them, *must* have a course of punishment, but that at its expiration they can attain to a higher and happier state as a reward for some good acts they may have done. But if a man can show no good works whatever, he is irretrievably lost ; neither Buddha himself nor the legion of saints that the Buddhists believe in can save him from eternal offerings to which he is consigned. How infinitely glorious the Gospel of God’s grace in Christ, which offers salvation freely and on the same terms to one who is morally good as to one who is sunk in the lowest depths of degradation and woe !

“ SOME OF THE THINGS USED IN TIBETAN WORSHIP.

“ 1. and 2. Earrings made either of gold, silver, or brass, studded with rubies, turquoises, or corals.

“ 3. Portion of an ornamental fringe put behind an idol. It is made either of pasteboard, brass, or copper.

“ 4. Holders of incense sticks,

"5. Vessel (made of brass, silver or copper), standing on a pedestal of brass or copper, for holding water, kept for washing the feet of spirits invoked from the other world.

"6. Tantrik crown with fine shields put upon five skulls made of brass or some other metal (often made of pasteboard) with a belt round it



ARTICLES USED IN TIBETAN WORSHIP.

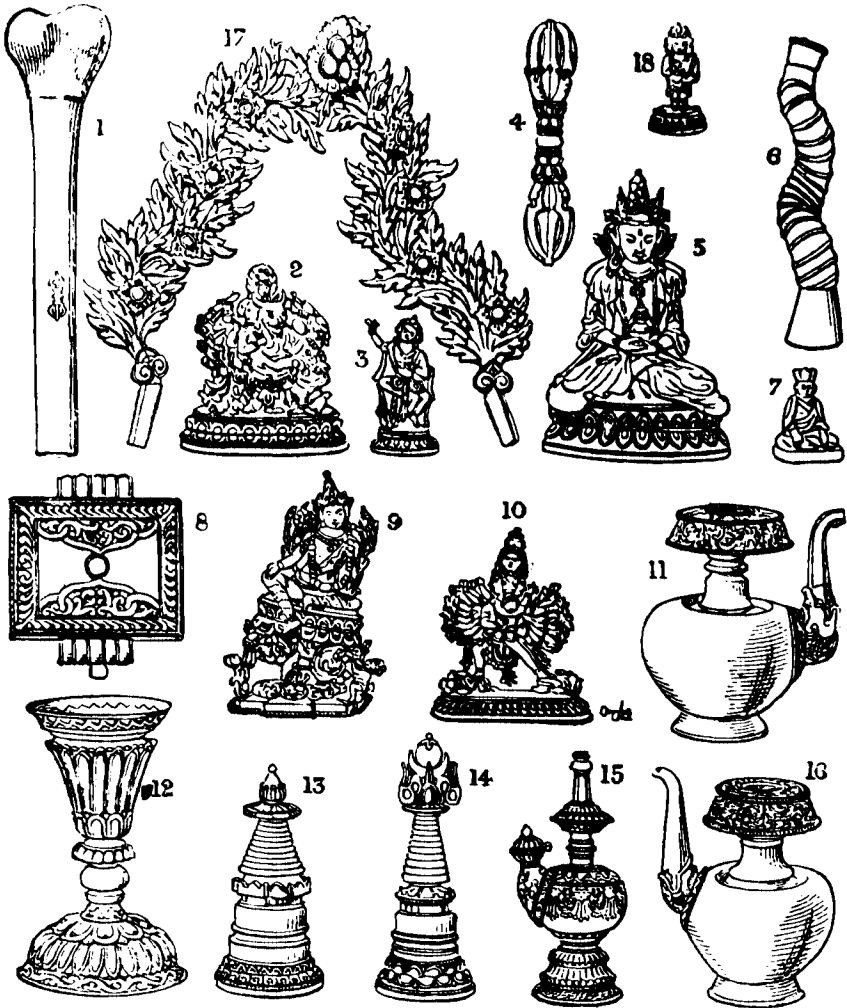
studded with precious stones. It is worn by priests when officiating in the temple.

"7. Image of a Buddhist divinity, supposed to represent Purity.

"8. Urns to keep relics of the dead.

9. Image in an attitude of deep devotion imploring God's help for destroying the power of the evil one.

10. Bowls for receiving alms, with cover. They have each two skulls for legs.



ARTICLES USED IN TIBETAN WORSHIP.

11. Goddess of Divine Transcendental Wisdom (called *Tara* in Sanscrit and *Dolma* in Tibetan), supposed to give salvation to all.

12. Oil burner, made either of gold, silver or brass. As a rule, butter is used instead of oil for burning.

"13. Emblem of the power of destroying evil spirits and all powers of evil.

"14. Image of a Lama.

"15. A siren, or the snake goddess, come from the sea to adore Buddha.

EXPLANATION OF OPPOSITE PICTURE.

"1. Human thigh-bone trumpet. It is blown to scare away evil spirits.

"2. The Lord of Death (who has the head of a buffalo), with his wife. His power is limited, as he only works as an executioner under Buddhist saints.

"3. A *Dakini* (fairy) devoted to Buddhism. She is intent on doing good to Buddhists.

"4. Sacred sceptre of the ruler of the skies and clouds, used to punish or kill the evil one. It is called *Dorje* in Tibetan and *Vajra* in Sanscrit.

"5. The Buddha who can give long life. He is called the Buddha of eternal life, or *Aparimitayusha* in Sanscrit.

"6. Horn of wild sheep (*ovis aman*).

"7. Lama of the Red Cap School, wearing the Pausha, or the religious hat.

"8. An amulet to contain charms, &c., against evil spirits.

"9. The Goddess *Tará* in a different attitude to that shown in the previous picture.

"10. The Tantrik god, called *Sambhora bhakra*, with four or six faces, holding his wife in his embrace.

"11. Pot containing holy water, used for sprinkling over the Buddhist devotees.

"12. Oil burner as shown in previous picture.

"13. Urn for keeping relics of the dead.

"14. A *bhaitza*, or urn, having the symbol of the sun and moon on its spire.

"15 and 16. Same as No. 11."

THE BIBLE TRANSLATION SOCIETY.

THE Annual Public Meeting of the Bible Translation Society will be held in the Library of the Mission House, on Monday evening, the 23rd of April. We hope to give full details in next month's HERALD.

THE LORD LOVETH A CHEERFUL GIVER.



GRATEFUL thanks are given for the following welcome gifts:— Old silver watch and chain, from "A. W.," for the Congo Mission; silver locket and chain, from "C. H. T.," for the Congo Mission; silver locket and pencil case, from "T. E. M.,"; silver albert and two silver brooches, from "Anon.," for distress in Eastern Bengal; gold ring, from "L. L. B.," Leicester, for Bengal Famine Fund; two silver bracelets and earrings, from "A Humble Follower of Christ"; two pairs gold earrings and silver fruit-knife, &c., from Two Sisters at Charlbury, who "have no money, but long to help forward the Redeemer's Kingdom in the regions beyond"; a small silver brooch, from "F."; pair of silver bracelets and silver pencil-case, from "Anon.," for mission work in China. A small clock, accompanied by the following letter:—"MY DEAR MR. BAYNES.—Two blind young women who are members of my church, and who are deeply interested in our Missionary Society, asked me a few days ago if I thought you could dispose of a clock which they would like to give. They hear, month by month, at the missionary prayer-meeting of all sorts of things being given. I assured them that you would know what to do with it, and have sent it by Midland Rail. What they would like *best* is that some missionary who is going out, and will need a clock, should have it, or that it should be sent, when other things are being sent, to someone to whom it will be useful. At the same time it is to be disposed of as you think best. They assure me that it is in good going order, and is a good timekeeper. My blind friends are two of the best and most remarkable people whom I have ever met. They live in a little cottage quite alone, and do *everything* for themselves, and earn their own living, chiefly by working a Griswold stocking-knitting machine, and turn out better work than some do who have their eyesight. They are among the happiest Christians I know. When they have been short of work, we have, of course, helped them from our church and benevolent funds, but, when work is plentiful, they subscribe to both, and once said to me how nice it would be if they could pay back into these funds all they have ever received from them, so that some other poor people could get help. They insist upon paying carriage of clock. I thought you would be interested in these particulars. They stipulate for one thing only—namely, that their names must not be mentioned, and, therefore, I do not give them; nor would they like the town to be given, nor any hint of any kind whereby the clock could be traced to the givers." Six bound volumes of Scott's "Commentary on the Bible," from "In Memoriam, H. H.," for Mission Library. Two hundred farthings, from a Scholar in the Sunday-school at South Street, Wellington, Somerset. Mr. William D. Haddon, when sending these farthings, writes:—"MY DEAR MR. BAYNES,—I am sending you enclosed 200 farthings, which I have received from a *very poor* woman, and I thought I would send them with her note just as I received them from her, feeling sure you would rather see the farthings than my cheque for the amount. Please acknowledge them with our other subscriptions under Wellington, as she wishes, from a 'Sunday-school Scholar,' 4s. 2d. You will see her note enclosed, but I will supplement it with the following facts. I received, about a fortnight ago, a small package which was fairly heavy, and

which rattled considerably, and, as I did not know from whom it came, my mind reverted to dynamite and other such agents of the Prince of Darkness. I was very happy, however, to find that it was a message on behalf of the Prince of Light and Peace, and I believe you will agree with me that it is a very effective message too. I found subsequently that it came from one of our senior scholars in the Sunday-school, a married woman who supports herself and her husband (who has been a confirmed invalid for years) by charring. The husband is in receipt of parish relief. When I spoke to her about it, and mildly suggested that she could not afford it, she said, 'The money would be very useful to me, but I am very pleased to give it, and pray that the Lord will abundantly bless it. I have been *five* years saving it, and I made up mind that when I had 200 farthings I would let you have it for our Missionary Society.' I would add that this friend is a *very quiet, retiring*, consistent member of our church. She knows nothing of my telling you all this, but I thought you would like to know it. I also thought you could, either through the HERALD, or in your speeches, make use of it to stir up others to greater efforts of self-denial in the glorious work in which we are engaged. I do not know that I ever received anything that did me more good, as to quickening my zeal in our missionary enterprise.—Sincerely yours, WM. D. HADDON." The letter enclosed from the donor is as follows:—"This is for the Foreign Mission Society, which I have been collecting for a long time. From a scholar of South Street Sunday-school. Please not mention my name." A small silver fruit knife, from a Blind Widow, for the Congo Mission; a small silver pencil case, from a Sunday-school Girl for the famine-stricken in Eastern Bengal; and silver locket and necklet, from "Anon.," who prays that "the gracious Lord will accept this small offering, that the proceeds may be used for His glory, and the salvation of the heathen."

The grateful thanks of the Committee are also given for the following most welcome contributions:—Mr. W. R. Rickett, £250; Mr. George Edward Foster, £100; Mr. John Marnham, J.P., £92 10s.; Two Friends, Yarmouth, £85; Mr. George Brugmann, Brussels, for *Congo*, £40; Mr. J. B. Mead, for *Mr. Wall's Work, Rome*, £25; Mr. Ebenezer West, £10; C. H., Southgate, for *W. & O.*, £25.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The Quarterly Meeting of the Mission Committee, held in the Mission House on Wednesday, January 17th, under the chairmanship of W. R. Rickett, Esq., the Treasurer, after prayer by the Rev. D. J. East, late of Jamaica, the minutes of the previous meeting were read and confirmed.

J. P. Donovan, Esq., of the Imperial Chinese Custom Service of Shanghai, had an interview with the Committee, and was warmly welcomed by the Treasurer, who acknowledged in cordial terms his kindness to missionaries in China connected with the work of the Baptist Missionary Society.

The Rev. George Kerry, writing from Calcutta, under date of December 20th, reports:—"I am thankful to say that after a fairly prosperous and pleasant voyage, I have reached Calcutta all well. I am glad also to tell you that I found Mrs. Kerry as well as could be expected. She is certainly more feeble than she was when I left, but her general health is good; she still, however, is able to attend the chapel and other religious meetings, and her interest in all our work is as keen as ever. My visit to England seems now almost like a pleasant dream; I shall not soon forget the cordial greeting and warm sympathy of the Committee and yourself. I trust God may be pleased to spare my life for some years of further service in connection with our beloved work. I feel quite set up in strength and spirits. I hope to take over full charge of the Indian Secretariat as from and after January 1st, 1894."

Resolved, that the Committee rejoice at the tidings of the safe return of their brother Kerry, and earnestly trust that his valuable life may be spared for many years to come.

The Rev. Charles Jordan, of Calcutta.—Resolved, that in the judgment of the Committee a warm expression of thanks is due to their esteemed brother, Mr. Jordan for the time and attention he has devoted to the work of the Mission as Acting Indian Secretary; they request their Secretary to convey to Mr. Jordan in fitting terms the warm thanks of the Committee for the special and valuable service he has rendered the Mission during the absence of Mr. Kerry. They earnestly trust that their brother may be long spared for the furtherance of the work he loves so well, and which for so many years he has engaged in so earnestly.

The Rev. J. D. Bate, of Allahabad, N.W.P.—A letter was read from Mr. Bate, dated Allahabad, December 14th, reporting that he had taken his passage for England in the P. & O. steamship *Mirzapore*, leaving Calcutta on April 4th, and timed to arrive in London on May 9th.

The Rev. W. and Mrs. Carey, of Barisal, E. Bengal.—In compliance with medical certificates, permission was given to the Rev. W. and Mrs. Carey, of Barisal, to take furlough to England in March next.

The Rev. J. G. Pike, of Cuttack, Orissa.—Leave was given to the Rev. J. G. Pike, of Cuttack, to visit England for a season of rest at the close of the current year. Mr. Pike has only taken one change during the twenty-one years of his service in India, and greatly needs a change.

The Congo Mission: the Rev. F. A. Jefferd, of Bolobo, Upper Congo.—Under date of October 29th, Mr. Jefferd writes to Mr. Baynes:—

"I have just strength enough to sit up and say that I am still in evidence. Mr. Grenfell will inform you that I have been ill. I am now just able to get off a scrawl to you. Although not shattered completely, I am prostrate for a time, and as this is the second turn of hematuric fever that I have had, it is wise, I think, that I should retire from the field for a time. My last attack lasted for fourteen hours. This time the fever lasted fifty hours with hematuria. Between the two attacks an interval of one year and two days has elapsed."

The Committee greatly regret to hear of Mr. Jefferd's serious illness, and think that in proposing to come to England for rest and recovery he

is taking the right step. They earnestly trust that his voyage home may greatly improve his condition and promote speedy recovery.

The Rev. W. Poole Balfern, of Bopoto, Upper Congo.—A letter was presented and read from the Rev. W. P. Balfern, dated Bopoto, October 18th, 1893. Mr. Balfern writes to Mr. Baynes:—

“Both Mr. Oram and myself are fairly well. We are expecting Mr. and Mrs. William Forfeitt by the *Peace*, or some other steamer, in about three weeks, but if former precedents go for anything, it may be a month or six weeks. I shall then go home on furlough in accordance with regulation. I am unspeakably grateful that I have been enabled to so nearly finish the first period of three years in this country, and as far as present health goes, I feel that it is somewhat of a fraud to be starting for home, but my colleagues tell me it is the right course. I shall hope, if possible, to follow Mr. Oram's good example, and make my furlough last only a year from this station. This gives six months in England, and of course the journey home and back, another six months' holiday. It is very cheering tidings that the railway now takes off the last four days of the road, for these are often the last straw that breaks the camel's back for men who are run down.

“Our new chapel is a great success, and I have nowhere seen on the Upper River—and I have already seen them all—such congregations. The bush-folk are also coming down to our school, and, although not brilliant, it is a great thing to get them under our influence. Already many of them are less wild, and it is now nearly a year since this district had any war, and we are thankful and delighted that our efforts to bring about arbitrament in nearly every case have hitherto been crowned with great success.”

The Committee hope that Mr. Balfern will have a pleasant and safe passage to England, and that his season of rest and change at home may greatly refresh his spirit.

The Congo Railway.—A letter was presented and read from Mr. Lawson Forfeitt, dated Underhill, November 16th. In this communication Mr. Forfeitt writes to the Secretary:—

“It is publicly announced that the section of the Congo Railway between Matadi and Nkenge, twenty miles, will be opened shortly for public traffic, though the circular naively remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry. These stipulations are very amusing reading, but considering the state of the line, and the fact that the heavy rains we are now experiencing will cause not a little damage to the permanent way, they may be held to be dictated by a spirit of cautious wisdom on the part of the Directors.” At the close of his letter Mr. Forfeitt reports, under date of November 23rd:—“I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th,” and by the public journals the Committee find that on that day the railway was opened for public traffic.

The Rev. W. H. Bentley and the Congo Railway.—In a letter from the Rev. W. H. Bentley, dated on board the ss. *Edouard Bohlen*, Sierra Leone, December 21st, 1893, Mr. Bentley writes:—“Amongst our fellow-passengers

is the station-master for Nkenge Station, the farthest point in actual work on the railway." "I learn," says Mr. Bentley, "that already the trading houses are making use of the railway and running their goods for transport as far as possible by the line, thus saving the carriers from carrying over the most trying piece of the journey, the rough steep quartz hills of Mpabalala. This is what I have expected all along, and already I am told, and it is an established fact, I expect, that very soon the carriers will refuse to go further than the railway terminus, however much we may hope to the contrary. We are to take 200 workmen for the Congo Railway on board at Sierra Leone; 180 more from Monrovia, in Liberia; and 120 more from Accra. All these men are for the railway works. It is therefore clear that the contractors mean to push the work forward with all speed."

Special prayer was offered by the Rev. J. R. Wood, of Upper Holloway, and the Rev. Principal T. V. Tymms, of Rawdon College.

The Minutes of the recent 1893 Orissa Mission Conference were reported upon by the joint Indian and Finance Sub-Committees, and cordially approved and adopted.

The following resolutions were also adopted:—

"I. The Committee are thankful to find that the Conference was so united and helpful, and that the numerous meetings held in connection with the Conference had so much of inspiration and blessing in connection with them.

"II. The Committee are pleased to see that Mr. Gordon S. Wilkins, in his first examination in the vernacular, gained such a creditable position, and they congratulate their brother on his having passed so satisfactorily.

"III. The Committee observe with peculiar satisfaction that Miss Fletcher and Miss Gleazer, of the Zenana Missionary Society, and Miss Nellie Pike, daughter of the Rev. J. G. Pike, of Cuttack, at their own request, were examined in the vernacular in the subjects prescribed for missionary probationers of the second and first years respectively. They rejoice that all three ladies passed with such distinction, and they congratulate their sisters upon the good progress they have made in their vernacular studies.

"IV. STUDENTS.—The Committee have also noticed with feelings of special satisfaction the good position taken by the Native Christian students in their recent examinations, and heartily congratulate the College staff upon these results."

The following arrangements were reported with regard to the forthcoming

ANNIVERSARY SERVICES in APRIL, 1894.

THURSDAY, APRIL 19TH.—**Introductory Prayer Meeting.** Rev. J. Turland Brown, of Northampton, to preside and deliver an address.

FRIDAY, APRIL 20TH.—**Quarterly Meeting of Committee.**

SUNDAY, APRIL 22ND.—**Annual Missionary Sermons** throughout the Metropolitan district.

TUESDAY MORNING, APRIL 24TH.—**Annual Members' Meeting**, in the Mission House. Chairman: Thomas S. Penny, Esq., of Taunton.

TUESDAY EVENING, APRIL 24TH.—**Annual Soiree** in the Large Hall, Cannon Street Hotel. Chairman: Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah. Speakers: Revs. R. H. Carson Graham, of the Congo Mission; J. E. Roberts, M.A., of Union Chapel, Manchester; and William Carey, of Barisal, Eastern Bengal.

WEDNESDAY MORNING, APRIL 25TH.—**Zenana Mission Breakfast** in the Holborn Restaurant.

WEDNESDAY NOON, APRIL 25TH.—**Annual Missionary Sermon** in Bloomsbury Chapel. Preacher: the Rev. John Bond, of the Wesleyan Centenary Hall, London.

WEDNESDAY EVENING, APRIL 25TH.—**Annual Missionary Sermon to Young Men and Young Women** in Bloomsbury Chapel. Preacher: the Rev. R. Wright Hay, of Dacca, Eastern Bengal.

THURSDAY EVENING, APRIL 26TH.—**Annual Public Meeting** in Exeter Hall. Chairman: the Right Hon. the Lord Overtoun, of Dumbarton. Speakers: Revs. E. Herber Evans, D.D., of Carnarvon, North Wales; Stephen S. Thomas, Principal of the Native Christian Training Institution, Delhi, North-West India; and W. A. Wills, from Shantung, North China.

FRIDAY MORNING, APRIL 27TH.—**Annual Missionary Breakfast Conference**, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. W. E. Blomfield, B.D., of Ipswich.

FRIDAY EVENING, APRIL 27TH.—**Young People's Annual Missionary Meeting**, Exeter Hall. Chairman: H. P. Gould, Esq., of Norwich. Speakers: the Revs. J. G. Greenhough, M.A., of Leicester; F. Harmon, from Shantung, North China; and A. T. Teichmann, of Perozpore, East Bengal.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Parcels of cards from Miss S. C. Davies, Abergavenny; Miss Parkinson, Tufnell Park; Miss Ginn, Tottenham; and Friends at Maidenhead, Rochdale, and Bedford, for Mrs. Carey, Barisal; and from Mr. H. E. Wood, of Camberwell, for India and Africa; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. T. H. Barnett, Howrah; a sewing machine and other articles from a Friend, Thurleigh; a parcel of clothing from the Young Women's Christian Association, The Green, Twickenham; cheese from Mr. J. T. Crosher, Melton Mowbray, for Mrs. Lacey, Orissa; copies of the *Freeman* for two years, from "J. W. F.," Balham; magazines and tracts from Miss George, for China and Ceylon; cards from Mrs. Jas. Herbert, Coleford, for African children; parcel of tracts from Mr. M. Hope Sutton, of Reading, for the Rev. Lawson Forfeitt, Congo; a quilt from Mrs. Bayley, of Ipswich; tracts from the Committee of the Baptist Tract Society, for the Rev. W. D. Hankinson, Ceylon; and a case of linen and articles of clothing from Mr. Robert Arthington, of Leeds, for use at the Upper River stations of the Congo Mission.

RECENT INTELLIGENCE.

THE DISTRESS IN EASTERN BENGAL.



We are most grateful for the generous and prompt help rendered in response to the Bengal Famine Appeal. Already, Four Hundred Pounds have been advised to India. The Rev. Robert Spurgeon, of Barisal, writes, under date of December last:—"Up to the present we have striven to preserve our people from threatening starvation. There was a circular letter sent to all the churches, asking for a list of those who could not possibly obtain one regular meal a day. Over twenty replies were received, with lists of needy ones; and enough rice was distributed for a week's consumption by 1,007 Christians. This was in addition to that given away the month before. It was felt that if a week's supply were given, the poor people could eke out their scanty means for the rest. I suppose about 18,500 meals have thus been provided, in addition to numerous small gifts of money. Besides all this, the Local Relief Committee have been able to distribute over Rs.2,000. Plenty of work is now obtainable; and a road right through the heart of the afflicted area is to be made at a cost of Rs.40,000. As this was sanctioned before the distress began, full rates, and not famine rates, are to be paid. Contractors, too, are not to be trusted with the work, but all labourers will be paid direct. Thus, if the much-needed rice seed is provided now, our people will need very little further help. There have been thirty-five deaths from cholera among our people, but the scourge is rapidly dying away. I hope that next month I shall be able to report that seed has been provided, and further aid little needed. It is too early to predict (or depict) the spiritual effect of this season of want upon our people and their heathen neighbours, with any certainty. Brethren, pray for us!"

Cuttack, Orissa.—The Rev. J. G. Pike, writing from Cuttack, says:—"MY DEAR MR. BAYNES,—The following nearly literal translation of a paragraph from a Hindu newspaper will not be without interest. Khadial is in the Sambalpur district, and Mr. Heberlet (whose attention has been called to the extract) will, I believe, take a very early opportunity of visiting it. Extract from the *Orissa and Weekly News*, Balasore, being a quotation from the *Sambalpur Patriot*:—"Brajaraj Singh, the Rajah of Khadial, on the occasion of the illness of his Rani and daughter-in-law, in order to effect their cure, by propitiating the gods, offered many burnt-offerings in the temple there; but his expectations were not fulfilled. Not long ago, his youngest son and eldest grandson being ill, he brought them into the presence of the gods, and committed the burden of their preservation unto them; but the gods could not preserve them. Their dying in an untimely manner produced in the minds of the royal family profound disquiet. The king, not having his desire accomplished, although he had taken refuge in the gods, was greatly incensed, and has shut the temple doors. The worship and service of the gods have been stopped, and the sacrifice of goats and buffaloes, which is a part of the temple service, has also been stopped. The father (Rajah) and his eldest son, both being now of one mind, testify against the service of the gods,' and, the writer adds, 'that having made inquiries, he has come to know that the Khadial,

young Rajah (*i.e.*, prince), being present at Sumbalpur on the occasion of the late Durga Pujas (worship of Durga), did not go even once to see the goddess.' "

Happy Experiences en Route.—Mrs. Stubbs gives the following interesting account of the return voyage to India, by the P. & O. steamship. *Mirzapore*:—"DEAR MR. BAYNES,—You will, I know, be pleased to hear that our voyage has been happy, healthful, and helpful. We have a large missionary party on board representing several societies, and each day since we left London we have united in singing, reading, and prayer, both morning and evening, and very sweet seasons of fellowship have our meetings been. Many of our fellow-passengers, who are not missionaries, joined us from time to time, and opportunities for usefulness have been abundant. We have also held meetings on Sunday afternoons for the *Lascars* (native sailors); some of them have been anxious to read the New Testament for themselves, and at Madras we were able to procure copies for them, through the kindness of Dr. Murdoch, who sailed with us from Colombo. Services have also been held Sunday mornings and evenings, conducted alternately by two clergymen on board and Mr. Stubbs. The captain has been most kind in helping us in all the services. I feel sure you will be specially interested in hearing that on Thursday, the 21st November, on the Indian Ocean, we were able to hold a public missionary meeting, in the second saloon. Sir Charles Elliott (Lieutenant-Governor of Bengal) was invited to take the chair, and most readily consented to do so. Many first-class passengers were present, Lady Elliott, and several members of her family, among them. The saloon was quite full. After singing and prayer, and a short speech from the Chairman, Mr. Liesching, of Ceylon (C.M.S.), spoke, followed by Miss Hewlett, of Benares (L.M.S.), who pleaded most earnestly for the needs of the women of India. Mr. Stubbs spoke next on India as a mission-field, and, specially, of the work in which it has been our joy to take part. Sir C. Elliott then spoke in a most sympathetic manner of the good he had seen in India resulting from mission work, and closed by saying that he believed that Christian missions would ever be 'the crown and summit' of every effort made to raise the people of India. Our dear old hymn, 'From Greenland's icy mountains,' was then sung, and Mr. Stubbs was asked to close with prayer—if not one of the best, yet, certainly, one of the most novel missionary meetings ever held. We had no collection, as the one object of the meeting was to awaken interest in missions in the minds of those who are soon, like us, to dwell in dear, dark India. I may add that Mr. Stubbs was asked to preach the last sermon on the voyage, on Sunday evening, and used the occasion to press home the responsibility of all Englishmen in India to help by their example and sympathy the missionary enterprise. In every way this has been our most interesting voyage.—With kindest regards, in which Mr. Stubbs unites, believe me, dear Mr. Baynes, yours most sincerely,
EMMA STUBBS."

The Rev. Herbert Dixon writes from Tientsin, North China, under date of December 1st, 1893:—"I am thankful to report myself thus far on my return journey to Shansi, in good health, and I hope in due season to reach my much-loved field of work."

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	4 5 7

Camberwell, Denmark- pl. Juv. Aux. for <i>N P</i> , <i>Nilumber Mookerjee</i> 24 0 0	0 0 0
Do., for <i>Bengali School</i>	2 0 0
Do., for <i>Congo boy</i> , <i>"Wahrakina"</i>	5 0 0
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Hackney, Hampden Ch. Hampstead, Heath- street.....	2 0 0
	250 0 0
Harrow, Byrou-hill Sun.-sch., for <i>N P</i> , <i>Proshono</i>	2 10 3
Highbury Hill.....	16 12 0
Do., for <i>W & O</i>	8 8 9
Highgate, Southwood- lane.....	1 9 2
Do., Sun.-sch.....	2 11 2
Do., for <i>Congo</i>	1 13 2
Islington, Salter's Hall Do., Sun.-sch., for <i>Backergunge School</i>	5 0 0
John-street, Edgware- road, Trinity Sun- school.....	3 5 1
Kingsgate-street Sun- school.....	3 6 0
North Finchley.....	10 10 0
Nunhead, Edith-road.....	4 0 0
Do., for <i>W & O</i>	1 6 6
Do., Sun.-sch.....	3 9 10
Peckham, Norfolk-st., for <i>W & O</i>	0 9 0
Do., Bye-lane.....	10 0 0
Do., for <i>W & O</i>	7 0 0
Putney, Union Ch. (molety).....	7 5 0
Regent's Park Ch.....	24 3 0
Stoke Newington, Bou- verie-road Sunday- school.....	1 7 6
Do., Devonshire-sq.....	5 9 4
Teddington, for <i>W & O</i>	1 1 0
Twickenham, for <i>W & O</i>	1 3 2
Upper Holloway.....	39 10 8
Do., for <i>India</i>	0 4 0
Do., for <i>China</i>	0 4 0
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Do., Sun.-sch.....	10 6 9
Walworth-road.....	14 17 6
Westbourne Grove.....	2 4 4
Westbourne Park.....	17 0 2
Do., for <i>Bible-women</i>	0 6 0
West Green.....	5 0 0

Woodberry Down Ch., for <i>W & O</i>	5 19 0
Wood Green, Sunday- school, for <i>Bengali School</i>	2 10 9
Do., for support of <i>two Congo boys</i>	2 9 5

BEDFORDSHIRE.

Bedford, Bunyan Meet- ing Sunday-school, for <i>Congo</i>	5 0 0
Do., Mill-street, for <i>W & O</i>	2 12 0
Leighton Buzzard, Lake- street.....	13 1 0
Luton, Park-street.....	5 0 0

BERKSHIRE.

Farington, for <i>W & O</i>	0 13 3
Newbury.....	1 0 0
Do., for <i>W & O</i>	3 3 0
Reading, United Com- munion Service, for <i>W & O</i>	2 1 7
Do., King's-road.....	22 8 6
Do., for <i>W & O</i>	10 0 9
Do., Grovelands Sun- day-school.....	4 15 1
Do., Carey Ch., for <i>W & O</i>	5 0 0
Do., Sunday-school.....	1 6 11
Wallingford, for <i>W & O</i>	3 6 2

BUCKINGHAMSHIRE.

Chesham, Zion Ch., for <i>W & O</i>	0 15 0
Long Crendon, for <i>W & O</i>	1 0 0
Princes Risborough, for <i>W & O</i>	1 8 8
Towersey, for <i>W & O</i>	0 4 9
Wendover, for <i>W & O</i>	1 0 0
Wraybury.....	20 5 6

CAMBRIDGESHIRE.

Cambridgeshire (per Mr. G. E. Foster, Treasurer).....	129 8 9
Cambridge, St. Andrew's- street, for <i>Mr. Sum- mers' School, Seram- pore</i>	17 0 0
Caxton, for <i>W & O</i>	0 5 0
Isleham.....	1 16 0
Mildenhall, for <i>W & O</i>	0 7 6
Soham.....	3 16 0
Do., Sunday-school.....	1 17 0
Waterbeach, for <i>W & O</i>	1 0 0
Willingham, Taber- nacle, for <i>W & O</i>	0 11 2
Do., Sunday-school.....	0 18 6
Wisbech, Upper Hill- street.....	63 16 9

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Do., for <i>W & O</i>	0 17 9
Do., Sunday-school.....	2 18 1
Andern, for <i>W & O</i>	0 3 9
Chester, Grosvenor-park Sunday-school.....	5 14 7
Onston, for <i>W & O</i>	1 0 0
Warford and Bramhall, for <i>W & O</i>	0 9 0

CORNWALL.

Liskeard.....	2 3 0
St. Austell.....	12 12 2

CUMBERLAND.

Great Broughton.....	2	0	6
Whitehaven.....	1	0	0
Workington.....	6	4	9

DERBYSHIRE.

Belper, for W & O....	0	16	0
Hkston, Queen-street, for W & O.....	0	8	6
Long Eaton, Station- street, for W & O ..	0	11	2
Swanwick.....	1	2	0

DEVONSHIRE.

Bradntch, for W & O ..	2	2	6
Devonport, Morlos-sq.			
Sunday-school.....	1	0	11
Dolton.....	2	8	6
Erithelstock, &c.....	5	10	0
Hatherleigh.....	2	6	8
Palatton.....	2	0	0
Plymouth, George-st..	70	18	5
Torquay.....	8	7	6

DORSETSHIRE.

Bridport, for W & O ..	0	16	0
Upper Parkstone.....	0	16	10
Weymouth, for W & O ..	1	10	0

DURHAM.

Gateshead.....	1	2	6
Hammsterley.....	4	7	8
Middleton-in-Teesdale, for W & O.....	0	10	0
Do., for N P.....	1	7	2
South Shields, West- road, for Congo....	4	16	0
Sunderland.....	0	15	0
Wolsingham, for W & O ..	0	6	0

ESSEX.

Braintree, Sunday-sch.	2	10	7
Colchester.....	7	15	0
Do., for W & O.....	6	0	0
Halstead, North-street, for W & O.....	1	4	9
Harlow, for W & O....	2	0	0
Leyton, Sunday-school	0	6	4
Leytonstone.....	1	1	0
Do., Sunday-school ..	17	4	5
Loughton, for W & O ..	2	2	0
Maldon, for W & O ..	0	9	6
Saffron Walden.....	39	15	5
Do., for W & O.....	2	2	0
Do., for support of Congo bay, Jensen, under Mr. Harrison	5	0	0
Southend, for W & O ..	1	13	6
Woodford, George-lane Sunday-school.....	3	3	0

GLOUCESTERSHIRE.

Arlington, for W & O ..	0	8	0
Chalfont.....	9	5	11
Cheltenham, Salem Ch., for W & O.....	5	10	8
Nupend, for W & O ..	0	5	0
Shiptonwood.....	10	1	0
Wotton-under-Edge ..	0	5	0
Do., for W & O.....	0	10	0

HAMPSHIRE.

Andover, for W & O ..	1	8	0
Ashley.....	0	19	0
Boscombe Y.M.B.O., for support of Congo bay, Ngemite.....	5	0	0
Osham.....	2	10	0
Fleet, for W & O.....	1	10	6
Shirley, Union Ch., for W & O.....	0	10	0
Southsea, for W & O ..	5	0	0
Winchester.....	28	0	0

ISLE OF WIGHT.

Sandown, for W & O ..	0	10	6
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HERFORDSHIRE.

Hereford, Sunday-sch.	20	0	0
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HERTFORDSHIRE.

Bushey.....	4	10	0
Sarrat, for W & O....	0	12	0
Watford.....	65	0	0

KENT.

Beckenhams, Elm Road	25	6	11
Do., for W & O.....	2	12	2
Do. Sunday-school ..	19	19	1
Belvedere.....	16	10	7
Do., for N P.....	0	17	6
Bromley Common, for books for Cameroons School.....	2	0	0
Catford Hill, Sunday- school.....	9	0	0
Do., for support of Congo boys.....	5	0	0
Chatham, for W & O ..	2	14	6
Dartford.....	0	12	0
Do., for W & O.....	0	15	6
Deal.....	7	0	0
Do., for Congo.....	38	0	0
Lee, for W & O.....	2	0	0
Margate, for W & O ..	2	12	6
Hauingate, Cavendish Ch. for W & O.....	2	0	0
Shoreham. Sun.-sch., for Congo.....	0	10	0
Tonbridge, for W & O ..	1	2	6

LANCASHIRE.

Atherton, for Congo ..	4	0	0
Bacup, Ebenezer, for W & O.....	4	0	0
Briercliffe, Hill-lane, for W & O.....	1	17	7
Do. Sun.-sch.....	4	0	0
Burnley, Ebenezer, for W & O.....	1	5	0
Do. Mount Pleasant	6	0	11
Clietheroe.....	1	7	6
Clongfold, for W & O ..	1	15	7
Colne.....	14	6	0
Haslingden Bury-road	7	9	3
Do., for W & O.....	1	4	11
Hollinwood, Beulah, for W & O.....	0	9	0
Iraklip.....	5	5	8
Lancaster.....	9	3	8
Do., sun.-sch.....	1	13	6

Liverpool Aux., Old	1	6	4
Swan Sun.-sch.....	1	18	3
Do., Juvenile Aux.	3	11	3
Do., Carisbrooke	12	17	8
Do., Kensington.....			

Liverpool, Birkenhead, Grange-rd.....	28	17	7
Do., do., for China.....	0	7	6
Do., do., Sunday-sch.	16	16	10
Do., Fabus, Sunday- school.....	7	0	0
Do., Richmond Ch., for W & O.....	11	15	6
Do., Toxteth Taber- nacle, do., for Congo ..	112	10	11
Do., do., for Congo ..	4	10	0
Do., do., for China ..	2	9	7
Do., New Brighton ..	2	16	10

Less expenses.....	5	17	3
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Lumb.....	212	15	5
Manchester, Brighton- grove.....	10	11	6
Do., do., for W & O ..	2	7	2
Do., do., for Congo ..	1	12	2
Do., Students' Aux- iliary.....	2	10	0
Do., Staleybridge, Wakefield-street ..	24	10	5
Do., Moss Side.....	14	1	3
Do., Oakfield, Sale ..	15	1	8
Do., Hyde.....	4	15	8
Do., Ormskild-street, for W & O.....	0	12	0
Do., Lower Broughton, for W & O.....	0	12	4
Do., Longsight, Slade- lans.....	8	5	1
Do., Withington.....	4	1	0

Less expenses.....	79	9	4
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Nelson.....	78	12	4
Do., for W & O.....	15	6	0
Do., for W & O.....	2	2	0
Newbold, Ebenezer.....	7	6	5
Oldham, Royton, Beth- esda, for W & O.....	1	2	6
Padham, Burnley road Sunday-school.....	4	5	4
Preston. Pole-street, for W & O.....	1	3	0
St. Helens.....	1	9	0
Do., for W & O.....	0	8	6
Southport, Tabernacle Sunday-school.....	6	3	3
Ulverston.....	1	11	6
Do., for W & O.....	0	5	0
Waterburn.....	16	17	0
Do., for W & O.....	2	0	0
West Leigh.....	1	10	0

LEICESTERSHIRE.

Hathern, for W & O ..	0	2	6
Leicesters, Harvey-lane, for W & O.....	1	14	3
Rothley, for W & O....	0	5	0

LINCOLNSHIRE.

Great Grimsby, Taber- nacle, for W & O ..	1	0	0
Do., Zion Ch., for W & O.....	1	5	0

NORFOLK.

Aylsham.....	1	5	0
Diss, for W & O.....	1	1	0
Lynn, Stepney Chapel	8	14	0
Swaffham.....	12	10	0

Yarmouth, Park Chapel	5	0	0
Do., for <i>China</i>	1	0	0
Do., for <i>Congo</i>	8	0	0

NORTHAMPTONSHIRE.

Desborough, for <i>W & O</i>	0	7	0
Earls Barton, for <i>W & O</i>	0	12	9
Far Cotton, for <i>W & O</i>	0	10	0
Gillabourgh, for <i>W & O</i>	0	10	0
Northampton, Mount Pleasant, for <i>W & O</i>	1	0	0
Do., Princes-street	12	12	5
Do., do., for <i>W & O</i>	1	0	0
Do., do., for <i>Congo</i>	5	0	0

NORTHUMBERLAND.

Fenwicksteads, Mission Room	5	14	0
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NOTTINGHAMSHIRE.

Collingham	0	8	8
Nottingham, Broad-st., for <i>W & O</i>	8	10	0
Do., Derby-road, for <i>W & O</i>	5	8	8
Radford, Prospect-place Sunday-school	8	6	6
West Radford, for <i>W & O</i>	0	7	8

OXFORDSHIRE.

Caversham, Sunday-school	9	11	7
Chadlington	8	9	0
Charbury	4	18	6
Chipping Norton	13	4	7
Do., Sunday-school	6	15	6
Little Tew, for <i>W & O</i>	0	15	1

SHROPSHIRE.

Oakenhates	1	6	7
Do., for <i>W & O</i>	0	11	1
Do., for <i>N.P.</i>	0	15	0
Shifnal, for <i>W & O</i>	0	5	8
Shrewsbury, Claremont	5	12	9
Do., Sunday-school	7	18	0

SOMERSETSHIRE.

Bath, Manvers-street	6	18	7
Do., Sun.-sch.	1	19	11
Do., Twerton-on-Avon	11	15	7
Do., for <i>China</i>	0	10	0
Boroughbridge	0	6	0
Bristol Aux., per Mr. G. M. Carille, Treas.	85	7	4
Do., for <i>W & O</i>	10	6	2
Crewkerne, for <i>W & O</i>	0	5	0

STAFFORDSHIRE.

Brierley Hill, for <i>W & O</i>	0	17	0
Newcastle, for <i>W & O</i>	0	15	0

SUFFOLK.

Sudbury, for <i>W & O</i>	1	0	0
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SURREY.

Balham, Ramsden-road, for <i>W & O</i>	2	12	0
Chiddingfold, Fishers-lane	3	0	0
Dorking	4	15	8
Lower Norwood, Gipsy-road	6	17	3

Lower Tooting, Summer Town Mission Sun.-sch.	1	14	0
Redhill	7	8	0
Do., for <i>W & O</i>	2	12	9
Richmond, Duke-street, for <i>W & O</i>	1	7	9
Streatham, Lewin-road, Y. W. R. C., for support of <i>Girl's Outcast</i>	1	1	0
Surbiton Hill, for <i>W & O</i>	1	0	6
Upper Norwood, for <i>W & O</i>	4	10	3
Wallington, Sun.-sch.	0	19	8
Do., for support of <i>Kashol and Holabell's Barisal School</i>	8	0	0
West Norwood, Chateworth-road	3	8	0
Do., for <i>Congo</i>	0	10	0
Do., for <i>W & O</i>	3	8	4

SUSSEX.

Brighton, Queen-square, for <i>W & O</i>	2	2	0
Eastbourne, for <i>W & O</i>	2	6	3

WARWICKSHIRE.

Birmingham Aux., per Mr. T. Adams, Treas.	395	8	7
Do., for <i>Mr. Jones' work, Patna</i>	10	0	0
Birmingham, King's Heath Sun.-sch., for support of <i>Congo boy and girl</i>	2	10	0
Smethwick, Children's Sunday Evening Service	0	5	0
Nuneaton	2	4	8
Polesworth, for <i>W & O</i>	0	5	0
Rugby, Railway Missionary Union	1	5	5

WILTSHIRE.

Bromham, for <i>W & O</i>	0	5	0
Corsham	18	6	1
Melksham, for <i>N.P.</i>	0	6	0
Salisbury, for <i>W & O</i>	5	14	6
Sherston	0	13	0
Trowbridge, Back-st., for <i>W & O</i>	5	0	0
Winterslow	1	17	5

WORCESTERSHIRE.

Astwood Bank	22	3	9
Do., Sunday-school	10	8	1
Westmancote, for <i>W & O</i>	0	2	8
Worcester	75	0	0

YORKSHIRE.

Barnsley	18	9	5
Do., for <i>W & O</i>	1	15	3
Blackley	2	2	11
Bradford, Leeds-road, for <i>W & O</i>	1	10	6
Do., do., Sunday-sch.	18	14	0
Do., Clayton	0	16	8
Do., Heaton	0	10	0
Do., Hallfield	1	0	0
Do., Y. M. C. A., F. M. B.	0	10	0
Do., Infirmary-treet	2	10	0
Do., do., for <i>W & O</i>	0	15	0
Do., Zion Jubilee Ch., for <i>W & O</i>	3	12	10
Do., Westgate, for <i>W & O</i>	7	10	0

Bramley, Zion Ch.	7	1	0
Dewsbury	42	3	4
Doncaster, for <i>W & O</i>	9	7	4
Farley, for <i>W & O</i>	1	0	0
Goheer, for <i>W & O</i>	1	0	0
Hallifax, Pellan Lane	33	11	7
Harrowgate	29	7	0
Do., for <i>W & O</i>	5	15	4
Do., for <i>Congo</i>	2	18	7
Huddersfield, Primrose-hill	1	5	6
Hull, South-street, for <i>W & O</i>	1	0	0
Idle, for <i>W & O</i>	0	19	0
Leeds, Hunslet Tabernacle	19	3	4
Do., do., for <i>W & O</i>	1	10	0
Do., Beeston-hill	7	15	4
Do., York-road, for <i>W & O</i>	0	10	6
Lindley Oakes, for <i>W & O</i>	2	1	5
Littlemore, Pudsey, for <i>W & O</i>	0	15	0
Middlesborough, Linthorpe-road	2	10	0
Do., Newport-road	56	18	0
Do., do., Sunday-sch.	25	2	7
Mirfield	0	5	4
Morley	6	7	4
Queensbury	3	12	0
Rawdon, for <i>W & O</i>	5	8	5
Rotherham, Westgate Sunday-school	7	17	6
Salterforth	0	14	10
Staincliffe	2	2	6
Sunny Bank, for <i>W & O</i>	0	4	6
Todmorden, Roomfield, for <i>W & O</i>	0	10	0
West Vale, for <i>W & O</i>	0	15	1
York	3	3	2

NORTH WALES.

DENBIGHSHIRE.

Wrexham, for <i>W & O</i>	1	0	0
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SOUTH WALES.

BRECONSHIRE.

Bryn-mawr, for <i>N.P.</i>	3	5	4
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CARDIGANSHIRE.

Cardigan, Bethania, for <i>W & O</i>	0	5	0
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GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	5	11	1
Do., Splott-road Sunday-school	2	3	1
Do., Tredegarville	11	1	0
Fforddlaa, for <i>W & O</i>	0	3	4
Melincrychan, Ebeuzer	1	13	9
Merthyr, High-street	0	19	0
Penrhinwceiber, Bethesda	12	2	3

MONMOUTHSHIRE.

Abergavenny, Bethany Sunday-school	5	0	0
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PEMBROKESHIRE.		
Haphzibah, Honey-borough	5	5 8
Pembroke Dock, Bethany	13	0 0
Do, Hush-street	17	2 8
Hardis	8	16 0

SCOTLAND.		
Aberdeen, Crown-terrace Sunday-school	18	18 4
Dundee, for relief of famine in Shensi	5	5 0
Do, Rattray-street	14	13 6
Do, do, for Congo	3	0 0
Bannderburgh, for W & O	0	0 0
Broughty Ferry	6	3 0
Galaahieis, Athling-st.	24	13 7
Do, for W & O	1	18 0
Do, for N P	2	10 8
Do, for India	1	10 0
Do, for support of Congo boy	5	5 0
Glasgow, Cambridge-street Sunday-sch.	1	0 0
Do, John-street	30	0 0
Hawtiek	4	0 0
Kelso, Sunday-school, for support of Congo boy	1	8 0
Kirkcaldy, Sanday-sch, for support of Congo boy	1	5 0
Leith	0	15 8
Do, Sunday-school, for China	1	16 0
Montrose	6	10 0
Paisley, George-street, for W & O	1	15 8
Do, Victoria-place, for Congo	0	2 6
Tillicoultry	0	5 1
Do, for Congo	1	1 0
Wibaw	3	19 1

IRELAND.		
Carrickfergus, for N P	1	3 0
Cork, for W & O	0	10 0
Waterford, for W & O	0	12 6

ISLE OF MAN.		
Douglas, for W & O	0	6 0

SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A Friend	2	0 0
A Friend, Peterborough	1	0 0
A. M., Cupar Fife	0	10 0
Anon., Oxford	0	10 0
Do, Scarborough	0	10 0
Anonymous	1	0 0
Hald, Mrs. R., Glasgow	0	10 0
"Bellington"	1	0 0
Bridges, Mr. and Mrs.	10	0 0
Cameron, Rev. G.	1	0 0
Christmas Family Gift, "U."	2	2 6
Pawbarn, Mr. R. B.	0	10 0
Dodd, Mr. E. C., and Friend	0	10 0
E. B.	1	10 0
Ellis, Mr. S.	0	10 0
Emplycees of Messrs. Spooner and Co., Plymouth	0	10 0
Evanis, Mrs., Llangynidr	0	10 0
Fountain, Mr. W.	1	0 0
Francis, Mr. W.	1	0 0
Friends at Tunbridge Wells	0	14 0
Friends, per Miss Maxwell	1	5 0
G. M. A.	0	10 0
Gott, Mrs.	0	10 0
Hullett, Mrs., Gloucester	0	10 0
Jackson, Mr. Grant	0	10 0
Jackson, Mrs. John	1	0 0
James, Dr. Prosser	5	0 0
Keevil, Mrs. E., Melksham	5	0 0
Kemp, Miss E. Constance	5	0 0
Leets, Mr.	0	10 0
Leigh, Miss	1	0 0
Mackinnon, Mr. C.	1	0 0
Miller, Mr. Walter J.	0	10 0
Mountain Ash	0	10 0
"One who loves the Lord"	0	10 0
Podley, Dr. S. E.	5	0 0
Pratt, Mr. C. Wickenden	1	1 0
Pringle, Miss	1	0 0
Probert, Mr. Evan	5	0 0
Rees, Mr. D. Llandalay	5	0 0
Richardson, Mr. J.	1	0 0
S. J.	0	10 0
Smith, Mr. J. J., Watford	10	0 0
Stodart, Miss M.	1	0 0
Stoneman, Mr. G.	0	10 0
Travis, Mr. Geo. I.	5	0 0
T. S. M.	1	0 0

Wale, Mr. J. H., Loughborough	1	0 0
Under 10s.	5	12 8
Arthur-street, Camberwell Gate	0	15 0
Camberwell, Denmark-place	4	10 0
Peckham, Rye-lane	2	10 0
Upper Holloway	2	0 0
Waterhouses	0	18 0
Colchester	1	0 0
Southend	1	4 4
Lymington	1	12 8
Dover	2	4 8
Loughborough, Zenana Working Party	1	0 0
Long Buckby	0	4 6
Bath, Bethesda	0	14 8
Walton	0	8 0
Devizes	6	0 0
Halifax, North-parade	0	4 0
Swobnowydd	0	5 0
Bethel Plasket	0	9 6
Gelly	1	15 0
Galaahieis, Stirling-st.	1	15 0
Leith	0	10 0

CONTRIBUTIONS RECEIVED FOR CENTENARY FUND SINCE PREPARATION OF CELEBRATION VOLUME.

Bompas, Mr. H. M., Q.C.	10	0 0
Bowser, Mr. Howard, Glasgow	350	0 0
Coiliter, Mr. E. P., Reading	25	0 0
Lockhart, Mr. E., Edinburgh	25	0 0
Ross, Mr. Hugh, Edinburgh	100	0 0
Scott, Mr. D. M.	10	0 0
Townsend, Mr. C. M.P., Bristol	50	0 0
Camden-road Chapel	48	6 0
Upper Holloway	0	7 0
Bovey Tracey	0	5 0
Kingbridge	5	0 0
Plymouth	21	13 4
Bockenham, E. m-road	36	0 0
Bath	1	8 0
Bristol	50	7 6
Birmingham	30	5 0
Hull	50	0 0
Morley	2	18 0
Newport, Commercial street	20	2 0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, Holborn, London, 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.