





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

[JANUARY 1, 1891

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY in 1892.

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

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

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

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

£100,000,

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

£100,000.

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

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

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

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

### 100 NEW MISSIONARIES,

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

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

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

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

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

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

### AS TO THE METHODS

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

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

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



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

### 100,000 CROWNS.

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

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

### DRAWING-ROOM MEETINGS

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

### ON MAY THE 31st, 1892,

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

EXPECT GREAT THINGS FROM GOD;

ATTEMPT GREAT THINGS FOR GOD;

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

### NOTTINGHAM,

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

### JUNE THE FIRST AND SECOND, 1892,

similar meetings to take place in

### KETTERING,

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

Then, on Tuesday and Wednesday,

THE FOURTH AND FIFTH OF OCTOBER, 1892,

further public Centenary celebration to be held in

LONDON.

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

And as at

LEICESTER,

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

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

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

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

#### A CENTENARY VOLUME.

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

#### AMERICA AND AUSTRALASIA.

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

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

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

### A Gift from African Native Christians.

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

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

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

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

“A. H. Baynes, Esq.”

## Work in North Italy.

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

### " No Room.

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

### " BAPTISMS.

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

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

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

" December 1st, 1890."

## Mission Work in North China.

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

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

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

### “AN INTERESTING STORY.

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

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

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

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

### “THE CONFERENCE.

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

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

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

#### "RIVER EXPERIENCES.

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

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

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

#### "THE NESTORIAN TABLET.

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

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

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

#### "THE SHANTUNG EMIGRANTS.

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

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

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

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

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

#### "ROUGH EXPERIENCES.

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



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

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

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

#### "MOHAMMEDAN INVASION.

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

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

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

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

## " THE OUTCOME.

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

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

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

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

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

## " RELIGIOUS INQUIRERS.

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

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

#### " EARNEST CHRISTIANS.

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

" The Christians and inquirers are

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

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

#### " EXPERIENCES BY THE WAY.

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

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

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

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

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

"With warm regards to yourself and

cordial Christian greetings to all the readers of the HERALD,

"I am, my dear Mr. Baynes,

"Ever sincerely yours,

"A. G. SHORROCK.

"A. H. Baynes, Esq."

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

(See *Frontispiece*.)

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

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

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

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

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

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

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### Khulnea.

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

“BAGERHAUT.

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

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

#### “INUNDATION.

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

#### “FEVER.

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

#### “CROPS.

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

## Encouragement at Dacca.

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

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

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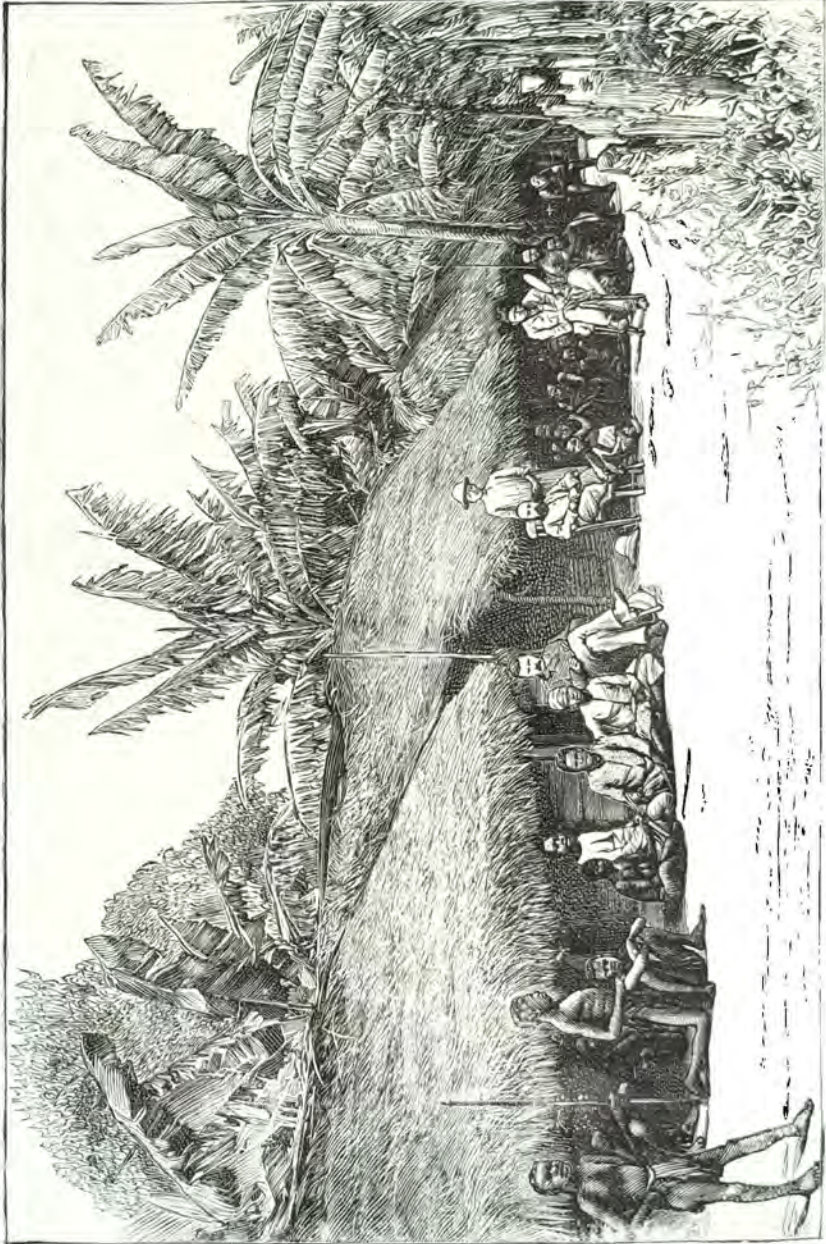
## The Congo Mission.

### OUR NEW STATION, MUNSEMBE.

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

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





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



## OUR FINANCES.

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

### Our Recent Reinforcements.

#### A LETTER FROM MADARIPORE.

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

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

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

#### “LEARNING THE LANGUAGE.

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

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

## "PREVAILING PRAYER.

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

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

## "THE 'MANCHESTER.'

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

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

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

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

#### "EIGHTY-SEVEN BAPTISMS.

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

#### THANKS TO FRIENDS.

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

### An interesting Case.

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

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

#### "IN HOSPITAL.

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

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

#### " HISTORY OF PRATAP.

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

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

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

#### " THE FUNERAL.

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

"J. A. DE CRUZ.

"A. H. Baynes, Esq."



## The Rev. Imam Masih, of Delhi.

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



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

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



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

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

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

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

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

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

## Protestant Missions in China.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARTHUR SOWERBY.

## The Lord Loveth a Cheerful Giver.

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

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

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

### Ashkor Chapel, Backergunge.

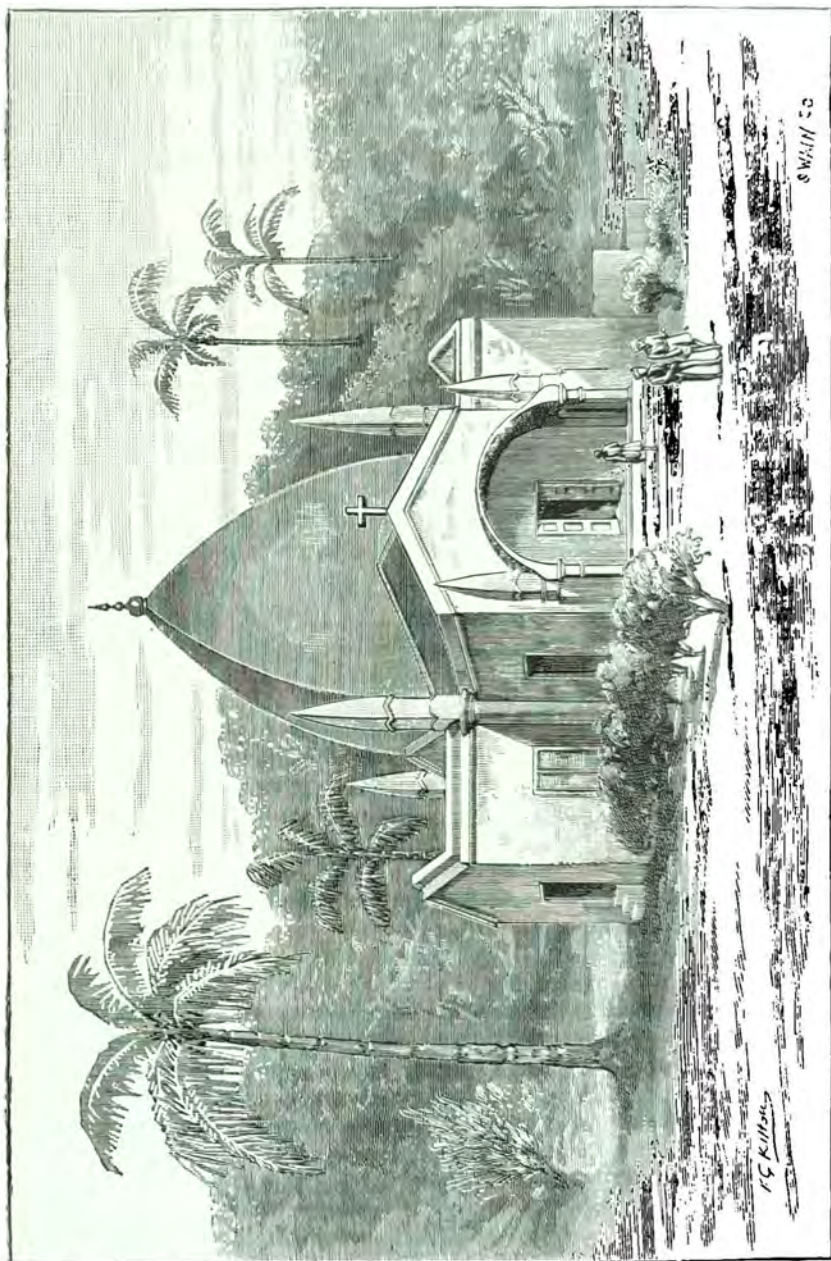
THIS is the largest and the only handsome chapel in the Backergunge district. Architecturally it is curious enough, with Hindu dome, Mohammedan minarets, and Christian cross. The building itself is shaped like a cross, and the preacher stands under the dome in the centre, with his congregation facing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

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

WM. CAREY.

### Acknowledgments.

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



ASHKOR CHAPEL, BACKERGUNGE, EAST BENGAL.

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

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## Recent Intelligence.

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

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

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



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

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

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

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#### 1891.—ANNIVERSARY SERVICES.

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

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

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

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

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

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

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

## Contributions

From 13th November to December 12th, 1890.

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

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

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

**LONDON AND MIDDLESEX.**

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

**BESSKSHIRE.**

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

**CAMBRIDGESHIRE.**

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

**CHESHIRE.**

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

**CORNWALL.**

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

**CUMBERLAND.**

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

**DERBYSHIRE.**

Loscoe ..... 2 12 2

**DEVONSHIRE.**

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

**DORSETSHIRE.**

Poole ..... 21 10 3

**DURHAM.**

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

**ESSEX.**

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

**GLOUCESTERSHIRE.**

Arlington ..... 4 12 6  
 Cheltenham, Cambay ..... 38 11 11  
 Do., for Congo ..... 1 1 8  
 Fairfield ..... 9 19 1  
 Nauton and Guiting ..... 5 0 0  
 Shortwood ..... 0 10 0  
 Stow-on-the-Wold ..... 6 15 7

**HAMPSHIRE.**

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

**ISLE OF WIGHT.**

Niton ..... 9 3 10

**HERTFORDSHIRE.**

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

**HUNTINGDONSHIRE.**

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

**KENT.**

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

**LANCASHIRE.**

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

Less Auxiliary Expenses ..... 27 10 7

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

<b>LEICESTERSHIRE.</b>		<b>SURREY.</b>		<b>NORTH WALES.</b>	
Arnsby .....	15 15 0	Norwood, Gipsy-road		<b>DENBIGHSHIRE.</b>	
Leicester, Belvoir-st. ....	94 8 6	Sunday-school, per		Wrexham, Chester-st. ....	
Do., Sunday-school .....	18 7 7	Y.M.M.A., for <i>Barisal</i>		0 5 0	
Do., Charles-street .....	56 5 0	school .....	6 0 0	<b>SOUTH WALES.</b>	
Monks Kirby and		Streatham, Lewin-road	1 10 9	<b>BECKROCKSHIRE.</b>	
Pailton .....	1 0 0	South Norwood .....	6 16 2	Builth .....	
Sheepsbed .....	3 3 0	Sutton, Sunday-school,		0 7 0	
		for <i>N.P., Delhi</i> .....	0 7 7	<b>CARDIGANSHIRE.</b>	
Less Expenses .....	8 0 0	West Croydon, Sun-		Blaenwenen .....	
	178 19 1	sch., per Y.M.M.A.,		4 1 0	
		for support of		<b>GLAMORGANSHIRE.</b>	
<b>NORFOLK.</b>		<i>Congo boy under</i>		Cardiff, Bethany .....	
Lynd, Magdalen-road .....	0 18 0	<i>Mr. Davies</i> .....	5 0 0	Do., Tredegarville ...	
Necton .....	2 15 0	Do., for <i>Purana</i>		Do., Hope Ch., Canton	
Swaffham .....	15 0 0	school, <i>Delhi</i> .....	6 0 0	Do., Long Cross .....	
				Do., do., Sunday-	
<b>NORTHAMPTONSHIRE.</b>		<b>SUSSEX.</b>		school .....	
Middleton Cheney .....	10 3 0	Worthing .....	3 10 0	Do., Maizdy Mission	
Do., for <i>W &amp; O</i> .....	0 17 0	Do., Sunday-school ...	3 5 0	Ch. ....	
King's Sutton .....	2 18 6			Do., Roath, Pearl-st.	
		<b>WARWICKSHIRE.</b>		Cadoxton .....	
<b>NORTHUMBRELAND.</b>		Birmingham, King's		Penarth, Stanwell-road	
Newcastle-on-Tyne .....	100 0 0	Heath .....	18 2 1	Treharris .....	
		Do., Sunday-school	12 5 1	0 14 9	
<b>NOTTINGHAMSHIRE.</b>		Stratford-on-Avon,		<b>MONMOUTHSHIRE.</b>	
Nottingham, Derby-rd.	47 11 6	Payton-street .....	23 8 7	Abergavenny, Bethany	
Do., Juv. Assoc. ....	5 1 6	Do., Sunday-school ...	4 18 0	13 11 10	
Do., George-st. Ch. ....	16 0 8	Warwick .....	1 16 4	Bassaleg, Bethel Sun-	
Do., do., Juvenile .....	9 17 6			day-school .....	
Do., Woodborough ...	0 12 0	<b>WESTMORELAND.</b>		0 10	
		Westmoreland .....	33 15 0	Cwmmera .....	
<b>OXFORDSHIRE.</b>		<b>WILTSHIRE.</b>		Griffithstown .....	
Caversham, Juvenile		North Bradley .....	4 4 4	1 6 6	
Working Society,		Swindon .....	9 15 9	Llanfangel, Crucorney	
for <i>native girls'</i>		Southwick .....	1 10 6	0 10 0	
<i>school, China</i> .....	10 0 0	Trowbridge, Back-st.	25 16 11	Tredegar, Bethel .....	
Do., for <i>Italy</i> .....	10 0 0	Upper Studley .....	6 0 0	1 0 0	
Do., for <i>Congo</i> .....	10 0 0	Winterslow .....	2 1 2	<b>PEMBROKESHIRE.</b>	
Chadlington and Charl-		<b>WORCESTERSHIRE.</b>		Pembroke Dock, Bush-	
bury .....	7 3 6	Evesham .....	2 3 2	street .....	
Little Tew .....	22 19 0	Tenbury .....	1 1 0	26 0 0	
Oxford, Commercial-		<b>YORKSHIRE.</b>		<b>SCOTLAND.</b>	
road .....	1 13 0	Batley .....	2 13 2	Cupar, Provost Wynd	
Do., for <i>China</i> .....	1 4 3	Boroughbridge .....	2 5 0	Do., for <i>Congo</i> .....	
Do., for <i>Congo</i> .....	0 6 0	Bradford, Trinity Ch.	0 14 4	4 0 0	
		Bramley, Zion .....	6 0 0	Edinburgh, for <i>Mrs.</i>	
<b>SOMERSETSHIRE.</b>		Do., Juvenile .....	6 13 3	<i>Wall's Roman Mis-</i>	
Bath, Mauver-street ..	12 0 0	Dronfield .....	7 0 0	<i>sion</i> .....	
Do., Sunday-school	13 0 0	Farsley .....	92 12 6	12 11 0	
Bridgwater .....	16 12 9	Halifax, Trinity-road	11 7 7	Glasgow, for <i>Italian</i>	
Burnham .....	10 15 11	Harrogate .....	67 18 4	<i>Mission</i> .....	
Hatch Beauchamp .....	4 0 0	Do., for <i>Congo</i> .....	11 6 6	30 0 0	
Minhead .....	10 14 0	Hull District, on acct.	15 0 0	Do., Adalade Place	
Do., for <i>N.P.</i> .....	1 17 0	Lindley Oakes, Sun-		10 0 0	
Taunton, Silver-street,		day-school .....	0 17 0	Jedburgh .....	
on account .....	20 0 0	Morley .....	5 18 2	8 11 0	
Wells .....	7 0 0	Ossett .....	2 7 0	Do., for <i>China</i> .....	
Weston-super-Mare,		Sheffield, on account ..	79 1 1	1 1 0	
Wadham-street		Do., Townhead-st. ...	3 10 0	Do., for <i>Genoa</i> .....	
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		mandy-road .....	3 10 0	<b>IRELAND.</b>	
<b>STAFFORDSHIRE.</b>		Do., Sunday-school	3 7 0	Oarrickfergus .....	
West Bromwich .....	2 11 1	Steep Lane .....	10 1 2	1 0 0	
		Wakefield .....	6 19 7	<b>FOREIGN.</b>	
				<b>AFRICA.</b>	
				Sierra Leone, English-	
				speaking natives	
				working on <i>Congo</i>	
				Railway, for <i>Congo</i>	
				1 16 11	

## TO SUBSCRIBERS.

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





TZU CHU LIN TEMPLE.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

#### DESIGNS INVITED FOR SPECIAL CENTENARY CARD AND MEDAL.

**I**N last month's number of the *MISSIONARY HERALD* we announced the part it is proposed the young people in our Sunday-schools and other auxiliaries should be asked to take in celebration of the approaching Centenary of the Society. An appeal is to be made to them for the noble sum of one hundred thousand crowns. As it is intended to issue in connection with this particular effort special Centenary cards, and to present to each collector of five shillings a Centenary medal, we have thought we might, with much propriety, solicit help from our readers in the way of suitable designs. It is likely there are many amongst our friends who possess artistic gifts, and who would be willing to assist the Mission in the manner suggested.

We shall therefore be pleased to receive designs both for the card and the medal. The card will be folded, the front and back being left free for the designs; that for the front to occupy the whole page (size about  $5\frac{1}{2}$  in. by 4 in.), only a border and small centre-piece being desired for the back. The medal is to be about the size of a crown coin, designs being required for the obverse and reverse.

As this appeal is to be issued for May and June of the present year it is requested the designs be sent to the Mission House by the

END OF THIS MONTH.

## Government and Missionary Work.

**A**T a recent missionary meeting held at Simla, the Hon. Sir Charles Elliott, K.C.S.I., speaking of the relative increase of Christian and non-Christian populations between 1872 and 1881, said:—

“While the general population increased between 1872 and 1881 by 8 per cent., the number of Christians increased by 30 per cent. In the single province of Bengal, where the rise in the number of Hindus was 13 per cent. and of Mohammedans 11 per cent., the growth of the population of native Christians was 64 per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was 18 per cent., the Christians had increased in the eight Valley Districts by 140 per cent., and in the Khasia Hills, where a devoted band of Welsh missionaries, with whom I am well acquainted, is at work, the increase had been at the remarkable rate of 250 per cent. The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions.”

The honourable speaker was quite of opinion that any attempt on the part of missionaries to compete for ascetic honours with Hindu fakirs on their own ground would end in worse than failure:—

“I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilising agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their Society; but where this is not the case I am quite sure nothing will be gained, either in efficiency or real economy, by cutting down their salaries. There is indeed one way of cheapening missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of native evangelists and pastors. And the ideal picture such an one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary, as the centre of a great native agency, having on him the care of many churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice.”

After pointing out what it is possible for the Government to do for



India in removing hindrances to material progress, giving education to the masses, &c., Sir Charles said:—

“But it can go no further, and there its influence stops. Consider for a moment what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its colour and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the divinely perfect life. It is here that the missionary steps in to supplement the work of the official. If we only look back on our own lives, and consider what a difference it would have made to us if those influences which surrounded our childhood and moulded our character had been removed, we shall easily see how important a supplement that is. And it is for this reason that I make bold to say that if missions did not exist, it would be our duty to invent them. This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1846, among their first requirements, along with courts, magistrates, and codes, roads and police, wrote home to the Church Missionary Society for a supply of Christian missionaries.”

The weight of these words, coming as they do from a Government official of thirty years' experience in India, must be our apology for such lengthy quotations. In no other endorsement of the work of missions did we ever read such a truly statesmanlike utterance as, “if missions did not exist, it would be our duty to invent them.” That sentence will live.

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## The Rajgir Mela.

OUR native missionary, Mr. Prem Chand, sends us the following account of work in the Gya district:—

“This mela is held once in three years in the *Mala māsa*. The Hindus have lunar months but solar years, and therefore omit from their calculation every thirty-seventh month, which is called a *Mala māsa*, or intercalary month, in which no religious services are performed. Rajgir, or more properly *Rajgriha*, was at one time the chief city of the once great Magadh Empire. It now belongs to the Patna district. It is said

that *Jarasundh*, one of the most celebrated kings of this empire, instituted this mela. He is believed to be an enemy of the gods, and this supposed Titanic nature led him to found this mela in the *Mala māsa*. There are a number of hot springs in this place in which the people bathe very near the king's palace. The site on which it stood is still pointed out. This mela draws men from great distances, and special

police arrangements are made to preserve peace and look after the safety of the life and property of the pilgrims in the charge of a deputy magistrate. We had no means of ascertaining the exact number of people who came to this place, but if we put down the number at two hundred thousand it would not be much wide of the mark.

"We started for this mela on the 8th of this month, and I went through a circuitous route, visiting several villages on the way. It took us about fifty miles to reach the mela and another fifty miles to return. At a large village called *Hunsua*, an old man came to us and began to speak much of the meritorious deeds of his forefathers. He said that one of his ancestors even gave his wife as a gift to the Brahmins. I allowed the talkative old man to go on with his story a little while, and when a large crowd came together I began to preach. The man was greatly impressed. He several times called out, while I was preaching, who Jesus was and how was He to be worshipped. I explained this to him and to the crowd in a very quiet way. The people listened very attentively, and the old man began to utter audibly, 'Jesus, Jesus, save me.'

"At the mela we were greatly rejoiced to find a large concourse of people. We went through the mela and selected two suitable places for our book-stall. That day we could not do much, as it was nearly sunset when we reached the mela. The next three days we commenced work early in the morning, sometimes a little before sunrise, and kept on till sunset. Large crowds of people listened attentively to the Word of God, and a large number of books were

sold. On the second day the Brahmins, alarmed at our success, tried to create an uproar and prevent us in doing our work. They did not succeed. I was very careful and kept them from doing any mischief. Some of them wished to have a discussion. I explained some points to them. A division amongst them followed. The people laughed at them, and they had to retire. On the third day they stood in a prominent place about a hundred feet from us, and persuaded the people not to buy Christian books. They prevailed upon some of those who had bought books to return them to us. Notwithstanding this, more people stood to listen to us than to them, and we had the largest sale of Gospels and New Testaments that day. I had an opportunity of speaking to those Brahmins, and some of them took our books and promised to read them attentively. In all we sold 500 Gospels and thirty-nine New Testaments, besides 1,200 tracts, &c. We realised in all Rs. 25-2.

"I have to mention here the case of two elderly and respectable women who came up to us and asked for two books regarding Jesus, in which an account of His life and teachings is given. We offered them the Gospel of Luke, which they bought, and also helped another boy with some money to buy some of our books.

"A rich Hindu lady stopped her doolie and sent her men to buy a copy of the New Testament for her.

"Thus we were enabled by the grace of God to preach to thousands of people and to scatter far and wide the Word of God. May He bless the seed sown in His name!

"PREM CHAND."

## A Missionary Hymn.

**F**OR a witness to the nations  
 Must the Gospel news be told,  
 Till the ransomed countless number  
 Are within the happy fold  
 Of the Shepherd,  
 Whom their eyes shall then behold.

We would send the joyful message  
 Far where death and darkness reign,  
 Telling out among the heathen  
 Of the Lamb who once was slain,  
 Who in triumph  
 In the clouds shall come again.

We are toilers in the harvest :  
 Fields are ripe but reapers few ;  
 Ere the day of His appearing,  
 There is much for us to do ;  
 Jesus calls us,  
 To His call may each be true.

Highest hopes our hearts must gladden ;  
 None shall make His counsel void ;  
 He of all His soul's deep travail—  
 Seeing, shall be satisfied ;  
 God hath willed it,  
 All shall serve the Crucified.

Hasten, Lord, the glorious dawning  
 Of the glad triumphant day ;  
 O the bright and blissful morning,  
 When beneath Messiah's sway  
 Sin and error  
 Like the mists shall flee away !

Grant, O Lord, that from our number  
 Some may go to preach the Word ;  
 Hear our prayer, that none may slumber  
 When the midnight cry is heard.  
 Come, Lord Jesus,  
 For Thy reign be each prepared.

W. F. EDGERTON.

## The Congo Mission.

“BOPOTO.”

EXTRACT FROM LETTER RECEIVED FROM REV. F. R. ORAM, OF UPOTO.

A FEW days ago I made a trip in a canoe to some of the towns on an island about three miles from our station, also to some towns of the Ngombe tribe on this side of the river. At all I was very pleasantly welcomed (although, of course, they are a little nervous at present), and I was glad to get a look at this portion of our parish. A dozen schoolboys paddled me, but they seemed to have a great objection to my inspecting all the surrounding towns, and tried to cheat me out of seeing some of them. This is a common thing amongst these people, partly, I believe, through jealousy, because they want the white man all to themselves, and partly through fear of strangers.

Enclosed you will find a rough map of the Bopoto district, as also route of my journey by canoe to Lakongo. We passed Ngunji in the steamer, so I know this town. The channels between islands are mostly exaggerated, but the smallest I passed through was as big as the River Lea; others are like the Thames at London Bridge. The times indicated along the route will give a pretty fair idea of the greatness of the Congo just here, and of a journey across it. The route looks very simple on a map, but as one winds about down one channel and up another, the islands seem to form a very labyrinth.

The last piece of water opposite Lisala, crossed on my homeward journey, is like a great piece of sea, especially when a stiff breeze is blowing, and the canoe dashes over surfy waves. Mr. Forfeitt saw the canoe one hour before its arrival.

I started at half-past nine with sixteen schoolboys and two men, who paddled the canoe.

First we crossed the big stretch of water in front of our station, then rounded and kept close to the shore of a big island for a long distance. We passed a plantation where palm trees are cultivated specially for their palm wine. Probably one or two houses would be here hidden by the thick forest. A man shouted to us as we passed. After one hour's hard paddling we crossed, passed under a small grass-covered island, down a channel into another big stretch of river. This we crossed, and made for a small passage between two islands higher up the stream. We followed it for over half an hour. Just about the entrance, we passed some Ngombe men amongst the trees on the bank, who, I learnt, were hunting monkeys. There were several canoes here,



balancing myself a few moments, my chair was brought from the canoe and I politely passed on the little stool to the chief. The chief wished to look at my umbrella. I showed it to him, also my watch and field-glass, all objects of great wonder and admiration. I then called the boys to bring lunch, and spread it out at the foot of my chair, surrounded by a big crowd, all eager to watch operations and give their opinion as to what sort of food it was. Eggs, bread and cheese, bananas, and tinned milk—none of these were in their line. Even sugar was an unknown quantity, but *salt!*—oh, dear! they liked salt. The chief would like a little taste, and just a little more, and the people behind would like a wee pinch, until it was all finished.

I made inquiries as to other towns near; the reply was, "There are none; this is the only one." I press with, "But suppose I go up the river, on this side, what shall I see?" "None; they are finished here." They said the same if I went down the river. I said I knew of Ngunji on one side and Manga on the other. "Ah, yes; but they are very far, and there no towns between here and Manga." I did not believe this, but did not trouble them with more questions. People are so afraid to say where another town is. We then walked round the town, and I estimated there were about fifty houses in it; but what the population is I cannot tell, probably about one hundred.

The Ngombe tribe have towns in the rear. I also hear that by going up the creek beside the town in a canoe, and then travelling overland two or three days more, the River Lipori is reached, which river runs into the River Lulanga, where the Congo Balolo Mission is at work. It is probable we may join hands somewhere behind there.

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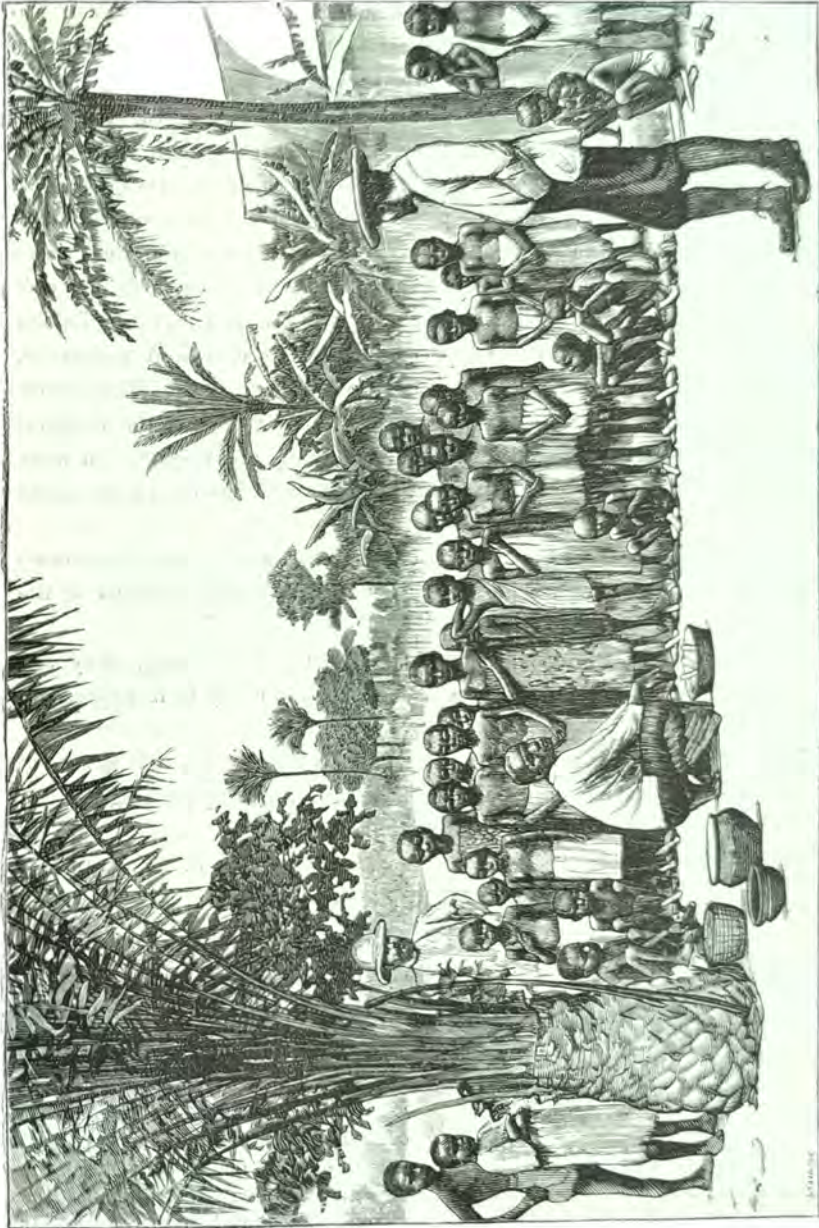
### The Illustrated Booklet.

**W**E shall be happy to supply friends with further copies of the booklet recently issued. We think they may be of service in appealing for contributions on behalf of the funds for the *current year*. We have received many testimonies to their usefulness, and we take this opportunity to inform our collectors that we have still some copies in stock.

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### Chop-time on the Congo.

**M**R. GRENFELL supplies a photograph of "chop-time" on the Congo, and writes: "The little ransomed slaves, who now find a home at Bangala under the care of the chief Government officer of the Congo State there, receiving their mid-day rations."



CHOP-TIME, BANGALA.—(From a Photograph.)

## Tzu Chu Lin Temple.

(See *Frontispiece.*)

**T**HIS is a photograph of the Tzu Chu Lin temple, in Tai Yuan Fu, devoted to Kuan Yin, the goddess of mercy. This goddess is thus styled because she is supposed to cherish a heart of pity towards men, and loves to deliver them out of their distresses. The people of Tai Yuan Fu, without distinction of sex or age, when in trouble, make their way to this temple, and before the image of the goddess beseech aid. Do they go on behalf of sick friends? Then one part of their petition is invariably that they may be allowed to draw and carry away a vessel of the holy water contained in a receptacle by her altar. This water is drawn from a well within the bounds of the temple, and a supply is always kept ready for the suppliants. Most likely the water contains some medicinal properties, otherwise one could hardly account for its widespread fame. The picture gives the outside wall, and shows how it is covered with the thankful tributes of those who have been relieved. So many are they that in most places they are put one above another, until the wall has been many times covered.

These thank-offerings are strips of red cloth (red denotes happiness) bearing some inscription, such as "To recompense the goodness of the goddess," "Ask and ye shall receive," "Efficacious."

The posts on the left hand side are also thank-offerings; they are diminutive flagstaves, of which the streamers are too costly to be exposed to the weather.

In the foreground is a butcher. It will be seen that his stall admits of being readily shouldered and walked off with to a more promising district when business is slow at his present station.

Tai Yuan Fu.

G. B. FARTHING.

## Return of the s.s. "Peace."

**A**LL friends of the Congo Mission will rejoice to hear of the safety of the *Peace*, and will read the following letter from Mr. White with thankful interest:—

"Bolobo, Congo Free State,  
"S.W. Africa,  
"Nov. 28th, 1890.

"MY DEAR MR. BAYNES,—You will, I am confident, join with me in deep thankfulness for the safe return of the *Peace*

and those of us who have been journeying with her. Our bonnie little craft has come unscathed through many a real danger of snag and reef. I trust our boys are as free from hurt as the steamer they have helped to work. It has been a time of many strong tempta-



tions for them, such as I trust they may never have to pass through again.

#### "THE BEAUTIFUL CONGO.

"We steamed out of the Kasai on the evening of the 13th. 'After all,' said I, 'there is no scenery like that of these noble Congo hills.' So grandly calm and peaceful they rise from the lordly breadth of waters, silver-shining in the eventide of changeful sky-tints, and deep shadows under the water-fringing woods that come down from the grand grassy slopes. And the captain, put in charge of the *Peace* by the Congo State Governor, and who has travelled more in Congo waters than anyone out here, quite agreed that the noblest river scenery is that of the Congo between Stanley Pool and Bolobo. I never tire of it. Every run with the *Peace* reveals to me new beauties, more wondrous shadows in the calm bays under the great hills, stranger effects of glowing colour in sky and water, grander forms in the great grassy hills with their mantles of forest over their shoulders, or more mystic splendours in the moonlight that streams into the deep forest glades and holds the wind-ruffled breadth of waters in a wondrous calm. Steaming swiftly and easily down with the rapid current of the Kasai out into the old Congo, then, was like wending one's way after long absence to the scenes of home. How glad were we all to see the Congo once more after our trip of some *thirteen hundred and forty miles in strange waters.*

#### "A FORCED VOYAGE.

"Do not suppose the forced trip was without interest. The heart-burnings of that voyage will be forgotten, even as the anxiety has already given place to thankfulness for safe keeping. The State captain, a hearty old Norwegian

tar, was considerate of my position, and we got along without any great friction. I was very glad to find he soon got a very high opinion of our young 'prentice engineer, Francis Steane, speaking of him afterwards in the company of a number of State officers as 'the most gentlemanlike and the most civilised black he had ever known.' Our two Lokolele steersmen and the ever-merry Wangata boy who throws the lead stood high in his esteem, though of course things did not by any means go always right.

"We were thirty-four days getting to our destination—the new station of Losembo, in the Sankuru, some 290 miles above its junction with the Kasai. The poor *Peace* had a great tub of a heavy lighter to tow alongside, which put us back sadly. Besides, wood is very difficult to get in many long reaches. One whole Sunday the crew had to tow the steamer along in the swift water by the broken bank of a great swampy grass plain, as we could only get a few sticks here and there, which hardly made enough steam to keep the current from sweeping us back.

#### "THE WABUMA.

"Tiny hamlets of half-a-dozen huts, inhabited by the gross, disagreeable, black-skinned, and matted-haired Wabuma, were scattered along the margin of this dreary flat. Over the broad waste of sandy islands and grassy sandbanks abundance of waterfowl rose on stately wing, and settled again, or stalked about with their own curious parodyings of the human gait—herons, flamingoes, adjutants, pelicans, not to speak of the less dignified fish-eagles, vultures, hawks, and many other representatives of the bird families, down to the omnipotent African kingfisher—all were seen in

greater abundance than I have ever before observed them. Once we came on a herd of over fifty elephants, splashing about amongst the long grass of a great swampy plain, with belts of forest whose trees were grey with the lichens that were sapping their vigour. Strange to say, it was at this very place that a boy from one of the State boats, venturing along the track of a herd, with others, was suddenly surprised by one of the mighty brutes, and cruelly gored and mangled. Humanity prompted the officer in charge of the vessel to hasten the end of his terrible sufferings by a drug.

#### "A RARE HUNTING GROUND.

"The Kasai would be a rare hunting ground for a naturalist. It seems overstocked with life; hippos yawning on the sandbanks, not having as yet been shot at often enough to retreat to the water whenever they hear the sound of a steamer, as they do in the Congo; murderous-mouthed crocodiles fast asleep on a fallen tree over the water; storms of white and black butterflies like a light fall of big-flaked snow. These forms of life abound side by side with a busy population of fishers and villagers of the plateau, who have their fishing stations on the sandbanks in mid-channel.

"After passing the Kwango we left the Wabuma and their mixed villages of round and gable-end houses behind. Several other tribes, with villages on the swampy grass plains, were passed, none of them with features very prepossessing—unless you are fond of square jaws, oblique eyes, a surly, savage expression, and a mass of hair arranged in greasy plaits laid all round the head and over the forehead. I think these tribes inhabiting the

swampy banks of the Lower Kasai are about the most degraded and savage-looking I have seen. Those we met five or six days up the Mobangi looked a much fiercer and more warlike people. But they were athletic, eager-looking, with fine intelligent faces, whereas these Basongo-mere, Basongo, and Wabuma peoples are heavy-built, slow, dull-looking, and almost brutish compared with the more human aspect of some of their neighbours.

#### "THE BAKUBAS.

"Of these neighbours the most remarkable are undoubtedly the Bakubas. We came upon a detachment of the tribe shortly before entering the Sankuru. Their villages are mostly on the hill-tops of the plateau country between the Sankuru and the Upper Kasai. These people are remarkable for the large use they make of brains in their handicrafts. Their carved-wood cups, coffers, and horns display great skill and considerable taste in the variation of certain conventional geometrical patterns. But their chief glory is their beautiful cloth, a kind of velvet with bold black geometrical patterns on a dun or red ground. They seem to be of an old civilization—more resembling the Kongo nation than the wilder and more unsettled tribes of the Upper Congo and Mobangi. Their villages are built in the form of one long, broad street; a grass and stick palisade between the backs of the houses makes the town present a barren wall on the outside, through which you presently find entrance by a low opening leading you round several corners before it introduces you to the grand open, oblong square or main street of the village. The town I went to was about three-quarters of an hour over the hills—just the same old park-like country, orchard-like wood, little

scraggy old 'plum trees' amongst the grass, and grand masses of foliage in the valleys. A copse-like mass of 'bush' on the hill-top, topped by the mournful heads of the beautiful oil palm, mark the whereabouts of the settlement. This town consisted of three separate villages. My appearance soon got a crowd, and presently a white-haired, benignant old patriarch came along the village street, supporting himself on his long staff, having a long robe of native cloth, something of the homely 'brown holland' shade, wrapped around him loosely. I left that village minus my pocket-handkerchief! The ancient patriarch was not above begging! The territory of the Bakubas extends as far as the State station of Losembo, where the gable-end houses develop into queer four-cornered, dome-shaped edifices, consisting of a wall of stout posts set closely together, with bent sticks for rafters, bound with cross-battens very strongly, and the whole thatched with grass. The houses of the chiefs are pyramid-shaped.

"A few miles further and we come upon the cannibal Basonge tribe.

#### "A POWERFUL CHIEF.

"The *Peace* was requisitioned by the Congo Government Commandant of Losembo to make a journey to the village of a powerful chief of this tribe some fifty miles farther on. This old gentleman had been a slave of Tippoo Tib, and until recently his agent, or at any rate agent for the Arab merchants of the great slave and ivory mart of Nyangwe, which is the Khartoum of Central Africa. He has come across from the Lomami, where his camp was four days' march from Nyangwe. Away from Bolobo his village is the largest settlement I have seen in Congo. The

haystack-like houses were dotted in groups over a fair hillside, amongst gardens of young sorgham, maize, and millet, and extended for over a mile closely packed along the top of a high, steep river-bank, with maize planted in every available space about them. The old chief had a couple of embroidered tennis-hats on his head, and a long green cloth with some flower pattern over his shoulders. At a 'dash' he asked for a medicine which would enable him to make all the wonderful things produced by the white man! Then there was the question of cannibalism. Yes, his people used to eat human flesh; but now they did not. And as a proof that they did not, behold they would throw their dead into the river and then the white man would see the bodies floating past his station! It is difficult to believe that such a mild, intelligent-looking people can be so bestial. For they are not a fierce, wild-looking folk, like our friends at Upoto, for instance. No cicatricing disfigures their fine open features, and, as we lay by the high bank, hundreds crowded all day to gaze at us. The terrible Maxim gun was experimented with, to show them what mighty implements of warfare are possessed by the Bula Matadi who was offering his protection, but threatening war if they refused his terms. At each round of shot that tore up the water they raised a shout and a hearty laugh. They were not the people to be frightened by mere noise; they had fought amidst the rattle of muskets too long for that.

"This large village was primarily but a camp of marauders. The State, hearing of Panya Matomba's settlement, threatened war if he did not plant at once. This was the best cure for his marauding tendencies; and now

the hill-sides are fair with a more home-like cultivation than I have before seen. It was strange to reflect that in journeying as we had further and further from the Congo we had come again to within fifteen days' march of the great river; Nyangwe, some 300 miles above Stanley Falls, being reached in that time by Panya Matomba's caravans, it is said.

#### "EXPLORATION OF WATER-WAYS.

"Much travelling has been done in these districts, which is revealing the long-kept secrets of the water-ways of this part of Central Africa. The river Sankuru, of course, is one with the long mysterious Lubilash, which has had so many interpretations on the map. At the village I have just been speaking of it is called the Lubilash, Sankuru, or Sankulu, being heard no more after passing the Bakuba tribe. Its tributaries, the Lubi and the so-called Lomami, which is really called the Lopefo or Lubefu, and has no connection whatever with the great Lomami flowing into the Congo, are both unnavigable for any steamers but small launches. The Lopefo is deep and very tortuous, with far overhanging trees all along, and natives shooting poisoned arrows from the dense cover of the forest, where there are any people at all. It is not a highway of native commerce. The people live on the plateau. The Lubi is too shallow for navigation.

"The State are very anxious to see a mission coming to this new district. Their system brings a large number of slave children into their care; and natives taken in fight with the marauding chiefs, who pillage and desolate the country to supply the Arab markets, bring a large number of men and women slaves for them to look after.

Many are employed on Losembo station, some are planted in villages near by. We had some sixty or seventy men and women to convey to Leopoldville. The company was reduced by nearly half by desertion or theft by natives before we got out of the Kasai.

"Generally the natives were friendly. Once only we had any palaver. In that case our men were bringing from a town some half-hour distant three goats which they had bought, with other food. On the way they were met and robbed of the goats. One man got beaten and another cut with a knife, and during the night arrows were said to have been shot into the camp amongst our sleeping crew and passengers. Also two of the slaves from Losembo were missing. So an expedition went to the town, and, after trying in vain to come to terms, chased away the natives, caught a woman as prisoner, and burnt a few houses, bringing away the number of goats that had been lost. Our people were being sent into what I thought would either be danger or temptation to do damage; so I went with them and saw to everything, and am consequently responsible for what was actually done. Happily no one was hurt.

#### "THE BASILANGE.

"The most promising people for mission work, I was told, are undoubtedly the Basilange or Lekasai, about Luluaburg. Since the breaking up of the old Muata Jamro kingdom the Basilange are to the fore in prowess, and surpass all their neighbours in industry and intelligence, and also in numbers. By all accounts theirs is the land flowing with milk and honey of Central Africa. The navigation of the Kasai ends at Loebo, which is just outside their borders. It is said the

Belgian Catholics are going there. If it were not for the great distance you have to go before reaching these more promising tribes, and the great difficulty of navigating the Kasai at some seasons, there could be few fields more promising.

"As it is, I think our main Congo and proposed north-eastern line of movement offers the greater facilities for getting at a goodly number of people. I am longingly waiting the opportunity of seeing the country between the Loika,

or Itimbiri, and the Wellé, and north-eastwards; for Mr. Harrison is taking his former work on the steamer, and I am free to go where I may do some service.

"Forfeitt at Utopo and myself are impatiently looking for our dear old college comrade, Balfern.—I remain, my dear Mr. Baynes, ever yours sincerely,

"WM. HY. WHITE.]"

"A. H. Baynes, Esq., London."

## Death of Mrs. Percy E. Comber.

IT is with much sorrow we report the death of the devoted wife of our missionary, Rev. P. E. Comber, which took place on the 19th of December, at Banana, Congo River. This sad intelligence will cause many hearts to mourn, and will, we are sure, excite not a little prayerful sympathy for the bereaved. Mrs. Comber, who was a daughter of Mr. Jonas Smith, a greatly respected deacon of the Camden Road Baptist Church, left for Africa in May last, and was married immediately on her arrival. The letter announcing this painful event was preceded by one which came to hand communicating the serious illness of Mrs. Comber at her station at Wathen, and that she was returning to England with her husband by the advice of Dr. Sims, of the American Baptist Missionary Union. On reaching Banana Dr. Kloberg, of the Dutch Trading Company, rendered kind and skilful attendance, but the malarial fever, aggravated by other complications, failed to yield to treatment.

"God comfort," writes Mr. Forfeitt, "and help the bereaved husband and the parents and numerous friends who with us will mourn when they hear what has alike befallen them and us. In the immediate presence of this trial may we all find our questioning hushed and our faith strengthened, as we think upon the words, 'What I do, thou knowest not now; but thou shalt know hereafter.' The funeral took place a little before sunset last evening in the State Cemetery here. Several officers of the State as well as gentlemen representing the Congo Railway, the Dutch and other trading houses, were present, besides a large number of coloured people, and much sympathy and respect were shown. I conducted a short service at the grave, one of our senior boys taking part. The cemetery is situated at the head of the spit of land upon which Banana is built, and at low tide may be reached by walking along the sandy beach, which route we took yesterday. There, as within our hearing the waves beat listlessly upon the shore, we laid to rest the mortal remains of our friend and sister—'Until He come.' 'So He giveth His beloved sleep!'"

We ask that those whose hearts at home have been stricken by these sad tidings, and especially the sorrowing missionary who has returned to his work at Wathen, may be earnestly and tenderly remembered in prayer by our readers.

## Baptist Association Meetings, East Bengal.

FOR the last ten years the leading spirits of the Backergunge native Christian community have annually met in a conference of their own at one or other of our mission stations.

The plan originated with themselves, not with us. But it has all along received the cordial sanction of successive missionaries. Many of the meetings have been fruitful of practical effort, and the movement has steadily developed those twin essentials—"grace and grit."

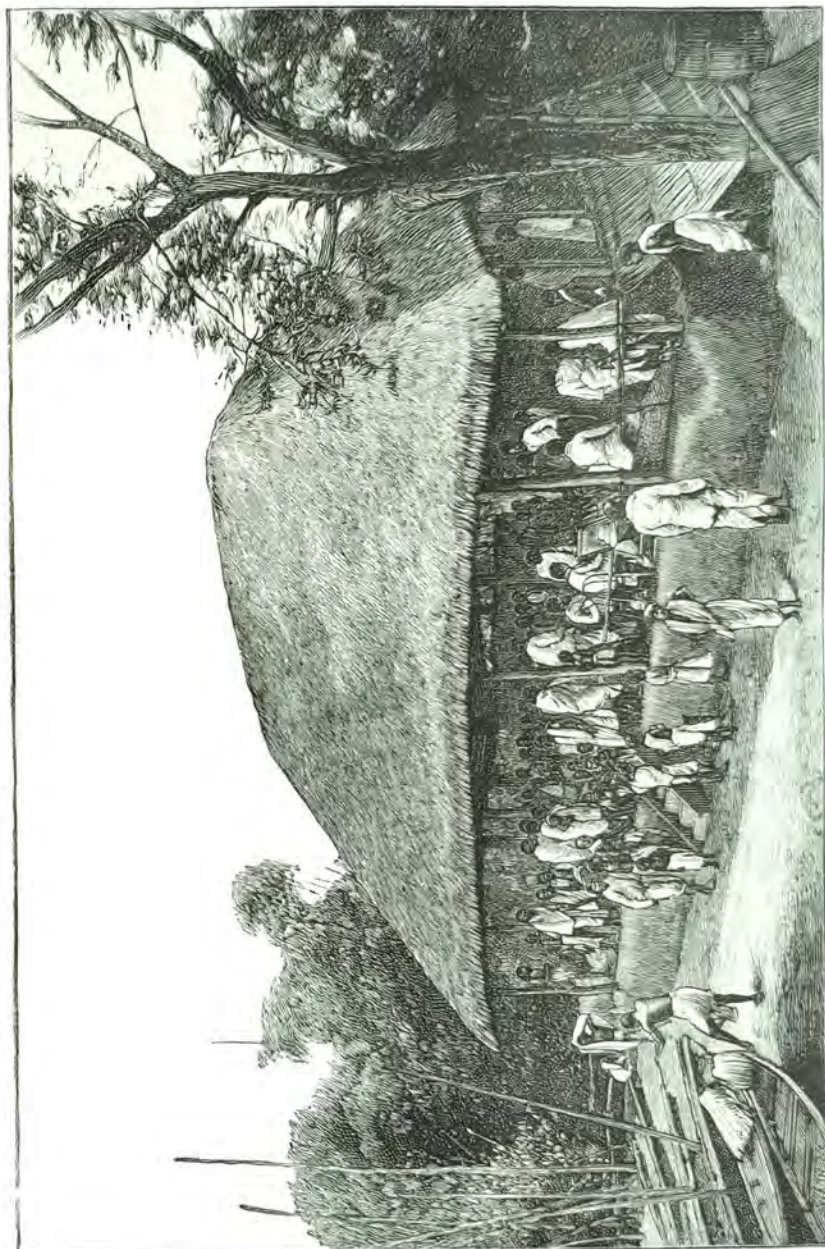
To take a single example.

Madaripore, with its large bungalow, its handsome boat, and its four European missionaries, is undoubtedly the child of this Conference. In the Society's report for 1884, Mr. Spurgeon writes:—"The Madaripore Mission called for many remarks. This is a work taken up entirely by the churches, and started by the Conference."

On the other hand, it has not all been smooth sailing. Grave difficulties have sometimes arisen with which the Conference, from its very nature, has been powerless to deal. An assembly of individuals, not all church members, and but partially representative, invested with no legal authority, yet proceeding to formulate codes of conduct for the church as a whole—an assembly having for its chief advisers men in the pay of the Mission, and therefore largely under foreign control, while desirous of independent action—such an assembly could not fail to do, by turns, less than it would and more than it might.

The eleventh annual gathering met at Chobikapar, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of last month. It will be memorable as marking an epoch in the history of the native church. The hour for reform had struck at last, and found men waiting to welcome it. By the unanimous adoption of a brief but sound "Constitution," the Conference asserted, once for all, the true principle of church representation, and defined clearly its own powers, functions, and aims. It is no longer to be a mere union of individuals holding annual meetings, but *an association of churches* with an elect body of representatives exercising supreme authority, and pledged to promote the discipline, increase, and advancement of every church.

Many immediate benefits will follow this radical change. No church may now abuse its independence, except at the expense of its right to a place and a voice on the association board. No useful suggestion, once recognised, will be liable to fall to the ground for want of concerted action and careful experiment. No weak church will be doomed to struggle alone



NEW MISSION CHAPEL, CHOHKAPAT, EAST BENGAL.—(From a Photograph.)





with its difficulties and its fears; and no strong church will be suffered to wrap itself round in the garment of selfishness. Funds, hitherto pitifully meagre, fitfully collected and aimlessly spent, will rapidly accumulate under fostering care, with the added annual stimulus of a faithfully rendered account. And last, but not least, that vexed question of "statistics" will be gradually lifted out of the realm of confusion, as each church learns to register its own membership at stated seasons and on a common basis. The meetings at Chobikapar were noteworthy in many respects, apart from the great feature which I have thus briefly sketched.

They were held in a perfectly new chapel erected and paid for by the people of the place. It is a large building, raised on a high mud foundation, with thickly thatched roof, supported by a strong framework of poles. Four hundred persons can seat themselves comfortably on the floor, and, at a push, it will hold a much larger number. I counted, at one of the afternoon sessions, as many as five hundred and twenty crowded inside. Dedicatory sermons were preached to large audiences on the Sunday before the meetings by brethren Spurgeon and James. The chapel has yet to be completed by the addition of plank walls, and it will then be a much more expensive and elegant structure than those in which the people themselves reside. We were thankful not to have these walls up during the meetings, as the weather was intensely hot. Chobikapar is situated near the centre of a large "beel," and hence deep water—all through the flood season—laps the chapel foundation. The congregation assembles by boat, and a score or so of black canoes lie moored during service just outside the door. This is convenient, for in the event of a long and tedious sermon, the tired listener has only to step into his boat, crawl under its arched shelter of grass-mat, and betake himself to the solace of the "hookah" or to sleep. The photograph (kindly taken by Mr. Edwards, of Serampore) gives a much better notion of the place than any descriptive words.

The number of those who attended the Conference this year, both European and native, is said to be the largest on record. We had quite a little fleet of mission vessels crowded with guests. Mrs. Dakin (of Calcutta) with Miss Hayward; Miss Saker and Miss Doran, of the Barisal Zenana Mission, in their new boat, the *Santi-Dut*; Messrs. Rouse and Edwards, in the *Zillah*, with brethren Spurgeon and Jewson; Mr. James and his three colleagues, in the *Manchester*; and my wife and I, in what is known as "the middle boat." Not even the small green boat, in which the aged John Sircar for years voyaged round the district, was left behind. The fleet, drawn up in front of the chapel and photographed, makes a



RIVER SCENE, CHOBIKAPUR, EAST BENGAL.—(From a Photograph.)

pleasing picture. The stern of the *Santi-Dut* doesn't come in; but this is the only defect. The line of the *Manchester* (stationed on the extreme left) looks very shapely. Behind her is the *Zillah*, with Mr. Spurgeon standing at the prow. Directly in front of the chapel lies John Sircar's boat, with a "dingie" in the foreground; and my own boat occupies the space between it and the *Santi-Dut*.

Amongst other visitors, we rejoiced to welcome Panchanon Babu, pastor of the Australian Mission Church at Furreedpore, and brother Joynath our chairman, who had travelled all the way from Mymensingh.

Special hymns, printed and practised beforehand, added much to the life and fervour of the meetings, besides setting a good precedent.

Brother Teichmann sent us a loving message from Perozpur, and hearty thanksgiving was offered for his recovered health.

At the early prayer-meeting on Wednesday morning, Mr. Edwards presided, and afterwards preached, his subject being "The Missionary Methods of the Apostle Paul." A hint of great value was contained in the reminder

that, when the churches which Paul founded became independent, the Apostle did not desert them; he kept his interest in them, prayed for them, wrote them affectionate letters, and, when circumstances permitted, revisited them.

After the sermon, the report of the previous Conference, held in Madaripore, was submitted and read. It included a grateful allusion to the presence and sympathy of Mr. Baynes, "whose address on the occasion," so ran the report, "was full of joy and love."

The subjects chosen for discussion were then taken in order. "Bible Study" came first on the list. It was pointed out that large numbers of Hindus are reading the English Bible. They do it to get the language; and if they belong to a Christian college they often have the extra inducement of a prize. The fact that the Bible is read, be the motive what it may, is a fact to be thankful for. On the other hand, Bible study should be something more than a mere exercise to the Christian. To him it is meat and drink. He lives by feeding on the Word. Mr. James urged the younger men to read more of the Bible at a sitting than is commonly the case. Take one of the Gospels, he said, and go right through it before you shut up the book. Others gave complementary counsel: read largely by all means, they said, but read so as to understand, even if it take you ten days to master a single verse.

"Wrong Uses of the Bible" had next to be dealt with, and many queer stories were related of superstitious reverence on the one hand, and careless indifference on the other. The reader of the paper on this subject—good easy man—taxed our patience to the utmost as he waded through dreary marshes of irrelevant matter, and subsequently had to be politely requested to get to the point. Nervously folding his spectacles, he stumbled—quite by accident—upon the happy expression, that the worst possible use of Scripture is not to use it at all. This was held to atone for all previous prolixity, and our good brother took his seat in smiling content.

Fewer papers than usual were read this year, and no one seemed to be sorry. The only thing that can be said for the practice is this, that it secures some measure of mature thought, and affords the reader healthy stimulus for mental exertion.

Of the remaining subjects, perhaps the most striking and helpful were the following:—"Faithfulness in Regard to the Lord's Money," "The Benefits of Independence," "Sunday Schools," and "The Errors of the Romish Church." The last-named was dealt with in a masterly manner by Mr. Rouse, whose speech produced a great impression, and was instantly followed by the confession of four men, who had recently gone

over to the Roman Catholics and desired to come back. Special prayer was offered on their behalf, and they were received with joy.

The discussions throughout took a practical turn, and were relieved by not a few flashes of wit and humour.

Punchanon Babu gave us, on Thursday morning, a choice address on the real contrast between Judas and Peter—as compared with the apparent contrast—the kiss of the one, and the denial of the other.

Mr. Jewson exhibited his magic lantern on Wednesday and Thursday evenings; and the Sunday before the meetings, as well as at intervals during the week, the ladies held special picture services for women only. On one occasion as many as ninety were present.

Friday was the “great day,” the day of the Constitution. We devoted the whole morning to it. Mr. Spurgeon read and explained each clause before it was put to the vote. The whole Reform Bill was carried without a division. One slight fact is surely fraught with meaning as indicating the esteem in which the churches hold the missionaries. They are no longer controlled by them, yet they love them. The new Constitution provides for the appointment of twelve members of Conference to serve with the officers as a committee of management throughout the year. We missionaries are eligible for election on the same ground that any other private member of Conference is eligible, and on no other ground. Well, they returned Mr. Spurgeon at the head of the poll with not a little enthusiasm!

Another interesting fact concerns the origin of the draft Constitution. It was first mooted and resolved upon by our monthly station committee at Barisal, and is thus, indirectly, one result of Mr. Baynes' visit.

The last meeting—that on Friday afternoon—was, perhaps, the largest of all. Mr. Rouse preached a sermon, and conducted a united Communion service at its close. Altogether we spent a week full of refreshment and blessing, and separated with thankful words of holy cheer.

Calcutta, September 9th, 1890.

WILLIAM CAREY.

## Arrangements for Annual Services.

PREPARATIONS being now complete for the annual services in the spring, we are able to give the following particulars:—At the Introductory Prayer Meeting, on Thursday, the 23rd April, the Rev. John Aldis will deliver an address; on Sunday, the 26th, the annual services will take place in the various metropolitan chapels; on Tuesday, the 28th, the Annual Members' Meeting, to be presided over by Charles Finch Foster, Esq., J.P., of Cambridge; on the evening of the same day the Missionary

Soirée at the Cannon Street Hotel ; chairman, Lord Kinnaird ; speakers, Revs. J. Thomas, B.A., of Salendine Nook ; Arthur Sowerby, of North China, and R. D. Darby, of the Congo. The Annual Breakfast Meeting of the Zenana Society is arranged for Wednesday, April 29th, at Cannon Street Hotel ; Hugh Matheson, Esq., to preside ; and Miss Taylor, of Calcutta, and Rev. E. G. Gange, of Bristol, to speak. On the same day, at Bloomsbury, the Annual Sermon of the Missionary Society will be preached by the Rev. Charles Garrett, of Liverpool. At the Annual Public Meeting on Thursday, the 30th, Samuel Smith, Esq., M.P., will preside, the speakers being William Willis, Esq., Q.C. ; Rev. George Grenfell, of the Congo, and the Rev. E. G. Gange, of Bristol. On Friday, May 1st, the Annual Breakfast Conference ; chairman, the Treasurer, W. R. Rickett, Esq. ; a paper will be read by Rev. J. G. Greenhough, M.A., of Leicester. At the Young People's Missionary Meeting, in the evening, the chair will be taken by Frank J. Marnham, Esq., and the Revs. G. Grenfell, of the Congo ; J. G. Potter, of Agra ; and J. J. Turner, of China, will speak.

### Village Work in Shansi.

THE following letter from the Rev. Herbert Dixon gives a deeply interesting account of village Medical Mission work :—

“Hain Chou,  
“Shansi, North China,  
“September 15th, 1890.

“MY DEAR MR. BAYNES,—It is now some five and a half years since we opened this place as an out-station, and though the work has not shown any very phenomenal development, still it has grown steadily from year to year. The first fruit was gathered when Mr. Turner baptized Mr. Ho in the autumn of 1886, and if all our subsequent converts are as good as he, we shall have cause for deep thankfulness. Mr. Turner's return to England delayed the baptism of other converts, but, after careful sifting of candidates we had the joy of baptizing eight converts in July last.

“RECENT CONVERTS.

“There are two of them over thirty

years of age, four over fifty, and two over sixty. They have some of them been under instruction more than four years, and all of them have evidenced a change of life. Amongst them Chou Chin Ch'uan, of Ch'i Ts'un, who, as related in previous letters, has endured severe persecution from his relatives. The knife that was raised more than once to take his life now hangs harmlessly over my head in my study. Another one is known by the name of Shih Ma Chi. He is a cartwright often employed on 'repairs' in the villages, and wherever he goes he carries the Gospel, testifying to its truth by his beaming face. He has entirely given up his opium, his pipe hanging as a trophy beside me here. His wife and mother, both converted through his agency, were present at his baptism and his wife, with joyful face, declared

her willingness to follow him in thus confessing Christ. She, with her mother-in-law, do indeed rejoice our hearts with their happy faith in God. The others, too, are always willing to join us on the street in witnessing for Christ.

"About the beginning of summer we looked around to find a village on the mountains where we might rent a cottage and escape the heat of the plain, at the same time carrying on work amongst the people. But to our dismay every door was shut against us, mostly through the suspicions of the country folk, who generally dread close contact with us—and no wonder, when there are so many horrible stories about foreigners rife amongst them; but in one case smallpox frightened us away. After the baptisms, I determined to make another effort, and had arranged accordingly to go off in search of a house the following day. It was late at night ere I had finished my day's work, and had just knelt to pray over the matter of a health change, when a cart drew up at the gate, and in another minute all possibility of such a change faded away.

#### "A TERRIBLE ACCIDENT.

"A wealthy family, having suffered from robbers, had bought a revolver. A son-in-law, coming on a visit, asked to see it. The mother-in-law, knowing it to be loaded, refused to let it go out of her hands. The son-in-law, stooping over and examining it, pulled the hammer up 'to see how it acted'! and he saw more than he wanted to see, for an explosion followed, and his mother-in-law was shot through the left breast. The family had no grown-up man amongst them, the father and sons having all died; but a cousin who was in the army advised that the 'foreigner' be called in at once, as the native

doctors could do nothing in such a case, and he further volunteered to ride up to the capital, supposing the 'foreigner' was not in Hsin Chou city.

"It was their cart which had come to my door so late at night. Their home was fifteen miles from the city, and some three miles from our out-station at Ch'i Ts'un. The next morning I rode over, and found the bullet had penetrated the left lung, and was lodged under the ribs behind. The case was extremely serious, the hopeful thing being that the woman was in capital condition, and was not an opium smoker. I expected the usual dilly-dally and consultation amongst the members of the family that one usually meets with here, but was pleasantly disappointed, for the woman herself said: 'I am afraid I cannot recover, but I put myself entirely into your hands.' Without further parley, I cut down on and extracted the bullet, and was fortunate enough to be able to dissipate the *emphysema* which had already spread over the wounded side. The patient behaved most bravely, and followed my instructions most faithfully. As the distance was so great, I bespoke a vacant courtyard, and removed there with my wife and children. It was evident that God had this work for us, and had truly 'prevented' us in the proposed summer change. They treated us very nicely, and we soon won their love and esteem. Within a month the wounds had closed, all cough had ceased, and the lady was about again.

#### "THE FAMILY HISTORY.

"The history of that family is, indeed, a sad one. The father died, leaving his property to his two sons. The eldest married a truly good woman (the one who was subsequently wounded as narrated above), but on his way home from his business in the north

he was taken with dysentery, and died when only three miles from his home without seeing wife or child. The second son divorced his wife two days after marriage, and then ran away and bought a young girl, taking her home as his wife. The curses of his mother led him to commit suicide by taking opium. The girl, cursed as the cause of it all, took to the opium pipe, and is a confirmed opium sot. But her little son has been carefully reared by his grandmother, being heir to all the estates, and is at this moment playing merrily with my own children outside my window. But I will come to that presently. The eldest daughter in the family married and died. The second, also, married and died. The third was married, and soon after quarrelled with her mother, and, taking the ever-ready opium, committed suicide. Then the mother herself suffered from faceache, and despatched a nephew (who smoked opium) to Dr. Edwards, in T'ai Yuan Fu, for medicine. He returned with medicine, and said that if that failed the doctor advised her to smoke opium. It was a lie, his aim being to involve his aunt in the vice, so as to shield himself from his mother's curses. About that time another calamity befell them. Thieves broke into their house at night, and afterwards pawned their booty at a pawnshop owned by a cousin of the family. Inquiries after the thieves and goods being pushed somewhat hotly, the thieves and pawnshop proprietor took offence, and retaliated by maligning a granddaughter, who was betrothed to a wealthy man. The man immediately, without seeking for proof, broke off the engagement (a quite unlawful thing), and defied them, saying, 'You can't help yourselves; you've no man to take the matter up.' The disgrace nearly broke their hearts, aggravated as it was with the sense of

injustice and helplessness. The girl was afterwards married to the man who, playing with the revolver, shot his mother-in-law. Surely here was a family that needed the Gospel. I am afraid I may weary you with such details, but I record them as a fair illustration of what is taking place daily around us. Rich and poor alike rush to opium, either to drown their cares, or to revenge themselves by committing suicide.

#### "FURTHER INCIDENTS.

"I was called away from the village by a summons from my nearest missionary neighbour to the north—viz., at Tai T'ung, some 200 miles from here. His little one was at death's door, and in hope of saving him, or at least of comforting the parents by my presence, I rode up post-haste. Alas! I was only in time to soothe his last hours.

"Unused to the business-like ways of foreigners, our sudden departure from the village puzzled our hostess. 'Of course,' argued she, 'the Tai T'ung story was only a pretence for leaving; something must have offended them to make them go off like that,' and for the next three days everyone in the house felt the hot displeasure of the old lady at the head.

"A week or so ago a message was brought in to say that, when convenient, this old lady would accept our invitation, and come in and break off her opium habit. We were delighted. 'But do you think she will really come?' said my wife, who well knows the vacillating ways of the people. Any way here she is, and as I write I can hear our Shantung evangelist, Mr. Chao, telling her the old, old story. Our hearts do rejoice over her. The opposition to her coming was intense. All her relatives opposed it except her wounded daughter-in-law. 'Well,' said

that military cousin who had advised my being called in, 'well, if you give it up without having to suffer much, then I and my brother will go in to the "foreigner," and give it up too.' That decided her; she would gladly risk something to see her nephews free of the cursed opium.

"You at home cannot understand the heroism of this countrywoman. Brought up in ignorance, not able to read or write, in fear of occult influences on every hand, with terrible tales of how wicked the 'foreign devils' are, how they 'do good' only the more safely to trap their victims—with all these things to scare her, she ventures into our own private house, into our very den, with only her serving woman, in hope of what? In hope of being freed of opium, and learning the secret of our happy, useful lives. And already she has learnt there is a power in prayer, for last night my wife went into a series of fainting fits, which frightened our visitors, and, indeed, they alarmed myself; but this morning, on hearing she was better, the old lady said that they had been praying to God for her, and that truly our God heard and answered prayer!

"At first, she dreaded our 'worship,' as people said it was in worship that we bewitched our victims; but on Sunday she came in to our morning service; and this morning, after her trial of prayer on behalf of my wife, she declared her belief in it, and gladly joined us at morning prayers.

#### "VILLAGE WORK.

"While at the village we did our best to reach the villagers with the Gospel, and one Sunday afternoon our Ch'i Ts'un converts came over in a body to witness for Christ. I happened to remark, in the course of my address, on the goodness of God, who gave neither too much nor too little rain.

The following afternoon a storm of unprecedented fury burst over us, and swept down some twenty houses in the village, beside doing great damage to crops. The people at once recalled my words, and said: 'You see what he preaches is truly from heaven, for Heaven has punished us in this unprecedented manner for not obeying the truth.' A day or two later I was on my way into the city, when a man remarked that another terrible storm was due on the 23rd inst.; and on my asking his authority, he quietly retorted: 'Why, yourself have told the people so.' Many such queer rumours were about, and I met them again in the city itself. Well, you may be sure I watched my barometer pretty closely, and imagine my feelings as it fell rapidly on the evening of the 22nd. What would the people say if another destructive storm, said to be foretold by me, destroyed their houses and lands? I rested quietly in the assurance that all things work together for good to them that love God. The 23rd was ushered in with the mountains hidden in clouds, and an ominous calm. Toward three o'clock dense blackness came sweeping down from the north, while wild flying white wrack came scudding across from opposite quarters, and, amid a cyclone of wind, the rain burst over the country to the east of us. Everyone was out, marvelling at the scene. What was the effect on us and our work? Everyone declared it was God's own witness; that what we proclaimed was indeed His truth. So He overruled the wild rumours the devil had spread for our hurt into a witness to the truth of His Word.

#### "MORE PATIENTS.

"But the advantages of our visit to that village do not end there. Whilst there we attended several very serious cases, and in every instance with



success. One immediate result has been the attendance of one of the patients at our Ch'i Ts'un services, while two others are interested in our message. One lady, the wife of the richest man in the place, met many of her acquaintances at a theatre, and the conversation turning on our presence in her village, she declared that they could no longer say we were bad people, for we were good indeed in every sense. A few days ago, on my way to Tai T'ung, I arrived at a village some time after dark and sought in vain for an inn. Every door was shut in my face with the sneer, 'Foreign devil'; at last I went back to one I had passed, and sought admittance, crying out as they came to scan me with an opium lamp, 'I am no rascal, I am an honest man.' 'Are you the gentleman who attends the sick in Hsin Chou?' said mine host. 'I am,' said I. 'Come in and welcome,' cried he; and as I entered there sat a Hsin Chou man upon the bed telling the guests of my case in that village. 'Marvelous! marvelous!' they cried. 'They rewarded him handsomely?' said mine host. 'Not a penny did he take: he did it for love; thirty villages around know the truth of what I say,' quoth the narrator. I could add many more details of how God has used our 'summer vacation' to His glory and to our joy, but time fails me.

#### "LOVE YOUR ENEMIES.

"Now for just one more glimpse of village life before I close. After that storm I put on my top boots and waded out to see the destruction caused by it, and on my return pleaded with my hostess to use some of her means in relieving the consequent distress. Finding nothing being done I went to my patient and said, 'Had I bargained for a fee, how much would you have

given me to extract that bullet?' 'Fifty or one hundred pounds at least,' she said. 'Well, now you must take that silver and distribute it amongst those whose houses have fallen; it is not yours, but God's,' and I left her.

"We were resting during the heat of the day, when in came my patient. Trembling all over, she began, 'You are so good that you cannot imagine how wicked our people are;' and then she told of the robbery and the robbers' revenge in slandering her daughter, winding up with saying, 'and those people whose houses have been swept down, and for whom you claim our help, are the very robbers themselves. You would not have us help our enemies?' 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' How I did strive to get that light into her poor dark heart, and to persuade her to try the 'coals of fire' plan of revenge upon her enemies. Not one halfpenny did those poor people get. 'You may love your enemies, but it would never do for us to do so,' she said as she wept.

"Our hearts are sore for that poor widow, who, bought by the second son, was cursed after his death as the cause of all their misery. Do you wonder that she sought refuge in opium? They gladly gave it her—'the more she smokes the sooner she'll die; good riddance to her.' But we are hoping, as the love of God enters the old lady's heart, that she will truly repent, and turn with love toward that poor wreck, and win her by love to try and give it up. It will be a miracle of grace. Will you not join us in prayer for them, that God's love may triumph over heathen 'tender mercies,' which are, indeed, 'cruel'?

"HERBERT DIXON.

"A. H. Baynes, Esq."

## The Congo Mission.

### A NATIVE PALAVER.

**T**HE Rev. George Grenfell writes:—"I send you a photograph of Bolobo chiefs assembled for a 'palaver' in the yard of our Mission-station. They occupy the mat in the centre, their followers being at the back and on each side. The 'Commissaire de District,' M. Vanden



BOLOBO CHIEFS ASSEMBLED FOR PALAVER.—(From a Photograph.)

Bogaerts (the head of the Congo Government administration in these parts), has called them together to try to put a stop to the burying of slaves alive in the graves of free people, and also to prevent the killing of slaves in the reckless manner which now obtains.

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## Acknowledgments.

**T**HE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A quantity of clothing, toys, &c., from friends at Noddfa Baptist Chapel, Treorky, and a parcel of magazines from a friend at Sleaford, for the Rev. W. R. James, of Madaripore; a parcel for Mrs. Grenfell, of the Congo River; a parcel of clothing from Mr. Tawell, Earls Colne, Essex, for the Congo Mission; a parcel of shirts from Messrs. T. and F. E. Field, Cheddar, for the Rev. H. R. Phillips, Congo; a parcel from

Plymouth, for the Rev. R. H. C. Graham, San Salvador; and a parcel of work from friends at Blagdon, per the Rev. C. Merrick, for the Rev. A. Thomas, Delhi.

The Rev. G. Grenfell, of the Congo Mission, desires gratefully to acknowledge the receipt of parcels of clothing from Mrs. Lewis's Sewing Party (in connection with the Stratford Road Church, Birmingham) for the use of our Bolobo Station. Mr. Grenfell adds, "These gifts are very acceptable, and meet a decided want."

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## The Lord Loveth a Cheerful Giver.

ONCE again we desire to very gratefully record the receipt of many tokens of self-denying love for the work of the Mission, indicating how deep a hold this blessed enterprise has upon the hearts and prayers of many self-sacrificing and sympathetic friends:—E. G. L., Brighton, by the Rev. David Davies, for two bracelets and a pencil case; Mrs. Gordon, Shirley, Southampton, by Miss Griffiths, of Clapton, for two silver spoons; A. H. B., for a silver watch for the Congo Mission; a Blind Girl for some "needlework for the Congo Mission"; R. K., for a small gold pin for the China Mission; "A Watercress Seller," for a small silver spoon, "the gift of my mother, now in heaven"; a Crossing Sweeper, for an old coin for the Congo Mission. Very cordial thanks are also presented for the following most timely and welcome contributions, never more needed than just at the present time:—L. T. W., £1,000; J. McG. and J. C. McG., Aberdeen, a thankoffering for God's goodness received during a happy wedded life of sixty years, for *Congo*, £100, for *China*, £100, for *Zenana*, £50; A Friend, per Mr. Joshua Sing (being fifth and final instalment of donation of £500), £100; Mr. W. Mathewson, for *Congo*, £100; Mr. J. Marnham, for *support of Congo Missionary*, £75; Miss E. Y. Dawbarn, £40; Mr. Joseph Storrs Fry, £25; E. D., £20; Mr. J. Slater, £13 13s.; Mr. and Mrs. J. T. Betts, £12 10s.; Mr. E. Pryor, £12; Mr. G. Bruggmann, for *Congo*, £10.

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## Recent Intelligence.

WE are thankful to report the safe arrival of the Revs. T. M. Morris and Richard Glover at Tsing Chu Fu, Shantung, on the 5th December last, in "good health." Mr. Glover writes:—"I have found all the brethren well, except Mr. Whitewright, and he evidently needs immediate change."

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The Rev. G. H. Rouse, M.A., in pursuance of medical orders, contemplates leaving Calcutta for England during the current month, with a view specially to secure the best advice as to his rapidly failing sight, his general health also being in a very unsatisfactory condition.

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The General Committee of the Mission at their last meeting passed a special resolution of deep sympathy with their bereaved colleague, the Rev. Evan

Edwards, of Torquay, in the heavy sorrow that has fallen upon him by the death of Mrs. Edwards on the 3rd of last month.

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At the same meeting the Committee very cordially accepted the offer of Mr. George Anstie Smith, son of the veteran missionary, the Rev. James Smith, for mission work in India. Mr. Smith will, for the present, engage in evangelistic work on the plains in the Kalka and Karrar districts, associated with the Simla Mission. Next month we hope to publish cheering accounts from this most hopeful and encouraging field of labour.

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

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We desire to call special attention to the following notice. The needs of the Ceylon Mission are most urgent, and we earnestly appeal to well-equipped, earnest, gifted, and devoted young men to give this call from Ceylon their prayerful and prompt consideration.

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

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Mr. J. Lawson Forfeitt writes from Underhill Station, Lower Congo River, to Mr. Baynes :—"The Communion service kindly presented by Vernon Baptist Chapel, King's Cross, to Arthington Station, has arrived safely, and I am sending it on to Stanley Pool. A similar gift to this station would be most welcome, as, in addition to ourselves and station boys, who are Christians, it invariably happens that quite a number of missionaries find themselves here on Communion Sunday, on their way home, or having newly arrived from Europe. Often there are members of three or four different societies here at the same time. If you should hear of friends similarly disposed to those of Vernon Chapel, and no station is specially named for the gift, nor standing in greater need than Underhill, I shall be glad if you will kindly remember us."

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# Contributions

From 13th December, 1890, to January 12th, 1891.

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

## ANNUAL SUBSCRIPTIONS.

Aldh, Mrs.	2	2	0
Barnhill, Mrs., for India and Africa	5	0	0
Bonham, Mr. L. H.	0	10	0
Best, Miss F.	0	10	0
Burrow, Mr. F., LL.D.	5	5	0
Butterworth, Rev. J. C., M.A.	1	0	0
Casson, Mr. W.	2	0	0
Clare, Mrs., Salisbury	2	0	0
Clow, Rev. W. G., Peckham	0	10	0
Collings, Rev. T., Exmouth	2	2	0
Cosburn, Mr. G. F.	0	10	0
Cust, Mr. R., LL.D.	1	1	0
Edminson, Mrs.	5	0	0
Gale, Miss, for W & O	0	10	0
Hicks, Mr. F.	2	0	0
Do., for W & O	0	10	6
In Memoriam	2	0	0
Johnson, Mr. W., Kingsland	2	0	0
Jones, Mr. John, Fley Jordan, Rev. C.	1	5	0
Ladbrook, Rev. E. S., B.A.	0	10	6
Little, Mr. F.	0	10	0
Lloyd, Mr. G. A., Willeshall	1	1	0
Lloyd, Mr. Thomas	0	10	0
Marnham, Mr. J., quarterly subs. for support of Congo missionary	75	0	0
Metcalf, Mrs.	1	0	0
Morgan, Mr. R., Birkenhead	6	0	0
Nicholson, Mr. P. E.	1	0	0
Ollard, Mrs., Wisbeach	1	1	0
Page, Miss C. S., for Palestine	5	0	0
Peak, Mr. Henry	2	0	0
Pennell, Mrs.	2	0	0
Powell, Miss H., Crowmarsh	0	10	0
Pryor, Mr. Edwin, Liverpool, for China	5	0	0
Do., for Congo	5	0	0
Do., for W & O	2	0	0
Pullar, Mr. Lawrence	2	2	0
Rainbow, Mrs.	0	10	0
Slater, Mr. Jas.	2	2	0
Do., for Congo	1	1	0
Smart, Mr. Jas., Elgin	0	10	6
Stace, Mrs. A. H., Folkestone	0	10	0
States, Mrs.	1	1	0
Stephen, Mrs., Mollington	1	0	0
Swinton, Mr. G.	0	10	0
Thomson, Mr. G. B.	1	1	0
Thornton, Miss M. E.	1	0	0
Trevor, Mrs. H., Penny Weekly Subs., collected by	3	10	0
Warmingtton, Mr. and Mrs.	1	1	0
Watford, Mr. R. J.	1	1	0
Weymouth, Rev. R. F., LL.D.	1	1	0
Under 10s.	1	3	0
Do., for Congo	0	2	0

For Palestine, per Mrs. Pearce Gould, "In Memoriam Lady Lush"	3	3	0
Under 10s.	0	5	0

## DONATIONS.

A. E. I., for Miss Silvey's school, Congo	1	0	0
"Africa"	1	10	0
A Friend, per Mr. Joshua Sing, J.P., fifth instalment of donation	100	0	6
A Friend, for China	2	0	0
Do., for Congo	1	0	0
"A Friend, in Memoriam," for Congo	5	0	0
A Friend, per Rev. J. B. Myers	2	0	0
Do., for W & O	1	0	0
A Friend, Glasgow, for Congo	1	0	0
Adams, Miss C., for Mrs. Bentley's school, Wathen	1	0	0
Anon., Durham	0	10	0
A Missionary Pupil	1	1	0
"A Thankoffering for special answer to prayer"	0	10	0
Beets, Mr. and Mrs. J. T.	12	10	0
Bible Translation Soc., for T	200	0	0
Bligh, Mrs., for colporteur in China	0	10	0
Burton, Mr. A. F. (box)	0	13	0
Chitty, Mr. E., for Mr. Walker's printing press	10	0	0
"Claremont," Twickenham	0	12	0
Coots, Miss, Creeve	0	12	0
Creak, Miss L.	1	5	0
E. A. and R. L.	5	0	0
E. D.	20	0	0
E. P.	3	0	0
French, Mrs. (box), for N P	0	15	0
Gould, Mrs. E., Henley-in-Arden (box)	1	5	0
Gurney, Mr. J. J.	5	5	0
"Hope"	0	10	0
J. McG. and J. C. McG., Aberdeen, "Thank-offering for God's goodness received during a happy wedded life of sixty years," for Congo	100	0	0
Do., for China	100	0	0
"Lisanelly"	1	0	0
L. T. W.	1000	0	0
McDonald, Mrs. Isabella (box)	1	2	6
Mathewson, Mr. W., for Congo	100	0	0
Nicoll, Mrs. W. W., for India	1	0	0
Player, Mr. J., Woking (box)	0	10	0
Perrin, Mr. H. S. E. T.	5	0	0
Robertson, Mr. H.,			

Cupar Fife, for school, V. Africa	5	5	0
"She whom Thou lovest," for China	2	0	0
Do., for Congo	1	10	0
Skeats, Mr. G., for W & O	0	10	0
Smith, Mr. C. E., for Centenary Fund	0	13	6
Slater, Mr. Jas.	10	10	0
Thomas, Mr. F. V.	0	10	0
Thomas, Mr. D., Pontypridd	1	0	0
Various, per Y.M.M.A., for medicine chest for Gogon Chunder Dutt	9	4	6
Under 10s.	1	10	0
Do., for Congo	0	12	0
Do., for support of Congo boy under Mr. Stapleton	0	5	0
Do., for Agra	0	5	0
Do., for N P	0	5	0
Do., for W & O	0	10	0
Do., for India	0	5	0

## LEGACIES.

Canldwell, the late Mr. G., of Birmingham, by Mr. Alfred Poin- ton	200	0	0
Haigh, the late Mr. W., of Shirley, by Messrs. Goater and Blatch	100	0	0

## LONDON AND MIDDLESX.

Abbey-road Ch. (moiety), for W & O	5	13	
Acton	10	7	
Arthur-street, Camberwell-gate	1	2	4
Battersea, York-road, for W & O	2	2	0
Do., Sunday-school, for Congo	5	0	0
Do., for Mr. Shorrocks's work, China	5	0	0
Belle Isle, Mission Ch.	33	14	2
Do., Brewery-road, Sunday-school	20	3	5
Do., Blundell-street, Sunday-school	7	13	9
Bermondsey, Drummond-road, for W & O	3	3	0
Borough-road Sunday Evening Class	0	12	3
Brentford, Park Ch., for W & O	1	6	6
Brixton, Kenyon Ch., for W & O	6	6	0
Brompton, Onslow Ch., for W & O	2	15	0
Do., Wynne-road Ch. Sunday-school, per Y.M.M.A.	7	6	11
Do., for Indian sch.	2	0	0
Camberwell, Denmark-place Ch.	2	0	0
Child's Hill	1	10	6
Do., for Mrs. Wall's work	0	12	3
Do., for Mrs. Lewis's Congo work	0	4	2

Chiswick, Annandale-road, for <i>W &amp; O</i> .....	1 0 0
Do., Sunday-school Chalk Farm, Berkeley-road, for <i>W &amp; O</i> .....	1 1 8
Clapham, Grafton-square, for <i>W &amp; O</i> .....	1 0 0
Daiston Junction Sunday-school .....	2 0 0
East Surrey-grove Sunday-school .....	5 0 0
Enfield .....	0 15 6
Do., Tottenham-road, for <i>W &amp; O</i> .....	12 2 6
Hackney, Mare-street, on account .....	1 10 0
Do., for <i>W &amp; O</i> .....	27 0 0
Hamme-smith, Avenue-road, for <i>W &amp; O</i> .....	3 0 0
Hampstead, Heath-street, for support of <i>Mbuaji</i> , under Mrs. Lewis, Congo .....	2 10 4
Harlesden, for <i>W &amp; O</i> .....	5 0 0
Haifield-street Ragged School, for Congo .....	1 14 10
Harrow Sunday-school Do., for Congo .....	1 0 0
Hayes, Salem, for <i>W &amp; O</i> .....	3 4 11
Do., for Congo .....	1 17 7
Highgate-road Ch. .....	0 10 0
Do., for Congo .....	0 11 8
Do., for China .....	1 15 6
Do., for Miss Silcoy's work .....	5 15 0
Do., Y.M.B.C., for Congo .....	47 18 9
Do., Sunday-school, for China .....	22 3 6
Honor Oak, for <i>W &amp; O</i> James-street, Old-st., for <i>W &amp; O</i> .....	1 9 2
Do., Sunday-school .....	1 13 6
Kilburn, Canterbury-road Sunday-school, for Congo .....	1 11 6
Do., for China .....	10 10 0
North Finchley .....	1 1 6
Peckham, Bye-lane, for <i>W &amp; O</i> .....	1 2 6
Do., Norfolk-street, for <i>W &amp; O</i> .....	1 0 0
Putney, Weter-road, for <i>W &amp; O</i> .....	1 0 0
Tottenham, for <i>W &amp; O</i> Twickenham, for <i>W &amp; O</i> .....	2 0 0
Upper Holloway, for <i>W &amp; O</i> .....	1 12 6
Victoria Ch., Wandsworth-road .....	8 0 0
Do., for <i>W &amp; O</i> .....	25 0 0
Wandsworth, East-hill, for <i>W &amp; O</i> .....	6 8 0
Westbourne-grove, on account .....	4 0 0
West Green, on account Wheatsheaf Hall Sunday-school .....	15 0 0
Willesden Green Sunday-school .....	16 0 0
Wood Green, for <i>W &amp; O</i> Do., Sunday-school, for support of Congo boy .....	4 14 2
Do., do., for support of Bengal school, per Y.M.M.A. ....	2 10 8

BEDFORDSHIRE.	
Leighton Buzzard, Lake-street .....	14 5 5
Luton, Wellington-st. Sandy, for <i>W &amp; O</i> .....	17 0 0
Toddington, for <i>W &amp; O</i> .....	1 0 6
.....	0 10 6

BERKSHIRE.	
Brimpton .....	1 11 0
Maidenhead, Sun.-sch. Do., for support of Congo boy under Mr. Davies .....	13 3 7
Reading, King's-road, for Mr. W. L. Forfeitt's work, Congo .....	5 0 0
Do., Carey Ch. ....	1 11 0
.....	30 0 0

BUCKINGHAMSHIRE.	
Chenies, for <i>W &amp; O</i> .....	1 1 0
Chesham, Lower Bap. Ch., for <i>W &amp; O</i> .....	2 0 0
Dinton .....	0 2 6
Fenny Stratford, for <i>W &amp; O</i> .....	1 0 0
High Wycombe, for <i>W &amp; O</i> .....	2 0 0
Princes Risboro', for <i>W &amp; O</i> .....	1 7 0

CAMBRIDGESHIRE.	
Cams, on account, per Mr. G. E. Foster, Treasurer .....	107 3 0
Cambridge, St. Andrew-street Sun.-sch., for support of Congo boy .....	3 0 0
Do., do., for support of "Cambridge" school, Agra .....	8 10 0
Cottenham, Old Bap. Ch., for <i>W &amp; O</i> .....	1 0 0
Harston, for <i>W &amp; O</i> .....	0 15 6
Mildenhall, for <i>W &amp; O</i> Waterbeach, for <i>W &amp; O</i> .....	0 12 0
Wisbeach, Upper Hill-street .....	0 15 6
.....	73 0 4

CHESHIRE.	
Altrincham, Tabernacle .....	1 10 5
Do., for <i>W &amp; O</i> .....	1 9 1
Do., Sunday-school .....	3 9 4
Birkenhead, Graange-road .....	39 15 0
Bramhall, for <i>W &amp; O</i> .....	0 8 0
Chester, Hamilton-place, for <i>W &amp; O</i> .....	0 10 6
Do., Grosvenor-park Sunday-school .....	6 0 0
Crewe, Victoria-street, for <i>W &amp; O</i> .....	0 9 6
Egremont, Sun.-sch. Do., for support of Congo boy .....	8 8 10
Frodsham .....	3 0 0
New Brighton .....	8 18 9
Onston, for <i>W &amp; O</i> .....	3 1 7
.....	1 0 0

CORNWALL.	
Penzance, for <i>W &amp; O</i> .....	1 5 6
St. Austell .....	11 8 2

CUMBERLAND.	
Workington .....	9 11 6

DERBYSHIRE.	
Chesterfield .....	11 14 9
Do., for <i>W &amp; O</i> , for 1890 .....	0 10 6
Do., for <i>W &amp; O</i> , for 1891 .....	0 15 10
Derby, Trinity Ch. ....	28 5 3
Swanwick .....	2 9 4
.....	43 15 10
Less Expenses .....	3 14 8
.....	40 1 2

DEVONSHIRE.	
Appledore, for <i>W &amp; O</i> .....	0 10 0
Bradinch, for <i>W &amp; O</i> .....	3 7 10
Devonport, Hope Ch., for <i>W &amp; O</i> .....	1 0 0
Do., Morice-square Sunday-school .....	1 2 0
Exeter, Royal Public Rooms, for <i>W &amp; O</i> .....	1 14 0
Kingsbridge, for <i>W &amp; O</i> .....	2 3 1
Moreton Hampstead, for <i>W &amp; O</i> .....	0 6 6
Paignton .....	3 2 3
Do., for <i>W &amp; O</i> .....	1 0 0
Do., for N.P. ....	1 18 6
Plymouth, for support of three little girls in Mrs. Morgan's Home, China .....	4 15 6
Plymouth, George-st. Do., do., Sunday-school .....	74 18 11
Do., Ford .....	12 10 6
Do., Cargreen .....	3 2 9
Do., Lower-street Ch., for support of "Ndembo" and "Tamatala" in Mr. Bentley's sch. ....	0 6 0
Torquay, for <i>W &amp; O</i> .....	10 0 0
Uffculme and Prescott .....	5 0 0
.....	7 0 6

DORSETSHIRE.	
Dorchester, for <i>W &amp; O</i> .....	0 16 9
Do., for Mr. Wall's work .....	1 0 0
Lyme Regis .....	0 5 6
Do., for <i>W &amp; O</i> .....	0 10 0
Weymouth, for <i>W &amp; O</i> .....	1 10 0

DURHAM.	
Blackhill and Rowley .....	5 10 0
Hartlepool, for <i>W &amp; O</i> .....	0 10 0
Middleton-in-Teesdale, for <i>W &amp; O</i> .....	0 8 6
Do., for N.P. ....	1 9 0
Sunderland .....	0 18 0
Do., Lindsay-road, for Congo .....	1 1 0

ESSEX.	
Ashdon .....	4 8 3
Do., for <i>W &amp; O</i> .....	0 14 10
Barking, Queen's-road, for <i>W &amp; O</i> .....	0 10 0
Do., Sunday-school .....	1 13 0
Colchester .....	3 0 0
Do., for <i>W &amp; O</i> .....	2 0 0
Halstead, for <i>W &amp; O</i> .....	0 18 6
Ilford, for N.P. ....	0 10 0
Leyton .....	4 7 0
Maldon, for <i>W &amp; O</i> .....	0 12 0
Saffron Walden .....	40 18 7
Do., for <i>W &amp; O</i> .....	2 2 6
Do., for support of .....	

<i>Congo boy under Mr. Harrison</i> .....	5 0 0
Southend, Clarence-rd. Sunday-school.....	1 12 0
Woodford, Union Ch., for <i>W &amp; O</i> .....	3 3 0

**GLOUCESTERSHIRE.**

Arlington, for <i>W &amp; O</i> .....	0 11 0
Bourton-on-the-Water.....	10 3 2
Chalford.....	10 7 6
Cheltenham, Cambay.....	5 0 0
Chipping Campden.....	3 1 8
Do., for.....	2 6 4
Chipping Sodbury.....	12 4 0
Cinderford.....	3 0 0
Kingsstanley, for <i>W &amp; O</i> .....	0 10 0
Maiseyhampton, for <i>W &amp; O</i> .....	0 5 0
Wotton-under-Edge.....	12 10 0

**HAMPSHIRE.**

Andover, for <i>W &amp; O</i> .....	1 0 0
Brockhurst, for <i>W &amp; O</i> .....	0 10 0
Brockhurst, for <i>W &amp; O</i> .....	0 18 0
Bournemouth, West-bourne.....	11 7 0
Fleet, for <i>W &amp; O</i> .....	1 1 6
Lymington, Sunday-school.....	13 6 0
Southampton, Portland Ch., for <i>W &amp; O</i> .....	5 13 9

**ISLE OF WIGHT.**

Niton, for <i>W &amp; O</i> .....	0 17 1
Ryde, George-street Sunday-school.....	10 0 0
Sandown.....	4 0 0

**HEREFORDSHIRE.**

Peterchurch, for <i>China</i> .....	1 0 0
Do., for <i>Congo</i> .....	1 0 0

**HERTFORDSHIRE.**

Berkhamstead, for <i>W &amp; O</i> .....	0 16 0
Hemel Hempstead.....	0 12 6
Do., for <i>W &amp; O</i> .....	2 3 0
Tring, New Mill, for <i>W &amp; O</i> .....	1 10 6

**HUNTINGDONSHIRE.**

Woodhurst.....	0 4 0
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**KENT.**

Bexley Heath, Trinity Chapel, for <i>W &amp; O</i> .....	1 1 0
Brockley-road Chapel.....	15 0 0
Bromley, Park-road Sunday-school.....	12 16 1
Catford Hill.....	17 19 6
Do., Sunday-school.....	6 10 8
Do., Sunday-school, for support of <i>Congo boy</i> .....	5 0 0
Chatham, Zion Ch., for <i>W &amp; O</i> .....	2 16 9
Deal, for <i>Congo</i> .....	30 0 0
Forest Hill, Sydenham Ch., for <i>W &amp; O</i> .....	3 11 6
Lee, Sunday-school, per Y.M.M.A., for <i>China school</i> .....	1 1 0
Orpington.....	47 7 5
Plumstead, Conduit-road.....	6 1 4
Do., Sunday-school.....	3 18 6

Ramsgate, Cavendish Chapel, for <i>W &amp; O</i> .....	1 10 0
Sevenoaks.....	20 12 8
Sheerness, Tabernacle, for <i>W &amp; O</i> .....	0 10 0
Tonbridge, Sun.-sch.....	6 12 7

**LANCASHIRE.**

Accrington, Cannon-street, for <i>W &amp; O</i> .....	8 6 0
Do., Willow-street and Woodnook.....	11 13 0
Atherton.....	10 1 10
Do., for <i>Congo</i> .....	5 0 0
Bacup, Ebenezer.....	84 15 6
Do., do., for <i>W &amp; O</i> .....	4 0 0
Do., Doals.....	8 0 0
Do., do., for <i>N.P.</i> .....	0 10 0
Briercliffe, Hill-lane.....	2 2 10
Do., for <i>W &amp; O</i> .....	1 7 6
Do., Sunday-school.....	5 0 0
Burnley, Mt. Pleasant Bury, Knowsley-street.....	12 12 0
Do., for <i>W &amp; O</i> .....	6 7 6
Colne.....	8 16 11
Eccles.....	0 14 6
Haslingden, Trinity Ch. Do., Sunday-school.....	15 10 7
Lancaster.....	9 3 9
Do., for <i>W &amp; O</i> .....	17 0 0
Do., for support of <i>Congo boy</i> .....	4 1 6
Liverpool, Richmond Ch., for <i>W &amp; O</i> .....	8 0 0
Do., Carisbrook Ch., for <i>Congo</i> .....	13 6 9
Do., Mile-end Bap. Mission.....	5 8 0
Do., Gymnasium, for <i>W &amp; O</i> .....	6 5 6
Lumb.....	0 15 6
Manchester, Brighton-grove, for <i>W &amp; O</i> .....	7 0 0
Do., Moss-side, for support of <i>Congo boy</i> .....	2 6 2
Morecambe.....	5 0 0
Newbold, for <i>W &amp; O</i> .....	1 6 0
Oswaldtwistle, New-lane, for <i>W &amp; O</i> .....	1 1 0
Padiham, Burnley-road.....	1 18 0
Do., Fendle-street, for <i>W &amp; O</i> .....	9 0 0
Preston, Fishergate-street.....	0 8 4
Do., Sunday-school.....	28 4 1
Do., Pole-street, for <i>W &amp; O</i> .....	10 0 0
Rochdale, Drake-street.....	1 3 6
St. Anne's-on-the-Sea.....	1 11 8
Southport.....	2 9 10
Do., Town Hall, for <i>W &amp; O</i> .....	3 1 4
Ulverston, for <i>W &amp; O</i> .....	1 13 3
Warrington, Golborne-street, for <i>W &amp; O</i> .....	0 5 0
Wigan, Scarisbrick-st. Do., for <i>W &amp; O</i> .....	0 13 0
	6 5 7
	1 1 0

**LEICESTERSHIRE.**

Foston, for <i>W &amp; O</i> .....	0 10 0
Leicester, Harvey-lane, for <i>W &amp; O</i> .....	1 15 3
Do., Melbourne Hall, for <i>W &amp; O</i> .....	3 0 0
Do., Belgrave-road Tabernacle, for <i>W &amp; O</i> .....	0 10 0
Do., Victoria-road for <i>W &amp; O</i> .....	10 0 0

**LINCOLNSHIRE.**

Great Grimshy Tabernacle, for <i>W &amp; O</i> .....	1 0 0
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**NORFOLK.**

Lynn.....	2 9 7
Necton, for <i>W &amp; O</i> .....	0 6 0
Norfolk, on account, per Mr. J. J. Colman, Treasurer.....	52 17 9
Norwich, Unbanks-road, for <i>W &amp; O</i> .....	2 10 0
Do., Surrey-road, for <i>W &amp; O</i> .....	1 18 0

**NORTHAMPTONSHIRE.**

Northampton, Mount Pleasant Ch., for <i>W &amp; O</i> .....	1 0 0
Do., Thrapston, for <i>W &amp; O</i> .....	3 1 0
Wollaston, Zion Ch., for <i>W &amp; O</i> .....	0 5 0
Woodford, for <i>W &amp; O</i> .....	0 5 0

**NORTHUMBERLAND.**

Alnwick.....	3 0 0
Newcastle and Gates-head Auxiliary—Westgate-road, for <i>W &amp; O</i> .....	9 1 7
Do., Sunday-school.....	8 8 9
Arthur's Hill Sunday-school.....	1 10 0
Jesmond, for <i>W &amp; O</i> .....	6 17 5
Gateshead, for <i>W &amp; O</i> .....	2 7 10

**NOTTINGHAMSHIRE.**

Collingham, for <i>N.P.</i> .....	0 6 4
Newark, for <i>W &amp; O</i> .....	1 0 0
Southwell.....	1 10 6

**OXFORDSHIRE.**

Oversham, Sunday-school.....	2 12 6
Chadlington and Charlbury.....	0 8 0
Do., for <i>W &amp; O</i> .....	0 12 0
Chipping Norton.....	28 0 0
Do., Sunday-school.....	8 14 0
Coate, &c.....	31 16 6

**SHERIFFSHIRE.**

Dawley, for <i>W &amp; O</i> .....	1 6 6
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**SOMERSETSHIRE.**

Bath Auxiliary, on account.....	22 15 5
Boroughbridge.....	0 12 0
Do., for <i>W &amp; O</i> .....	0 11 0
Bristol, on account, per Mr. G. H. Leonard, Treasurer.....	95 0 0
Do., for <i>Congo</i> .....	15 8 3
Do., King-street, for <i>W &amp; O</i> .....	1 16 4
Burnham, for <i>W &amp; O</i> .....	1 1 2
Pill, for <i>W &amp; O</i> .....	0 11 8
Yarcombe.....	0 10 6

**STAFFORDSHIRE.**

Stoke-on-Trent.....	0 15 0
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**SUFFOLK.**

Ipswich, Stoke Green, for <i>W &amp; O</i> .....	1 1 0
Lowestoft, London-rd.....	5 16 6

<b>SURREY.</b>	
Balham, Ramsden-road, for <i>W &amp; O</i> .....	3 0 0
Dorking, for <i>W &amp; O</i> .....	1 11 4
Dulwich Hall Sunday-school .....	1 0 0
Guildford, for <i>W &amp; O</i> .....	1 6 0
Lower Tooting, for <i>W &amp; O</i> .....	1 1 0
Norwood, Gipsy-road .....	5 10 9
Redhill .....	3 8 6
Sutton .....	13 8 9
Do., Sunday-school, for <i>N P, Delhi</i> .....	1 7 10
Richmond, for <i>W &amp; O</i> .....	0 8 2
Upper Norwood, for <i>W &amp; O</i> .....	4 12 6
Wallington .....	10 5 11
Do., for support of two boys at <i>Bari-sal</i> .....	3 16 11
West Norwood, Chatsworth-road .....	2 8 0
Do., for <i>W &amp; O</i> .....	7 19 6
Do., Sunday-school .....	5 0 9
Wimbledon, Sunday-school .....	11 9 4
<b>SUSSEX.</b>	
Petworth, Sunday-sch.	1 10 0
<b>WARWICKSHIRE.</b>	
Birmingham, on account, per Mr. Thos. Adams, Treasurer ...	400 0 0
Leamington, Warwick-street, for <i>W &amp; O</i> ...	2 10 0
<b>WILTSHIRE.</b>	
Bromham .....	0 0 0
Downton, for <i>W &amp; O</i> ...	10 6
Salisbury, for <i>W &amp; O</i> ..	6 18 0
Trowbridge, Back-st., for <i>W &amp; O</i> .....	5 0 0
<b>WORCESTERSHIRE.</b>	
Astwood Bank .....	22 8 9
Do., Sunday-school ..	12 19 2
Shipston-on-Stour, Sunday-school, for <i>N P</i> ..	0 12 0
Stourport, for <i>W &amp; O</i> ..	1 0 0
Upper Goose Hill .....	1 10 0
Westmancoote, for <i>W &amp; O</i> .....	0 5 0
Worcester .....	60 0 0
<b>YORKSHIRE.</b>	
Armley, for <i>W &amp; O</i> ...	0 10 0
Barnsley .....	20 17 4
Do., for <i>W &amp; O</i> .....	1 15 0
Bradford, Westgate, for <i>W &amp; O</i> .....	7 10 0
Do., <i>Sion Ch.</i> , for <i>W &amp; O</i> .....	4 11 2
Bridlington, for <i>W &amp; O</i> ..	0 8 6
Farsley, for <i>W &amp; O</i> ...	4 0 0
Golcar, for <i>W &amp; O</i> .....	1 0 0
Halifax, Pellon-lane ...	50 7 9
Do., for <i>W &amp; O</i> .....	2 17 3

Harrogate, for <i>W &amp; O</i> ..	4 13 4
Horsforth, Cragg's Hill, for <i>W &amp; O</i> .....	0 10 0
Hull, South-street, for <i>W &amp; O</i> .....	1 0 0
Hunslet Tabernacle, for <i>W &amp; O</i> .....	1 10 0
Idle, for <i>W &amp; O</i> .....	0 8 0
Keighley District, per Mr. W. Town, Treasurer .....	41 11 3
Leeds, South Parade, on account .....	73 0 0
Do., <i>Blenheim Ch.</i> , for <i>W &amp; O</i> .....	0 5 0
Lindley Oakes, for <i>W &amp; O</i> .....	2 3 1
Middlesborough, Newport-road Sun-sch. ..	73 2 9
Do., for <i>W &amp; O</i> , 1890 ..	3 9 3
Mirfield .....	11 7 8
Normanton .....	1 7 0
Polemon, for <i>W &amp; O</i> ..	0 10 6
Rawdon .....	2 6 0
Rotherham, Sunday-school .....	5 10 0
Salterforth, for <i>W &amp; O</i> ..	1 3 6
Stanncliffe, for <i>W &amp; O</i> ..	0 12 0
Waingate, for <i>W &amp; O</i> ..	0 10 6
Wakefield, for <i>W &amp; O</i> ..	1 12 6
York .....	10 0 0
<b>NORTH WALES.</b>	
<b>DENBIGHSHIRE.</b>	
Llangollen, Eng. Ch., for <i>W &amp; O</i> .....	0 5 0
Wrexham, for <i>W &amp; O</i> ..	1 0 0
<b>SOUTH WALES.</b>	
<b>CARDIGANSHIRE.</b>	
Cwmsymlog, for <i>NP</i> ...	0 16 0
<b>CARMARTHENSHIRE.</b>	
Llanelly .....	1 0 0
<b>GLAMORGANSHIRE.</b>	
Aberdare, for educating and training <i>N P, Congo</i> .....	5 0 0
Cardiff, Spiott-road ...	5 6 6
Do., Hope Ch. Sunday-school .....	5 8 6
Lantwit Vardre, Salem Neath, Orchard-place ..	1 0 0
Penarth, Stanwell-rd. Sch. Ch., for <i>W &amp; O</i> ..	3 15 8
Do., Sunday-school ..	2 2 8
Pentre, Zion .....	1 6 0
Swansea, Mt. P'asant Sunday-school, for " <i>Mt. Pleasant</i> " school, Congo .....	13 10 5
Do., Bethany West Cross Sun-sch. ...	2 16 1
<b>MONMOUTHSHIRE.</b>	
Abercarn, Eng. Ch., for <i>W &amp; O</i> .....	1 5 0

Abergavenny, Bethany Sunday-school .....	6 0 0
Do., Priory-street Sunday-school .....	1 0 0
Do., Frogmore-street, for <i>W &amp; O</i> .....	2 0 0
Newbridge, for <i>W &amp; O</i> ..	0 14 3
Newport, Stow-hill, for <i>W &amp; O</i> .....	1 5 0
Pontnewydd, Merchant's-hill .....	4 0 7
Whitebrook .....	2 3 0
<b>PERMBROKESHIRE.</b>	
Creswell Quay, Pisgab Milford Haven .....	0 10 0
Do., .....	0 13 0
Mynachlogddu, Be'chel Penbroke Dock, Bethany .....	11 0 6
Do., .....	25 10 0
<b>RADNORSHIRE.</b>	
Franksbridge .....	1 7 9
<b>SCOTLAND.</b>	
Aberdeen, Crown-terrace Sunday-school ..	18 4 2
Branderburgh, for Congo .....	1 0 0
Cambuslang .....	2 13 0
Crieif, for <i>W &amp; O</i> .....	1 15 8
Galashiels, Stirling-st. ..	19 11 3
Do., for <i>W &amp; O</i> .....	1 0 0
Do., Sunday-school, for <i>NP</i> .....	1 1 0
Do., for Congo .....	1 4 4
Do., for support of Congo boy .....	5 5 0
Glasgow, John-street ..	10 10 0
Helensburgh, for <i>W &amp; O</i> ..	16 0
Kirkcaldy .....	2 16 2
Do., for <i>W &amp; O</i> .....	3 12 7
Leith .....	0 13 0
Leslie .....	4 9 6
Lochee .....	2 1 0
Lochgilphead, for Congo .....	1 0 0
St. Andrews, for <i>W &amp; O</i> ..	0 0 6
Stirling, for Miss Silvey's school .....	0 0 0
Tullymet, for <i>NP</i> .....	2 10 0
<b>IRELAND.</b>	
Belfast, African Missionary Society, for Congo .....	4 0 0
Crevee .....	0 16 6
Dublin, Harcourt-st. ...	5 0 0
Do., for Mr. Wall's work, Rome .....	6 0 0
<b>FOREIGN.</b>	
<b>EUROPE.</b>	
Odessa, Mr. E. G. Jacob .....	1 5 0
Do., for <i>W &amp; O</i> .....	1 5 0
<b>JAPAN.</b>	
Miss R. Y. Dawbarn ...	40 0 0

**TO SUBSCRIBERS.**

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







CHINESE FAMILY PERFORMING THE RITE OF ANCESTRAL WORSHIP.—(From a Photograph.) (See p. 77.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

**I**N announcing in the January number of the HERALD the contemplated arrangements for the celebration of "The Centenary," we intimated that our first effort would be in connection with the young people of our Sunday-schools and congregations. We wish to recall attention to the decision of the Committee to make this effort during the months of

MAY AND JUNE

of the present year. In the course of a few days a meeting will be held at the Mission House of those esteemed brethren who have kindly undertaken to superintend the different sections into which, for centennial purposes, the country has been divided; after which meeting, communication will be opened up with church and Sunday-school officers.

We may state we have already received applications for the Centenary Special Cards, but these we do not propose to issue until the beginning of May.

Will parents, pastors, superintendents, and teachers avail themselves of any and every opportunity that may arise to excite the anticipations and secure the sympathy of our young friends?

We shall be glad to be informed of the name and exact address of the superintendent of

EVERY SUNDAY-SCHOOL,

as accurate information will be of great service. May we be favoured without delay upon this particular by post-card sent to the Mission House, 19, Furnival Street, E.C.? A suggestion has come within the last few days from a warm friend of the Society, who has forwarded, because of her precarious state of health, a contribution to the Centenary Fund, that it might be well for all who are similarly situated to act after the same

manner. The suggestion seems to us to be worthy of special attention, as there may be many friends whose circumstances may make such forethought very appropriate.

We are thankful to be able to report that a Centenary Fund has already been started by our missionaries in India; and it is quite hoped that a hundred thousand rupees may be raised by the native Christians and other friends resident in India. This pleasing information cannot but help to stimulate zeal in the home churches.

## Encouraging Anticipations Fulfilled.

OUR missionary in China, Rev. Frank Harmon, sends gratifying tidings of the new work upon which he entered with such hopefulness twelve months ago:—

“English Baptist Mission,  
“Chou P'ing, Shantung,  
“North China.

“DEAR MR. BAYNES,—It is considerably over a twelvemonth since I first wrote you concerning the prospects of the new work in the counties of Po Hsing, P'u T'ai, and Pin Chou. At that time I was able to write very hopefully of the outlook, and now, on looking back at what I then wrote, I rejoice that there is so little in it of hopeful anticipation which experience gives me any occasion to recall or even modify. With regard to what was an entirely new work eighteen months ago, we now stand on the solid ground of accomplished facts, of real results, and it is my privilege to report that there are now Christian churches established in the above-mentioned district, with an aggregate membership of 103.

“Last month I held the first baptismal services in this new field, and received into fellowship those who had satisfactorily passed the probation considered necessary to guard against imposition on the part of those who would join the Church from unworthy

motives. Of these, sixty-nine were men and thirty-four women, all, of course, being of mature age.

### “THE BAPTISMS

were witnessed by many hundreds of spectators, amongst whom we number many inquirers, and, although at one time we feared disturbances at the ceremony, everything passed off in admirable order, the people listening patiently and attentively to the addresses, &c.

“We now feel that we have cleared a little breathing space around us, and can afford to consider our position quietly and at comparative leisure.

“‘Hitherto hath the Lord helped us.’ The way, so far, has been of the plainest, and if not always of the easiest, yet the encouragements have been so great that we have been comparatively free from despondency and nearly always hopeful.

“The year has, of course, had its failures and disappointments. Some of whom we hoped great things have fallen behind; others have left our ranks, I fear, for good. Pride and love of place have had the usual effect in some few instances, while thwarted covetousness has also claimed its

victims. Others, again, have fallen out through sheer lack of spiritual stamina, and many have fainted by the way on attempting the Hill Difficulty.

"I wish to give every prominence to all this. I have not the slightest desire to underrate our many difficulties and failures (we need the intelligent sympathy and prayers of our earnest supporters at home so very much). Nevertheless, I rejoice that our line is not only unbroken by these desertions and inroads, but presents a firmer front than ever, and has, moreover, extended itself to a very considerable extent.

"The infant cause has, up to the present, encountered only the merest shadow of persecution. I think we are generally respected and thought well of, and while isolated cases of trouble in the family and in the village have occurred, nothing requiring official interference has been brought to our notice. The people live in peace and good fellowship with their neighbours, worshipping God openly, and retaining their interest and influence in their natural spheres.

"We have

"EVERY REASON FOR CONFIDENCE, "in spite of many obstacles. With an organised church fully officered, elders, leaders, and deacons; with an increased number of regular worshippers, and more than twice as many stations as were in existence this time last year; with the greater ex-

perience time has given, and with a steadfast hope born of experience, we are much less fearful than at the beginning of this work.

"Of course, great care is still required, and will be for many years. There are dangers within as well as without which require unceasing watchfulness and much prayer. There are the spirits which 'go not out but by prayer and fasting,' and there are the more apparent obstacles to the progress of the truth which continual and prolonged endeavour will alone suffice to surmount.

"Our support in all our trials and failures is that nothing is too hard for God to perform, nothing too great for us to expect from Him. We are sometimes almost without hope that God will do any work by us, and then the hope is revived by the fresh and lively remembrance of past gracious favours. Amidst many complaints of lifelessness, weakness of grace, distance from God, and great unprofitableness, our great endeavour is to exercise a constant care not to lose time, to cultivate the gifts of grace, and to pursue a life of consecration to the praise of His name. For any measure of blessing and success which has been graciously bestowed upon us we praise God, and go forward with increased confidence in His purposes concerning us.

"Yours very truly,

"FRANK HARMON.

"A. H. Baynes, Esq."

### Pictures from China.

MRS. MORGAN, of Tai Yuen Fu, Shanshi, writes:—"I am sending you by this mail, my dear Mr. Baynes, some photographs brought by my husband from Southern China, and which I think may prove interesting to yourself and readers of the MISSIONARY HERALD.

"The first one is a representation of a Chinese family performing the rite of ancestral worship."

## Further Tidings from Rev. H. Dixon, of China.

IT will be remembered we [recently published a very interesting letter from Mr. Dixon; we are glad to give additional information respecting his devoted labours:—

“Hsin Chou,  
Shansi, North China.

“MY DEAR MR. BAYNES,—I ought long ago to have sent you some account of the many interesting events that have been happening around us here; but the rapidity with which the work is opening up involves of necessity more and more effort on my part in my attempts to keep up with it, and leaves but little time for correspondence of any kind. Even now I must skip a number of things which, though of interest at the time, are now ‘ancient history’ to us.

“Suffice it that I had met a large number of people from the two counties east of us, and was under promise to visit them this spring, and, though pressed with work in our immediate neighbourhood, I managed to get away in the latter half of May. To secure as much independence as possible I took my own beasts and a servant; the latter, taking a load of books and my bedding on the donkey, went direct from market town to market town, while I on my pony made a circuit of the villages where I had friends, joining my servant at an inn in the evening.

### “TWO TYPICAL CASES.

“The first district was Ting Hsiang County, and here I first called on a man who professed conversion some six months previously, but whose vehement zeal made me doubt if he would stand when persecution should arise. As I had not seen him for two

months I went to look him up. He was at home, and met me with his usual beaming face, but, on inquiring as to the reason for his long absence, he whispered that there was a lawsuit on. Understanding that I was to sleep at the county town, some three miles away, he offered to accompany me, saying that it was impossible to secure privacy in his own house, and he wished to tell me all about it. His nephew, who also professes to believe in Christ, accompanied us, and at the inn they told a long story of oppression by the villagers because they would not worship idols. But one or two things were not clear to me, and they apparently were not anxious to make them clear. They left promising to accompany me to various villages next day.

“Next morning they came in just as I was preparing to start, and excused themselves from going with me as they had not had their morning meal. I was rather glad of their absence, as it left me free to ride more quickly, thus securing more time for talking; besides, I was doubtful of their characters. I first sought out a military graduate who had told me a similar tale of persecution for nonpayment of temple tax. He received me very cordially, insisting on my staying dinner with him and introducing two or three students and readers who seemed interested in the Truth. I found, however, that this man is ‘out’ with his mother, and probably has other aims beyond salvation from sin.

“I mention these two cases as they are typical of many—indeed, one might almost say of all—with whom we first

come in contact in a new district. They are seeking after what they conceive to be the highest good, viz., money, and it takes some time to teach them that we have something far better. Still, there are some good men around us whose first thought in coming to us was probably money, or what is equivalent to it, viz., help in a lawsuit. The Roman Catholics are ever on the lookout to induce people to enter their church by offers of help in lawsuits. As they do not require conversion or repentance they can accommodate any who will come to them. We cannot.

"Going on to a market town, some seven miles from the county town, I found the people very suspicious, and had difficulty in finding the house of a former patient. The man was out, but his wife gave me a cup of tea; and hoping to get a congregation I sat out on the street. The people were so disinclined to listen that I only managed to give a few children's books to some school-boys. However, as I was moving off, a graduate came up and very politely entered into conversation. We were soon after joined by the proprietor of a timber-yard, and those two listened most earnestly as I urged upon them God's claims to their service. They also gladly accepted some tracts and a Gospel.

"Rain coming on compelled me to gallop into the county town, but I had a very attentive congregation in the inn at night.

"The following morning I crossed the P'u T'ao River and rode some twelve miles north to a market town called Shou lo Chen. I was in search of an old cash shop manager on whom Dr. Edwards had successfully operated a year before for cataract. No sooner was I in sight of the place than a man came running forward, shouting 'Pastor has come! Pastor has come!' and

taking my pony he led me into a wheelwright's shop. I had forgotten him, but he remembered me; he had been into Hsin Chou for medicine some months before. Soon a large company had gathered around, and some time was spent in telling the Truth. A Catholic was especially interested in a copy of Luke's Gospel which I made him a present of. Mr. Yü, of whom I was in search of, had returned to his home, some two miles away, and so after attending to several cases of sickness I rode over to his private house. He received me most warmly, laughing and rubbing his hands for glee. He is an old man of seventy-three, and almost childish at times; but in his intense delight, at being able to entertain one of those who had helped him in his blindness, he seemed to lose his balance entirely, and over the dinner table assured me that it was as if 'God Himself' had visited him. His ideas of 'God' are hazy. He was very disappointed that I could not stay the night, and insisted that I must come with wife and children and stay some days. His sons, too, were very cordial, and showed me the rooms they proposed we should occupy. I am hoping to secure one of his grandsons as a scholar, for though not converted, still this family is so friendly that I feel they only need more instruction to lead them to believe in Christ.

"The time had so slipped away that it was late in the afternoon before I got away, and, having some twenty miles to ride, I had to omit a village which I had on my list. I reached my inn at dark in the market town of Tung Yeh Chen, where, fortunately, my boy had found me a clean room.

"It was Saturday morning, and I was to meet one of our converts whose home was three miles to the west. He

had walked over from his place of business—a distance of nearly forty miles—to introduce me to a teacher in his village who was deeply interested in our books. He failed to turn up to time, so I rode off in search of him, and on the way met a man who was in search of me. He had come from Wu T'ai County, and had gone into Hsin Chou—forty-five miles—to seek advice for his wife. I promised to meet him at his home next day. I afterward found my friend, and spent two profitable hours in his village, [but the teacher was away at the time. I left on the understanding that they should meet me at my inn on the Monday. The evening found us amongst the mountains at Wu T'ai county town.

#### “LISTENING TO THE GOSPEL STORY.

“We fell in with a very good inn-keeper, and it was late at night before they allowed me to retire, their attention to the Gospel being remarkable. Sunday morning I was up at dawn, and off in search of a village some twelve miles to the north. The road was very trying, but the welcome I received made amends for it. I spent about six hours with them, and found not a few willing to listen to our story. On my way I had caught sight of a lad rolling in agony on the ground, while his father was leaning over him, trying to soothe him. Thinking I might be able to help him, I dismounted, and surprised them by the sudden appearance of a foreigner; but they had heard of our skill, and gladly accepted my help. Before I could leave them another man put in an appearance, beseeching me to come and see his cousin. I promised to do so on my way back. So on my way back they were on the look-out for me, and gave me a very kindly welcome. I must have seen half a dozen patients in the

place, but what interested me most was meeting with a man—a teacher—who had read many of our books. A friend of his in T'ai Yuan Fu, who was well known to me, had sent him these books. There are many such cases, showing how knowledge of the Truth is gradually permeating the districts around us quite unbeknown to us.

“Leaving that village I had to pass near another large place, and being tired was very much tempted to leave it untouched, but the folly of coming ten thousand miles to deliver my message and then going home again without delivering it flashed up before me, and I at once turned into the place. I there met a very interesting man; a man who professed deepest love and reverence for all good men, and who, when I twitted the villagers with worshipping a ‘Foreigner’ (viz., Buddha), at once defended them by declaring his willingness to worship myself as one who went about to do good. I left him some tracts, and showed him the folly of such worship, whereby they worshipped the creature but neglected their Creator.

“On my return to the county town at sunset, I found a number of people waiting to have sore eyes, &c., attended to; and many an opportunity offered for telling of Jesus.

#### “A CHINESE TEACHER.

“Early on Monday morning we were back again at Tung Yeh Chen, where I waited in vain for my friend with the teacher. Thinking they had misunderstood our arrangement, I sent my servant on to the next market town while I rode round to the teacher's village. It was broiling hot under the mid-day sun, and when I found the teacher had just gone into the town to find me I felt disgusted at my own impatience, which had given me all this trouble for nothing.



But I have always found that God never allows us to go astray if we are seeking His glory, and He soon turned my disgust into joy and gladness. For to avoid the heat, I rode under the shade of some trees through the village, and should have had to have gone round a mile or more to gain the high road had not an old man come to my help. He saw I had missed the road, but instead of shouting to tell me to return he quietly followed me till I was in a fix, and then helped me to pass the obstruction by removing a water trough that crossed the path, so that my pony could walk under it. On my turning to thank him, he requested that I would tell him what really brought me to their country. I told him I had come as God's messenger to urge them to repentance and faith in Him. I shall never forget the emphasis and earnestness with which he exclaimed, 'Why, this is indeed the true way.' Surely it was God's Holy Spirit that revealed it unto him.

"The delay had another advantage, for it delayed me until a man from another village had come in. He had been into Hsin Chou and then into Tung Yeh in search of me, but had missed me at both places. To-day he had come again. He had walked altogether nearly one hundred miles to persuade me to visit their village. I promised I would do so on my way home that day. As the inn was not convenient, I adjourned with the teacher to his school-house, and there we spent some six hours discussing such topics as the Atonement, the Resurrection, the Final Judgment, Heaven, &c. His questions showed

that he had been reading to some purpose. It was delightful to find a man who had had no intercourse with foreigners and who yet had tried to think out such themes.

#### "VILLAGERS GREET THE MISSIONARY.

"It was late in the day before I reached the village which I had promised to visit. The villagers turned out *en masse* to greet me, and pressed me very much to spend the night with them. I left books at the school-house in charge of the teacher, and then rode off to try and find my way to Fan Lan Chen, where my servant was to await me. It was pitch dark ere I reached the inn, and found my room-door locked and my boy gone off with the key in his pocket to find me. It gave me another hour's talk with the people.

"The next morning I reached home in Hsin Chou City, having spent seven extremely busy and happy days. Of course there were many incidents that I cannot record here. When will the churches at home realise the immensity of the work they have undertaken here in Shansi, and send us strong reinforcements. The joy of such a journey is marred in no small degree by the thought of the numberless places that have perforce been left unvisited.

"I must apologise for this letter, as it has been written under difficulties—that is, under the shade of some village trees with a curious crowd keeping up running comments around me. The Providence that has brought us here I must try and recount in another epistle.

"With sincere regard, I am, my dear Mr. Baynes, yours affectionately,

"HERBERT DIXON."

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The Rev. J. W. Price, of Benares, has been requested to reside for the present in Calcutta, with a view to render such assistance to Mr. Kerry as may be needed, and to undertake work in the city amongst the Hindu-speaking peoples and native young men connected with the various colleges and educational institutions.

## Bodon, the Perpetual Singer.

**B**ODON is one of the gentlest and happiest and best of our native brethren. He is greatly beloved everywhere. And to all classes he is ever ready to sing for Jesus. Two or three hymn-books, wrapped in a piece of cloth, are always with him. Hindus and Mohammedans and Christians alike invite him to sing; and he has a hymn that suits almost every subject. In the photograph he has all Christians as hearers. This aged saint has gone through many trials, but he has been kept faithful to his Lord. When a false lawsuit resulted in his imprisonment he said to the magistrate: "You sentence me unjustly. But there is One who will judge you." In prison he was allowed his hymn-book through Mr. Anderson's intercession, and the prisoners listened daily to his gentle voice as he sang of the Saviour. A short time ago a number of our people had taken



BODON, THE PERPETUAL SINGER.

up land where some heathen had desired to secure it, and in revenge the Hindus came down upon them in a body one Sunday morning while they were at prayer. Bodon was present. His left arm was broken, and he had to spend weeks in the hospital at Pirojapore. While there he did more for Christ by his quiet, uncomplaining, and gentle spirit, as well as by his perpetual singing, than much bazaar preaching could accomplish. He is a carpenter by trade, as his Master was so long ago, and much of his Master's spirit dwells in him. His life's history would form a very interesting story were it taken from his own lips and the lips of others and written in detail. And we have other men equally as true to our Lord and earnest in His service of whom the world will never hear. Their record is on high.

ROBERT SPURGEON.

## Bhojon, the One-eyed Singer.

**B**HONJON BOIRAGEE is a member of the church at Indookanee, in the Barisal district. He is well known by his peculiar appearance as well as by his peculiar instrument. He has only one eye, and that is anything but a lovely sight. But his singing is greatly appreciated for its quaint style and matter. As his surname implies he is a descendant of an ascetic, and, though a Christian of some years' standing, he is still called a Boiragee. The instrument he plays is only used by that class, and the tunes also are peculiar to them. He holds the two split bamboo frames in his left hand so as to increase or subdue the terrible groaning



BHOJON, THE ONE-EYED SINGER.

sounds that the single wire produces when touched by the forefinger of the right hand. The top portion is made of a long dried pumpkin shell, with a piece of goat's skin tightly stretched across the summit. As the groaning of the instrument accompanies the strange tune, Bhojon's body moves to and fro. The photograph now sent was taken on the deck of the old mission boat, and the steps up to the roof where the awning shelters the boatmen are in the background. It may be interesting to some friends to learn that a worthy son of Bhojon has just been unanimously chosen as the pastor of one of our native churches. He has long been one of our schoolmasters, and, like his father, he is a very good singer.

ROBERT SPURGEON.

## Sonepore Mela, 1890.

**D**R. W. CAREY, of Dinapore, sends the following report of the Sonepore mela :—

“Dinapore, Jan. 14th, 1891.

“MY DEAR MR. BAYNES,—Last year there were nine European missionaries of our Mission and two of the German Mission, besides a large number of native helpers. This year we numbered but three missionaries, brother Broadway, brother Patterson, and myself, and eight native helpers, besides four or five preachers and colporteurs belonging to the Methodist and German missions. One would have supposed that so large a gathering of the heathen, offering such unusual opportunities for scattering the seed of the Kingdom, would have drawn a host of workers for Jesus from the mission stations within reach of the place, but for some unexplained reason we found our working party numbered about eighteen, all told. But God was with us, and sustained by His almighty strength and animated by His Spirit we, though few in number, went forth against the serried ranks and opposing forces of the enemy.

“If anything, the attendance at the mela this year was larger than for some years previously. A partial eclipse of the moon on the Great Day (November 26th), which event rendered the *pujá* especially efficacious, drew an unusually large number of visitors. Roughly estimated they numbered upwards of 250,000, from all parts of the surrounding country and some from considerable distances. Some of the visitors came for the purposes of trade, but the great majority came to do *pujá* and enjoy themselves. There were as usual several *mahants* or priests, each with a large number of *chelas* or disciples, aggregating not less than four hundred.

### “PREACHING WORK.

“We were all early at work on the field. The first three days, forming ourselves into two bands, we preached at several points where we had fairly large and attentive audiences. The remaining four days we remained at our encampment, preaching in turn, from morning to nightfall, to the vast throng of heathen passing to and from the temple. With the exception of the last day, there was no lack of listeners, who, on the whole, were respectful and attentive.

“It is almost impossible to describe the scene around us so as to enable our readers to have even a fair idea of it. Let me try. On three sides of our encampment, beneath the wide-spreading branches of fine forest trees, we were surrounded by at least 400 *sádhus*, or religious mendicants, the majority of them with only a strip of cloth around their loins for clothing; and faces, and sometimes the entire body, daubed with earth and ashes. Each group had its priest, its *bedí* or shrine, with idol or idols in tinsel and fine array, and its *ásan*, or plots upon which the devotees sat and slept. At intervals throughout the day, and almost without a pause all night, there were worshippers at the shrines, and the continuous noise of drum, bugle, sackbut, and cymbal, accompanied with singing in honour of god and goddess, at twenty or thirty shrines is more easily imagined than described. These discordant noises during the day disturbed to a certain extent our preaching, but not very materially.

### “OUR ENCAMPMENT.

“We might have pitched our en-

campment in a far less trying position had we regarded our personal comfort; but we preferred to be in the very heart of the mela, where we had easy access to the people and they to us at all times. And as a matter of experience, now extending over thirty years, we have found that no spot better adapted for the purpose could have been selected. Though surrounded by a large number of rogues and known thieves, who would not abstain from committing murder if it suited their purposes, theft of a single article from our tents has been hitherto unknown. God has mercifully preserved not only the lives of His servants, but protected their property also, and inclined the hearts of the people towards us. The priest of the largest group of *sādhus* is an old man of eighty-seven years. He calls upon Mr. Broadway every year soon after his arrival, and, as a proof of his feelings of friendship towards him, sends him a present of various sweet cakes made by himself. To complete the picture, I have to mention that close in front of our encampment flows the wide stream of the River Gandak, which half a mile lower down joins the River Ganges. At the junction of the rivers and along the banks towards our tents the bathing ceremony on the great day takes place. Between the river and our encampment runs the main road to the bathing ghat, and along this passes as a continuous stream the vast concourse of people hastening to perform their religious rites. Across the river lie several villages, which we usually visit soon after our arrival at the mela.

"Such is the scene of our operations. Let me add a few particulars, and the picture is complete. On the side of the road (which passes through our plot of ground) imagine a platform placed

beneath a *shamianá*, or tent, open on all sides, on which the preacher stands addressing the crowd passing along; while, in the background, are seated beneath the awning the group of helpers awaiting their turn for preaching, or engaged in conversation with inquirers, &c. The platforms were flanked on each side by stalls where colporteurs were busy selling our publications.

#### "METHODS OF WORK.

"While preaching and selling constituted our principal work, discussion on religious topics and conversation with inquirers occupied a large portion of our time. One afternoon an animated discussion took place between four pundits and a *sādhu* on the one side, and Matthew, one of our preachers, on the other. The subject discussed was 'The Existence of the Soul,' and was ably conducted by each party, till at last, the leader of the opposition feeling he was losing ground, and not wishing to acknowledge defeat, covered his retreat by suddenly remembering he had important business elsewhere, and retired promising to renew the discussion the following day. It need scarcely be added we saw his face no more. The following day, one, Abdul Karim, a Mohammedan moulvi from Calcutta, openly attacked us by questioning the authenticity of the Scriptures. His remarks led to a long and lively discussion, which was listened to by a large number of Mohammedans and Hindus. The line of argument ran somewhat thus. We asked, 'Was the Korán the Word of God?' 'Yes,' asserted the Mohammedan. 'Very well,' we said. Now in the Korán a reference is made to the Gospel (*Mjil*) as the Word of God. 'Do you accept the Gospel since your prophet does?' 'No,' exclaimed our

opponent. 'Why not?' 'Because,' he replied, 'your Gospel is not the one our prophet acknowledged.' 'Then, we stated, 'there are *two* gospels, and since you positively assert ours is not the true one, you must have seen that referred to by Mohammed. Produce it so that we may compare the two.' This, of course, he was unable to do, and thus on his own ground he was defeated, and retired. We find the Mohammedans, as a class, the most bigoted and determined opponents of the doctrines of Christ, but even from amongst them God has called some to renounce the doctrines of the false for those of the true Prophet.

#### " INQUIRERS.

"Of inquirers we had several. On Friday three members of a party of seven (including a woman) at the mela, led by a man whom we had seen repeatedly listening attentively to us while preaching, came to us. They are regarded as Hindus by their countrymen, not having entirely severed their connection with their ancestral faith, but have formed a distinct caste, and call themselves 'the sinless incarnation people,' and wear as a distinguishing mark in white paint on the forehead a figure resembling somewhat an ordinary horseshoe magnet, with a dot in the centre, thus. They had come from the Darbhanga district, and stated that they belonged to a sect founded about 150 years ago by one Behári Lál, who, as the result of his studies, had come to the conclusion that a pure or sinless One had been manifested for the redemption of man; and, further, that the revelation of this Person would be by means of the 'white man.' They profess to have renounced idolatry, and regard the writings of their founder as their scriptures,

in which they affirm there are many doctrines resembling the doctrines of Christianity. They are now seeking the One of whom Behári Lál wrote. We had long and interesting conversations with these men, pointing out to them that the 'Sinless One' they are seeking is none other than the Saviour, God's dear Son, who was without sin. They seemed impressed, and gave us a cordial invitation (of which we hope to avail ourselves) to visit them at their homes, whither they would shortly return, to tell their people what they had learnt from us.

#### " OTHER INCIDENTS.

"I might mention other incidents of special interest, but content myself by relating one more. We were visited by an old man, who came from a village across the river. Many years ago he heard the Gospel preached by our missionaries attending the mela. He was impressed, but only recently has he renounced his faith in Hinduism and openly professed amongst his fellow-villagers his faith in Christ. As a consequence he has suffered much persecution, especially from those of his own household. From conversation with him it was plain he is a believer in Jesus, but is not yet prepared to receive baptism, as such a step would mean the loss of all things, and cutting himself off from all his loved ones. He is one of a large class of men who are of the household of faith, having been brought to a knowledge of the truth through the preaching of the Word at this and other melas, but have not the courage openly to declare their attachment to Jesus. Who can blame them that knows what such a declaration involves? None. We can only pray that all such may be led by God's Spirit to suffer the loss of all things—brothers, sisters, wife, &c.—for the



excellency of the knowledge of God in Christ Jesus.

"We have thus scattered the seed of the Kingdom in faith. We know God's word cannot return void, and our earnest prayer is that in His own time

there may be a rich harvest of souls from amongst those we addressed to His praise and glory.

"I am, dear Mr. Baynes,

"W. CAREY, M.B.

"A. H. Baynes, Esq."

## Tidings from the Kalka and Kurrar Districts, Punjaub.

**T**HE Rev. Geo. Anstie Smith, writing from the Kalka and Kurrar districts, reports as follows:—

"MY DEAR MR. BAYNES,—This is my third month in this district, and as, recently, some of the conveniences of civilisation have arisen around me, I am able to write something of what I have seen and done to you. I, last week, got into a house which we are renting here, a native house with no windows or fireplace, but quite good enough for a bachelor.

"I am here right in the centre of our work, and can reach most of our people in one day's riding. I am hoping to make this our centre of work, at any rate on this side of the district.

"We can get no bread, but sometimes we get meat, which, however, generally comes to me so hard that for some time I have given up meat food, and live largely on porridge and rice and what in English I suppose you would call pulse, in Hindustani Dal Chat.

"I have visited nearly the whole district, and seen the schools, and preached usually from six to ten times a day, besides evening services and singing with the Christians. The people listen splendidly, and seem to be—as all inhabitants of villages are—simple and unprejudiced.

"The converts can very few of them read, but their boys in our schools are in some places very promising, and we only want good regular preaching and

go-ahead work to reap, by the Lord's blessing, a wonderful harvest.

"We have some twelve schools open now in different places, and we want some five or six more when we find the right men. These are costing Rs. 6 a month, the people themselves building houses and paying for books, slates, &c.

"The crops are just cut, and we are now moving the brethren to make a collection among themselves for building houses in two or three villages where they are very necessary, and, in the course of a fortnight or so, we hope it may be completed.

"We have just had a remarkable encouragement as regards our country work in this district, and I cannot refrain from writing you a short account of it.

"In a great mission, spread out over fifty miles square as ours is, the great difficulty is to get at our people to teach or to administer ordinances, and so we had instituted large meetings in the cold season in this village, which is central, and well situated for this purpose; but even when we had got together 100 or so of our people, they were rather hard to teach much to, on account of their ignorance, and, in some cases, carelessness; and we had never been able to administer the Lord's Supper because of their want

of order and respect for such an ordinance. It could really have scarce been otherwise, left, as they were, without teachers or preachers of any sort for upwards of four years. We now feel that, as a result of our visiting and preaching, that has passed away, and on New Year's Day we began quite a new era in our mission. Before the meeting I and my native assistants had for some days held prayer meetings for a special blessing upon this meeting at the beginning of another year, and we have been answered above all our expectations. Some 150 collected from all quarters, not including non-Christians, and marched singing through the bazaar to a tank to baptize two men. There a crowd numbering from 400 to 500 collected, and after at least an hour's preaching the men received baptism amidst perfect silence and order; and after prayer we came back through the bazaar, I quickly to change my clothes and get ready for the meeting. It afterwards came to my knowledge that two of our country schoolmasters, who had, perhaps, never preached before, faced a large crowd in the middle of the bazaar, and preached for some time with effect. And this was only the beginning of it; at the meeting two native brethren addressed the people, and a wonderful effect was produced. I was the only Englishman present, and I had no opportunity to speak except at the Lord's Supper, to which some 100 or so were present, so that the meeting was really a purely native one. Our people seem to have been wonderfully aroused, and we are all full of thanksgiving to God on account of it. The Lord's Supper was partaken of as well as any church of old standing could do, and with every respect and awe due to it. They raised themselves the expenses of providing food, &c., and I feel that the

Spirit has worked to great effect amongst us.

"You will understand, I dare say, my experience in baptizing my first two converts. I had not expected it so soon, but I had great joy in doing so.

"The schools are beginning to yield some promising young men, for whose further training we are making some arrangements. A central school, where they can have a better trained master, and more personal instruction, is, we think, indispensable.

"We find that workers from other parts of the Mission don't get hold of the men so well as those born in this immediate neighbourhood and speaking the same language. The language spoken in Delhi and Agra is not understood here. Therefore, we desire to give some of our Christian boys a further training that will enable them to preach. For this country work we think one year to two years will be plenty to prepare them. They live, also, more simply than town-folk, and are able to subsist on about half the salary necessary in a large town. They require to pray for the baptism of the Holy Spirit that their dumb lips may be enabled to speak and the lame and halting feet be made strong, and this it is our aim to do continually.

"We need some lady workers here sadly. The women of these districts cannot be reached by men, they cover themselves up at the sight of us. Some of the Christians' wives are coming forward for baptism, but there is a tremendous field of labour untouched amongst our own Christian wives and daughters.

"If some Christian lady could only come and work among these poor creatures, she would be received as an angel from heaven, and could do untold good.

"Two ladies could live easily together



here, without the slightest danger or fear, and with the hills so close that they could be in Simla in about twelve hours comfortably. I might also go so far as to say that a house and furniture is ready for them. We are altering a large native house here and hope to make it pretty comfortable in time. We long to see this field occupied for the Lord by a strong force of able workers, and would like to assure anyone who is seeking to labour for the great Master, that there is fruit here waiting to be plucked and gathered.

"We have two magic lanterns in good order here, but a miserable supply of pictures (Pilgrim's Progress), not sufficient for one; if any friend has pictures that could be used with these, or a complete set of Pilgrim's Progress, we should value them highly here. Our lanterns lie useless when they might be giving good service. Often a crowd of a thousand can be got together by their means, and they give an opportunity to preach the Gospel, not to be found otherwise.

"You will be glad to hear that Miss Newcombe, of the Australia Ladies' Prayer Union, who has studied medi-

cine for some years, has come for our work in the district, and is now studying the language in Simla, with a view to begin work here next winter. A second lady is also coming as a companion to her. This help from an unexpected quarter is very encouraging, and I look forward to some good work in conjunction with Zenana workers in the years to come, if it be the Lord's will. Many of our converts' wives are non-Christians, and a great work may be done amongst them by their own sex. We men find it difficult and unadvisable to talk with them much, as they are very shame-faced and fearful of us.

"My father has just come down to see some of the work, and has helped me in getting some furniture from Umbala, which was very necessary, and in a fortnight we are all starting for Calcutta Conference together.

"We feel some degree of assurance and courage in the work, and are rejoiced to think that we and our people are now part of the Mission, and that we have an interest as such in your prayers.—Yours sincerely,

"GEO. A. SMITH.

"A. H. Baynes, Esq."

## Chinese Opposition.

THE Rev. G. B. Farthing writes from Tai Yuen Fu, Shansi, North China, as follows:—

"MY DEAR MR. BAYNES,—It will grieve you to hear that our new Governor is thoroughly anti-foreign, and assisting in the circulation of placards of a most insulting character to us. There are some thirty different kinds in all. Many of them turn upon an exchange of the character 'chü' (lord) for that of 'chü' (pig). Hence in one of them a pig is represented as nailed to the cross. In another, pretending to issue from the Society of Pork Butchers, the picture at the head is that of a knife

upon which is written 'A newly-made knife specially prepared for the slaughter of the heavenly pig.' In any other province than Shansi, such a thing would have been sufficient to incite the people to rise and exterminate the foreigner. Happily the Shansi people are not excitable. If I can get them you shall have copies shortly; in the meanwhile do not be anxious for us, but do please pray, as we do here, that this may fall out for the furtherance of the Gospel.

"GEO. B. FARTHING."

## The New Boat of the Zenana Mission.

MISS SAKER, of Barisal, writing to Mr. Baynes, says:—"I am sending you a photograph of the *Shanti-Dut*, our new Zenana mission-boat, that you so carefully examined when visiting Barisal.

"You will, perhaps, fail to recognise the figures. Mrs. Dakin, Miss Doran, and Miss Hayward are standing by the mast; I am at the cabin door, and close behind stands the cook. Our captain sits in the stern. When you were here he was captain of the *Zillah* (your old Barisal mission-boat). He is a very safe and careful man, and very watchful over our interests. He takes special interest in bringing us into contact with the people who seem wishful to listen, and deeply interested in our Gospel message.

"We all greatly rejoice in having such a boat. I keenly enjoyed my trip in her to the Bheel district. We had a large number of deeply interesting talks with the women in their own homes, and were everywhere welcomed."

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## The Congo Mission.

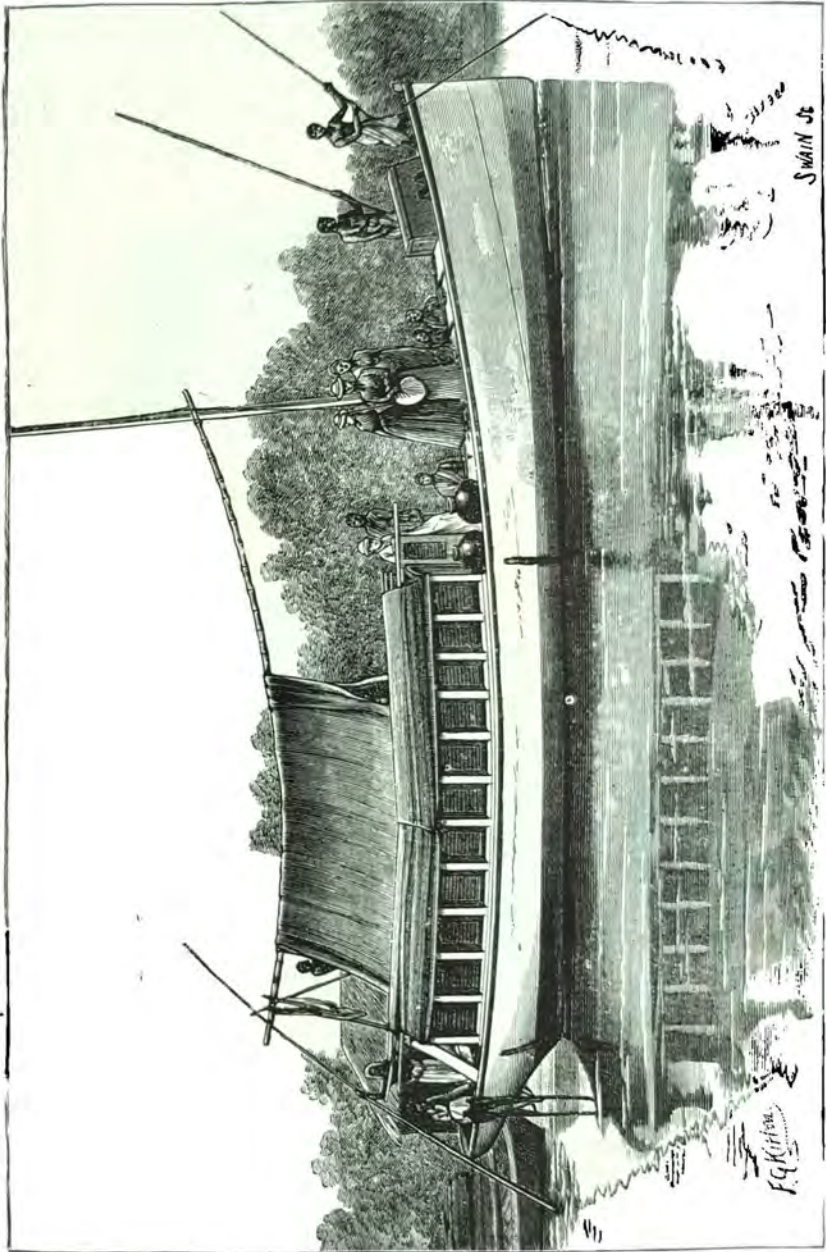
### CONVERTS AT SAN SALVADOR.

THE Rev. H. Ross Phillips, writing by the last mail from San Salvador, reports:—

"This month I had the great pleasure of baptizing two boys, attachés of mine, Diongwa and Diakenga. Perhaps a few particulars concerning the two boys, with the accompanying photograph (p. 93), may be of interest to the readers of the MISSIONARY HERALD.

"Diongwa is a native of Etoto (our sub-station), and he has been with us some time. He came when a very little boy. I should think he is between twelve and thirteen years of age. Before I went to England in 1889, he used to be one of our table boys. While I was away, he has grown considerably, and made good progress in school. On our return to San Salvador, Mrs. Phillips offered to train Diongwa as cook, if he would like to learn; since then, he has been engaged as our cook, and during the time Mrs. Phillips was unwell, two or three weeks ago, he was able to attend to the cooking himself, without any help.

"He has given very decided evidence that his profession of faith in Christ is not an empty one. He is of a quiet, thoughtful disposition, and these features of his character have been manifest when he was conversing with me on spiritual matters. After many conversations with him, Mr. Graham and I felt every confidence in recommending him to the church as a

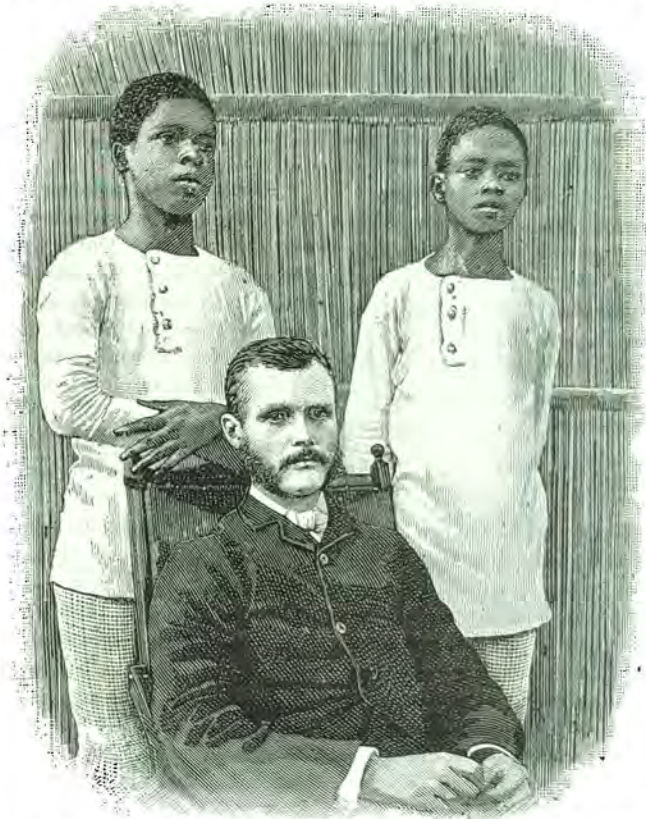


THE NEW ZENANA MISSION BOAT.—(From a Photograph.)

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MARCH 1, 1891.

candidate for baptism; he showed very evidently that he had a good knowledge of the essential truths of the Gospel.

“Diakenga is a native of San Salvador; he also has been with us some time. He used to be one of our house boys. During my absence he also made considerable progress, and since I have been back, he has helped about the house, and is working at printing. I have found that he has an aptitude for printing, and although he has been but a short time at it, yet



REV. H. ROSS PHILLIPS, OF SAN SALVADOR, AND HIS TWO BOYS.

*(From a Photograph.)*

he has made very rapid progress. He has certainly learnt more rapidly than any other boy I have ever started at printing. He, too, has given very positive proof of the sincerity of his profession, and shows an intelligent appreciation of Gospel truth.

“I have every hope that these two lads will grow up to be earnest and active Christian men. It indeed was a great joy to me to lead them down

into the water and baptize them into the name of our Triune-God. Let me ask on their behalf, an interest in your prayers, that they may be kept faithful, and may become active servants of Jesus Christ among their fellow-countrymen. I took the enclosed photo two or three days after the baptism. Diongwa is leaning on the back of my chair, and Diakenga is standing to the right of the picture."

## First Experiences.

**T**HE Rev. Geo. Hughes, who left for India in October last, writes :—

"Mission House,  
"Madaripore,

"January 3, 1891.

"MY DEAR MR. BAYNES,—I am happy to inform you that I have safely reached my long-looked-for, much-desired destination. The parting with my friends in the home-land was a trying ordeal; the meeting with friends in India, the land of my adoption, was a joyful experience.

"THE VOYAGE.

"I enjoyed the voyage very much, although at times the sea was boisterous. Our boat was imperilled in the Bay of Biscay, and many poor souls were terrified, but He who once cried, 'Peace, be still,' was with us, and, remembering Galilee, we took courage. The situation afforded a splendid opportunity for directing sinners to the Rock of Ages. We did so, and leaving our lower lights burning, one poor, struggling, fainting seaman took refuge in Christ.

"Our morning prayer-meetings were seasons of refreshing to many, and in our Bible-readings we found many precious pearls. We were a happy mission-band, sincerely loving one another, and if in doctrine we had not uniformity, in Christ we found unity. Around the throne of grace we were an undivided band, and the language of each soul was, Christ for every land.

"INDIA AT LAST.

"The Rev. W. R. James met me at Diamond Harbour, and gave me a right royal welcome to India. Our joy at meeting knew no bounds. We stayed together until after the conference at the Baptist Mission Press, and found in Mr. and Mrs. Thomas warm-hearted and kind friends. They soon made me feel quite at home.

"I went out with Mr. James daily, and saw native life in the 'City of Palaces.'

"There was much to admire, more to deplore. The soldiers of the Cross have done a noble work here, but the battle is scarcely more than commenced. They have hard, up-hill work before them ere the citadel of Hinduism can be taken. You can here and there see dusky forms carrying the standard of the Gospel, but they seem lost in the surging crowd of idolaters. Now and then a noble edifice erected unto our God meets the eye, but they are like oases in the desert, for the whole city is speckled with dens of infamy and vice. Iniquity flows down the streets like a river, and foul cess-pools of corruption abound. And what are the handful of men and women out here (brave and noble though they be!) to cope with such enemies? Although we know that 'right is might,' the

opposing forces tell an overwhelming majority. Oh! that the home churches would press this matter to their hearts, and send out reinforcements to swell the ranks of the hard-pressed workers in the fight.

“SPIRIT PREACHING.

“I stood with Mr. James several times in Wellington Square, while he told thirsty souls of the ‘God’ that ‘so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ I could only pray that God would bless the preached Word to the salvation of some of the listeners. You could see unrest, dissatisfaction, depicted on many a face, and one almost expected that they would come right out and accept Christ as their Saviour. But there are barriers in their way. Caste and other social customs are like mountain ranges hemming them in. Prejudice and idolatry, like Pharaoh’s host, follow in their footsteps, and it will be a long time before they cross the Red Sea, and find peace—perfect peace.

“A HAPPY FAMILY.

“We are a happy family at Madaripore. The climate agrees with my brethren, and appears to agree with me. So does the food—and we like work. You know, my dear Mr. Baynes, more about this district than I do, but it is my impression that a finer field for evangelisation cannot be found in the land. We are in an isolated spot, and but five, among a seething mass of heathen; but we read of ‘One’ who ‘trod the wine-

press alone,’ and of the brethren there was not one with Him. In the strength of that One much can be done. Where can the light of the Gospel shine so gloriously as in this dark valley? To who mean the story of our Heavenly Father’s loving-kindness and tender mercy be more profitable than to those who barter their children like so many head of cattle? Where can we better raise temples to God than upon the sites of idol worship? I thank God daily for bringing me out here, and pray that He will long spare me to work in the vineyard. I yearn to stand up and speak to these people in their own tongue about the Saviour’s love.

“HIS JEWELS.

“There are some bright jewels for His crown in this district. I have seen their faces radiant with joy as my brethren spoke of the manger, the cross, and the throne, of sin, the atonement, and crown. That joy could only emanate from emancipated souls. They were no longer slaves, under the law, but the freedmen of Christ. God grant that this happy little minority may daily increase, and swell the number of that ‘great multitude’ that one bright morn shall stand ‘before the throne and before the Lamb, clothed with white robes and palms in their hands’; for verily the sons and daughters of India who are found in Christ are of them ‘which came out of great tribulation.’ Pray with us that the day may soon dawn when Jesus ‘shall see of the travail of His soul and be satisfied.’

“GEORGE HUGHES.

“A. H. Baynes, Esq.”

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At the last meeting of the Mission Committee the Rev. E. G. Gange, of Bristol, gave a very interesting account of his recent visit to India, referring especially to the work of the Society as he saw it at Simla, Delhi, Agra, and Calcutta, earnestly appealing to the Committee to send forth at the earliest date practicable a large addition of earnest workers.

## India, Rise !

**I**NDIA, rise ! Thy sun has risen,  
 Lingering shadows melt away,  
 And the curtained hopes of ages,  
 Grateful, greet the approaching day ;  
 He hath come—Dost thou not know  
 • Him ?  
 He, thy Rishis, eager quest ;  
 Hail Him, He hath come to save thee.  
 Greet Him, He would be thy Guest.

Ages gone in Bethlehem's manger  
 Stooped He to life's least estate,  
 And the magi saw, adoring,  
 God made lowly, man made great ;  
 Henceforth infancy enhancing  
 By His own child-life Divine,  
 He would save all little children,—  
 Orient Mother, He'd save thine.

Have dim mysteries of being  
 Made distraint of childhood's joy,  
 Made the girl too soon a mother,  
 Turned from valour's path the boy ?  
 Hail Him who in perfect manhood  
 God's rich grace to life hath given,  
 And hath made its earthward gateway  
 Open on the courts of Heaven.

He will weave of maiden whiteness  
 Robes for motherhood to wear ;  
 He will give through boyhood's valour  
 Manly strength to do and bear :  
 By the helplessness that bows thee  
 'Neath cold custom's heartless sway  
 He invites thee to His freedom,—  
 'Tis Emancipation Day.

Ages gone Judean women  
 Saw Him, in fair manly prime,  
 Rise above the petty prud'ry  
 Of an unheroic time,  
 Rise and lift the yoke that earth-power  
 Lays upon weak woman's neck,  
 And with wreath of regal vantage  
 Womanhood's meek brow bedeck.

Has the story of the Maries,  
 India, naught to say to thee ?  
 Was there naught thy homes might  
 covet  
 In that home at Bethany ?—  
 Loftiest contemplation linkèd  
 With the lowliest mood and place ;  
 Deepest quest of truth begetting  
 Homelier habits, comelier grace.

Fallen sisters, friend-forsaken,  
 Stood erect condemned,—forgiven,  
 When He spake and looked His pity,  
 As He spake and looked of Heaven ;  
 And fair "honourable women,"  
 Hasting higher good to greet,  
 Found their crown of queenly longing  
 Reaching downwards to His feet.

So shall India's mothers, maidens,  
 Wives and downcast widows too,  
 Find their womanhood's completeness,  
 Life made free and pure and true,  
 When He findeth as He seeketh,  
 Access where His love may show  
 How God makes the sweets of Heaven  
 Out of bitterness below.

Youth aspiring to the fulness  
 Of the patriot's native right  
 How the soul aspires, bespeaketh,  
 To a reign in saintly light,  
 And He speaks who wooed Judea  
 From despisèd Galilee,  
 Teaching that in true subjection  
 Is the only sovereignty.

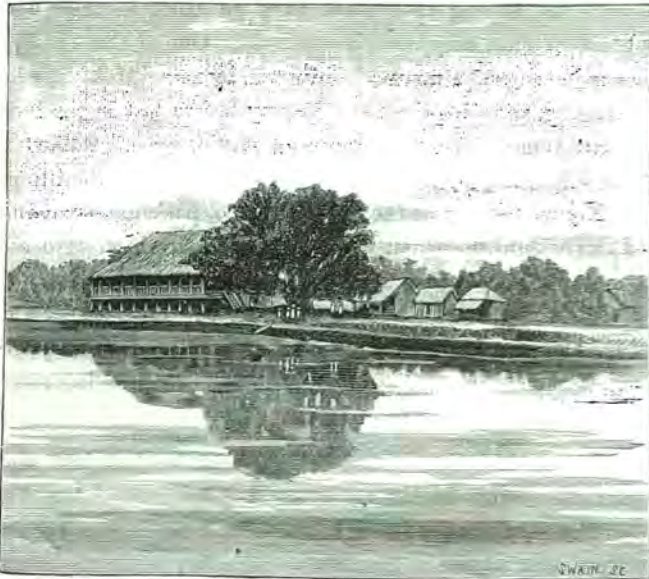
India, bow thyself before Him,  
 Lowly bow and lofty rise ;  
 To the cross He stooped to save thee,—  
 Now He'd raise thee to the skies ;  
 By redemptive love He woos thee,  
 Claims thy love by right Divine ;  
 Heaven rejoiceth as His Kingdom,—  
 Be that joy all India thine.



## Pirozepur, Backergunge.

**T**HE Rev. Alfred Teichmann writes from his new station at Pirozepur:—

“This photograph is the bungalow from the front facing the big river Poleshwor. The house as appears in the photograph is well raised from the ground, very essential here, as the river often overflows its banks to such an extent that it floods the whole compound. The tree under which I am standing is the only one left out of a great number of jungly trees which used to cover the ground. This tree was the resting place for the workmen whilst the house was being built; and as it gives a nice



REV. ALFRED TEICHMANN'S NEW MISSION BUNGALOW AT PIROZEPUR, BACKERGUNGE.—(From a Photograph.)

shade, and will protect the house from any storms coming from the southwest, I do not intend to cut it down until some more worthy tree can take its place.

“The small white spots in the centre of the verandah are the backs of a few Christian lads to whom my wife is teaching sewing and mending.

“So far my work has been done mostly indoors, partly because I have hitherto had no boat to go out in, and all the place is covered with water; partly because I have had so many Hindu and Mussulman young men coming to see me.

"I have read with a good number of them through the Gospel according to Mark. Two young men are now reading John with me. These latter have been very regular in their attendance, and promise to study the Scriptures during the Poojha vacation. My wife and myself have visited several Babus' houses in the town, and were received everywhere with open arms. In one house the women were so delighted at my wife's visit that they asked her to come every evening, and proposed to prepare food for her as an inducement. We have had also several patients; but as there is a good dispensary here, where the people can get medicine for nothing, we do not mean to do much in this line.

"From morning till noon we give instruction to the four Christian lads who are with us, hoping that, when they go back to their homes, they may teach others what they have learnt here. One of these lads, by name Surjo Kumar Wath, and a nominal Christian, by name Mohesh, who teaches our boys singing, were baptized the Sunday before last in the larger Khal in front of our house. After the morning service we all walked from the house to the Khal, singing a hymn whilst we went. We had to go a little out of our way on account of the floods, and so, passing the steamer Ghât, descended finally into the Khal, where these two brethren witnessed before a good number of people their faith in Jesus Christ by baptism. We then walked back singing to the house, where after a short prayer I dismissed the people. May the Lord help these two new disciples always to witness a good confession, and may He gladden our hearts by bringing unto us from amongst the heathen such as are to be saved."

In a later letter Mr. Teichmann reports that he has just secured "a most admirable boat," including a small jolly-boat. Mr. Teichmann writes:—"The gentleman we bought the boat from is Mr. Tornerre. He was in Government service and a Roman Catholic, hence the name of the boat, *St. Joseph*. After a little longer stay here we hope to make a Baptist of it. The only difficulty is what new name to give. The Sunday-school children of Sutton-on-Craven, who kindly contributed £60 for this new boat, want very much the name to be *Sutton-on-Craven*, but, honestly speaking, this name will mean nothing to the Bengalis who will read it. I think the name ought to be written in Bengali, so that every one who sees the boat may read the name and learn something at the same time. The name I would suggest is *Shontosh Proshad*, and may be explained in various ways. *Shontosh* means Pleasure—*i.e.*, Holy Pleasure—the same word as used in the Bible with regard to Jesus Christ, 'In whom I am *well pleased*.' *Proshad* is the food which the worshipper has offered to God and received back from God with a blessing. It is the

special gift from the superior to the inferior. When the worshipper takes the food it is but a 'Noibedjo,' an offering, the gift of the inferior to the superior; when bringing the food back it has become "Proshad," a gift which blesses and makes successful.

"Now, bearing all this in mind, we first of all can explain the above name that what we gave to God—our dead bodies, soul, money, &c.—has been returned with holy joy to us specially blessed.

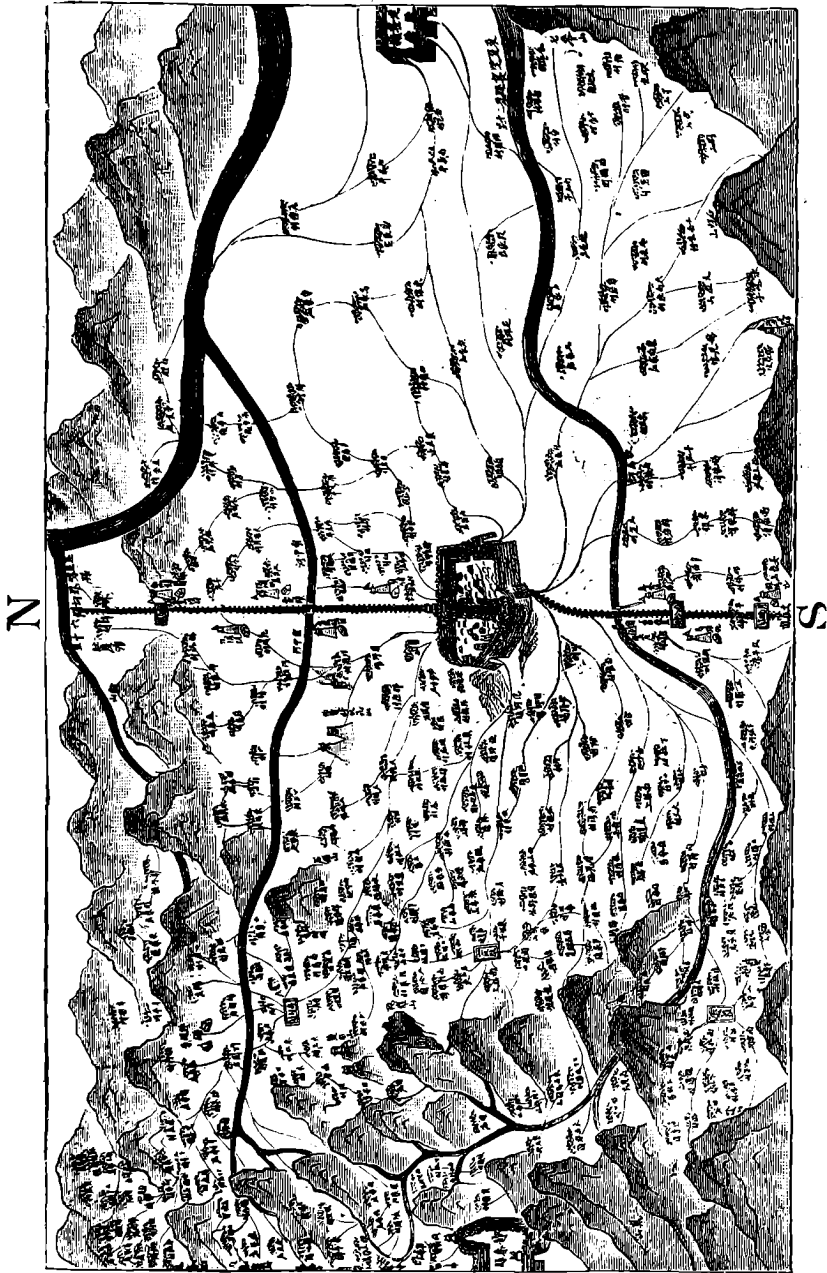
"It is further a gift of pleasure from all those who contributed towards this boat, and it is again the means of taking God's well-pleasing gift to those around us. During the week I hope to get some paper from Calcutta and then send you a photograph of the boat for the HERALD. The little jolly-boat is really a jolly boat, and will do splendidly for going about short distances. When our brother, Mr. Oram, from Calcutta, spent Christmas with us, I took him across the Poleshwor River to some village where we had preached on a former occasion. We rowed ourselves, and enjoyed the exercise very much."

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### Map of Hsin Chou District.

WHEN, some months ago, I saw an official map of the Hsin Chou district, it occurred to me that our friends at home might like to have a view of it, and so I engaged a native to take me a photograph of it. The picture will enable one to gain some idea of the number of villages with which the Hsin Chou plain abounds. There has been more or less preaching done in most, if not all, of these villages. Books have been distributed throughout the whole district. The truth has been scattered amongst the inhabitants, and that it is working shows in the lives of not a few of them.

The original of this map is very picturesque. But it is altogether Chinese. Let me explain. The walled city very nearly in the centre of the map is Hsin Chou. Then east and west you will also see a part of each of two walled cities. From the map we should judge them to be about equal distances from Hsin Chou. This would be very incorrect. Ting Hsiang Hsieu, on the east, is only fifteen miles off, whereas Ching Lo Hsieu, on the west, is sixty miles away. When the reason for such an inaccuracy in the drawing was sought, we were not understood. To the Chinaman everything was beautifully accurate and natural. Another question, following a few explanatory remarks, produced, in tones of horror at our barbarian ignorance, the reply: "Why, Sir, if one did not put Hsin Chou city in the centre, and one each of the other two walled cities



MAP OF HSIN CHOU DISTRICT.

at either end, the map would be lop-sided!" It would not hang straight on the wall perhaps. The Chinese use their maps differently from what we do ours. They would take Hsin Chou city as the centre and proceed thus:—This map extends N. 19 miles, E. 15 miles, S. 13½ miles, and W. 60 miles, then guess the distance to any place between these points. As to the position of the places, apart from distances, the map is fairly accurate.

On Hsin Chou plain we have, at present, two settled stations—viz., Hsin Chou and Ch'i Tsun. From these two stations the surrounding district is worked.

GEO. B. FARTHING.

Tai Yuen Fu, Shansi, North China.

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### Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—Some clothing for the native ministers at Cameroons, from Mrs. Davey, Brondesbury; parcels from Mrs. Gregory, Thame, for the Rev. W. Stapleton, Congo; from Devonport, for the Rev. R. H. C. Graham, San Salvador; and from Mr. T. R. Roberts, Islington, for Mrs. Lewis, of the Congo; some clothing for the native children at Wathen Station, under Mrs. Bentley, from Mrs. J. M. Rawlings, Clapton; 500 wall texts in Kixi-Kongo, from Mr. Watkins, Swansea, for the Rev. T. Lewis, San Salvador; a dressing-case from Mr. A. M. Barker, of Aberdeen, for the Rev. P. Comber, Congo; a box of clothing from Mrs. Shearer, Edinburgh, for Mrs. Wall, of Rome; and a volume of the *Sunday at Home* from "A Servant Girl," for the Rev. W. R. James, of Madaripore.

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### The Lord Loveth a Cheerful Giver.

ONCE again we desire very gratefully to thank the following friends for generous and most friendly help:—"H. Chester," for a diamond pin, a gold pin, and a pin with a red stone; Mr. R. Bastable, Kilmington, for a brooch from the elderly lady whose gifts of jewelry were acknowledged in the January HERALD; Miss George, of The Abbey, Romsey, who writes: "I send you by post and at the request of our pastor, Mr. Smith, a small packet of articles to be sold for the benefit of the Mission. They were left at his house a few evenings since—by an unknown donor—with the paper enclosed with them. Will you kindly include them in your next list of acknowledgments, that if the HERALD should come in her way, she may see that her kind gift has been safely received?" E. E., a gold diamond ring, *In Memoriam*. In response to the appeal of Mr. J. Lawson Forfeitt, of Underhill Station, Congo River, in the last issue of the HERALD, we have received the following most welcome letter from our generous friend, Mrs. Aaron Brown, of Liverpool:—"DEAR MR. BAYNES,—It will give me very great pleasure to give the Communion Service for the Underhill

Station, Congo Mission. I take deep interest in the Congo Mission, for many of those we valued and loved have gone home, and, by their death, have made the place hallowed to us. Then this recent great sorrow—how my heart aches for young Mr. Comber! May our loving, tender Father comfort and keep him in perfect peace is my sincere prayer.—L. BROWN." We are also most grateful to our ever-constant friend and liberal supporter, Mrs. William Thomas, of Wellfield, Lilanely, for the gift of a beautiful Communion Service for Mr. Percy Comber, for use at Wathen Station on the Congo River; also we tender our warmest thanks to the Rev. George and Mrs. Scudamore, of Ivy House, Boundary Road, St. John's Wood, London, for the gift of a Communion Service for one of the up-river stations of the Congo Mission. The Rev. R. D. Darby, of the Congo Mission, writes: "Will you kindly acknowledge in the next month's HERALD, the following gifts:—1st. A number of valuable medical and surgical works, and one of Singer's sewing machines, from the friends connected with Claremont Church, Bolton, of which our good brother, G. H. Heynes, is pastor. 2nd. Also a pocket surgical case fitted, a very valuable gift, from a gentleman in Manchester who does not wish his name known, but who is a warm friend of our Congo Mission." We are also most grateful for the following welcome donations:—A. A. R., £75; Mr. C. E. Webb, £50; Mrs. Slack, £40; Mr. W. Johnson, £20; G. W. R., £20 13s. 5d.; Mr. E. W. Davies, £20; A Gloucestershire Working-man, for *China*, £20; Mr. J. Short MacMaster, £15; Mr. D. Maclaren, £15; "One who owes," for *Congo*, £18 17s. 8d.; Mr. J. Wates, £10; A Friend, per do., £10; Rev. J. G. Potter, of Agra, £10; Mr. Daniel Thomas, £10.

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### Recent Intelligence.

WE have special pleasure in calling the attention of our readers to the forthcoming Anti-Opium Conference. The Convention will be held on the commodious and central premises belonging to the Society of Friends (generously placed at the disposal of the Convention Committee), at Devonshire House, Bishopsgate Street Without, London (principal entrance, 12, Bishopsgate Street Without, opposite St. Botolph Church, and within a few yards of Liverpool Street, Broad Street, and Bishopsgate railway stations); and a short distance also, and easily accessible, from Moorgate Street, Cannon Street, London Bridge, and Holborn Viaduct Stations. The Convention will commence at 10.30 a.m. on Monday, Tuesday, and Wednesday, March 9th, 10th, and 11th; and will close with a public meeting, or meetings, at 7 p.m. on the latter day (there are two large meeting-houses available on the premises). The hon. secretary of the Convention Committee is Mr. Alfred S. Dyer, 31, Paternoster Square, London, E.C., who will gladly answer any inquiries relative to these most important gatherings.

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The Rev. C. Spurgeon Medhurst, of Tsing Chu Fu, Shantung, writes:—"On behalf of Mr. Farthing, Tai Yuen Fu, Shansi, and of myself, I should like to ask our friends at home for parcels of discarded Christmas and New Year cards. We would write texts of Scripture, invitations to attend Christian services, or a table of the Sundays in the current year, &c., on the back, and these, sold for a few cash each, or, perhaps, given away, would not only be most acceptable to

the Chinese, but serve as a medium for spreading the truth among them in the same way that Mrs. Grimke's text-cards are used. They would, however, be more readily received than these. Any parcels of cards sent to the Mission House will be equally divided between Mr. Farthing, in Shansi, and myself, in Shantung."

We greatly regret to report that for some weeks past the Rev. George Kerry, of Calcutta, the Indian Secretary of our Mission, has been in a very prostrate condition. The latest accounts report some slight improvement in health, but he still remains in a very weak and suffering condition. We are sure he will have the affectionate sympathy and earnest prayers of our friends throughout the country.

The Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung, North China, with Mrs. Whitewright and family, are now on their voyage to England in the Holt Line steamer *Laertes*, and are expected to reach Liverpool early in the current month. Mr. Whitewright reports himself from Shanghai, under date January 7th, as "somewhat better, but still very weak."

The Rev. J. J. Turner contemplates leaving London for China, by the P. and O. steamship *Mirzapore*, on the 7th of this month, and will, on arrival, resume mission work in Tai Yuen Fu. Mrs. Forsyth, also, and her two children will voyage in the same ship, returning to Tsing Chu Fu, Shantung. We very earnestly commend these dear friends to the prayers and sympathies of our readers.

We are glad to report the safe arrival at Tai Yuen Fu, Shansi, on the 5th of last month, of the Revs. R. Glover and T. M. Morris, both "in the best of health."

## Contributions

From 13th January, 1891, to February 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.					
"A Working Man,"		Gervis, Miss	0 10 0	Beichel, Mrs.	1 0 0
Hitchin	0 10 0	Grayson, Mr. E. J.	1 1 0	Rennard, Mrs.	1 0 0
Baldwin, Mrs.	0 10 0	Griggs, Mr. B.	1 1 0	Sayce, Mr. G.	5 0 0
Billing, Mr. Jos.	3 0 0	Handford, Mr. E.	2 2 0	Sargent, Mr. E. G.	1 1 0
Butterworth, Rev. J. C.,		Harris, Mr. Robert	0 10 6	Sharpe, Mr. W.	1 1 0
M.A.	2 5 0	Haynes, Messrs. R. & S.	1 10 0	Smith, Mr. Thomas,	
Butterworth, Mr. R. H.	1 1 0	Haynes, Miss Thirza	2 0 0	Harrow	1 1 0
Do., for Congo	1 1 0	H. H. K.	1 0 0	Steer, Mr.	5 0 0
Carpenter, Mr. E.	1 2 6	Horton, Mr. and Mrs.	2 2 0	Stoneman, Mr. J.	2 2 0
Chapman, Mr. Jno.	3 3 0	W.		Towler, Rev. R. E.	1 0 0
Cooke, Rev. J. H.	2 2 0	Johnson, Mr. G. W.,		Turley, Mr.	1 0 0
Crowe, Miss E.	2 0 0	M.A.	2 10 0	Walduck, Mr. T. H.,	
Crowthier, Mr. J.	0 10 6	Lewis, Miss Clara	1 1 0	for India	2 0 0
Davies, Mr. E. W.	20 0 0	McAlpine, Mrs. T. W.	1 0 0	Do., for Congo	2 0 0
Davison, Mr. J.	1 0 0	McMaster, Mr. J. S.	15 0 0	Walters, Mrs.	0 10 6
Dean, Mr. W.	0 10 0	M. A. W. B.	0 15 0	Ward, Mr. C. W. R.	0 10 0
Dowson, Mr. J.	2 2 0	Morris, Rev. R.	1 1 0	Wicks, Mr. T.	1 0 0
Eastman, Mr. W. C.	0 10 6	Morris, Mrs. R.	0 10 6	Wilkinson, Mrs., Sab-	
Fearnall, Mr. W.	1 0 0	Mullings, Miss M.	1 0 0	den	3 0 0
Flower, Mrs., for Congo	1 0 0	Noel, Rev. Horace, M.A.	5 0 0	Wilkinson, Mr. T. L.	1 1 0
Foster, Misses, Sabden	8 0 0	Parry, Mrs. J. C.	3 3 0	Wilson, Mr. and Mrs.	0 11 6
Gibbons, Miss C. A.	0 10 0	Pedder, Miss J., for		Young, Miss Isabella	1 0 0
		Congo	1 0 0	Under 10s.	0 10 0
		Pierce, Mr. Jno. Jones	5 0 0	Do., for Congo	0 2 6
		Pumphrey, Mr. H.	0 10 0		

**DONATIONS.**

A. A. R.	50	0	0
Do., for W & O	25	0	0
A Friend to Missions	0	10	0
Do., for Congo	0	10	0
A Friend, Werneeth, for Congo	1	0	0
A Friend, per Mr. T. D. Paul	4	2	7
A Friend, per Mr. J. Wates	10	0	0
Anonymous	1	0	0
"A Reader of the Missionary Herald," for Congo	1	0	0
"A Suffolk Seamstress" Blackwell, Mr. and Mrs.	1	6	0
E. C. A. R.	0	10	0
Do., for Congo	0	10	0
E. G., for Congo	5	0	0
England, Mr. J.	5	0	0
F. G., for Congo	0	16	0
Findlay, Mr. G. B. (family box)	0	12	0
"For Christ's Sake," for support of "Lusala," Congo	1	10	6
Gervis, Miss (box)	1	1	0
"Girls' Home," per Miss H. M. Bull	1	0	6
G. W. R.	20	13	5
H. H. M. (mantelshelf box)	0	11	0
Horton, Mr. and Mrs. W. (box), for Congo	1	0	0
J. D. A. C.	0	10	0
Johnson, Mr. W., Fulbourn	20	0	0
K. G. G., for Congo	0	10	0
L. E. P.	1	0	0
Lewis, Mr. G. Palmer	1	1	6
Lewis, Mrs. M., Carmarthen	0	10	8
L. B. B., for Mr. Bentley's work, Congo	1	0	0
Do., for Mrs. Wall's work among the poor in Rome	1	0	0
Luckham, Mrs., for Congo	1	0	0
Lovell, Harry (box)	1	5	0
Mann, Mr. A., Newcastle-on-Tyne	1	14	2
Marks, Mrs.	1	0	0
"Nazareth" for Congo	1	5	0
"One who owes," for Congo	18	17	8
Poole, Miss	0	13	6
Do., for Congo	0	10	6
Do., for China	0	10	6
Do., for Naples	0	10	6
Potter, Rev. J. G.	10	0	0
Sale of Work, for support of Congo boys	1	15	0
Scrivener, Mrs. J. C.	0	19	0
Slack, Mrs.	40	0	0
Smith, Mrs. Jonas, sums collected for Congo	0	10	0
Smith, Miss Lydia	0	10	0
Do., for Rome	0	10	0
Thomas, Mr. D., Pontypridd	10	0	0
Tooth, Mrs., for Congo	1	2	6
Walduck, Mr. T. H., for Centenary Fund	5	0	0
Wates, Mr. Jos.	10	0	0
Winterbotham, Miss, for Mrs. Morgan's Home, China	1	10	0
Y. Z.	5	0	0

Under 10s.	1	12	5
Do., for Congo	0	9	0
<b>SPECIAL CONTRIBUTIONS.</b>			
For Rev. D. J. East, per Mr. W. R. Rickett, Treasurer—			
Baynes, Mr. A. H.	5	0	0
Briggs, Mr. A.	20	0	0
Brown, Rev. J. J.	5	0	0
Burton, Mr. J., and Gurney, Mr. J. J.	5	5	0
Marnham, Mr. J.	5	0	0
Mead, Mr. J. B.	20	0	0
Olney, Mr. T. H.	20	0	0
Pattison, Mr. S. R.	5	0	0
Parkinson, Mr. W. C.	5	0	0
Rawlings, Mr. E.	10	10	0
Smith, Mr. J. J.	20	0	0
The Treasurer	74	5	0
Underhill, Dr.	5	0	0
	200	0	0

**LONDON AND MIDDLESEX.**

Acton	1	8	2
Do., for W & O	2	11	6
Do., for Congo	1	1	0
Do., for Mrs. Wall's Medical Mission	0	6	0
Do., Sunday-school, for support of Congo boy under Mr. Oram	5	0	0
Arthur-street, Camberwell Gate	0	18	4
Battersea Park, for W & O	1	1	0
Belle Isle, for support of "Fundila," under Mrs. Lewis, at San Salvador	5	0	0
Bermondsey, Drummond-road, for N P Saul, Delhi	10	0	0
Bloomsbury Ch.	93	10	9
Do., for "Chaprandi" school	2	8	10
Do., for support of Congo girl	0	18	2
Do., for Bengali sch., per Y.M.M.A.	10	0	0
Bow	3	17	8
Brixton, New Park-road, for W & O	2	2	0
Do., Kenyon Ch. Sunday-school	4	19	3
Do., Wynne-road, for W & O	2	16	0
Do., St. Ann's-road Sunday-school	1	1	1
Brondebury	7	12	1
Do., for W & O	4	6	1
Camberwell, Denmark-place	7	17	11
Do., for W & O	7	12	0
Do., for Congo	1	1	0
Do., Juv., for support of boy in Africa	5	0	0
Do., do., for support of "Nilumba"	9	3	2
Do., Cottage Green, for W & O	1	1	0
Do., Mansion House Chapel	0	12	6
Child's Hill, for Congo	1	9	2
Clapton, Downs Ch.	71	17	1
Do., for Congo	47	2	8
Deptford, Octavius-street Sunday-school	1	16	8

Baling Dean	13	11	10
Do., for Congo	5	0	0
Do., for China	5	0	0
Enfield	12	10	6
Do., for W & O	2	10	0
Do., for support of Congo boy	1	5	0
Forest Gate, Wood-grange Chapel	1	18	9
Do., for support of students at Madarapore	4	0	0
Do., for Bengali sch.	2	0	0
Do., for support of "Mausendi Richards," Congo	2	1	6
Grove-road Ch. Sunday-school	25	10	0
Hammersmith, West End Chapel	9	9	4
Hampstead, Heath-st.	75	0	0
Do., for W & O	20	0	0
Do., Juv., for support of boys at Wathen Station	13	4	0
Harlington, for W & O	1	13	9
Harrow, Byron-hill Sunday-school, for N P, India	2	10	0
Hawley-road, for W & O	2	12	11
Hendon	20	18	5
Do., Station Hall Sunday-school	1	5	6
Honor Oak	3	3	0
Hornsey, Campsbourne-road	1	1	0
Do., for W & O	0	15	11
Islington, Cross-street, for W & O	4	10	0
Do., Salters' Hall Ch., for W & O	4	0	0
Kingsgate-street, for W & O	1	1	0
Maze Pond Chapel	3	5	6
Do., for W & O	5	0	0
North Finchley	19	8	9
Do., for W & O	2	15	0
Peckham, Summer-road Sunday-school	1	12	11
Putney, Werten-road Sunday-school, for support of boy in Mr. H. Thomas's school, Delhi	2	10	0
Do., Union Church Sunday-school	7	16	2
Do., do., for support of "Shundamene"	4	0	0
Regent's Park Chapel	30	0	0
Do., for W & O	16	13	3
Shepherd's Bush Tabernacle, for W & O	0	5	0
Do., for Congo	0	8	8
South London Tabernacle	2	8	6
Stockwell	9	10	7
Do., for W & O	3	14	6
Do., Sunday-school	8	17	6
Stoke Newington, Devonshire-sq. Ch.	5	0	0
Do., Bouverie-road Sunday-school	1	0	7
Twickenham Green, Y.M.B.C., for Gogon Chunder Dait's schools	12	0	0
Do., Sunday-school	8	2	0
Do., St. Margaret's Sunday-school	4	0	0
Vernon Chapel, for W & O	5	11	8
Walworth-rd., Y.W.B.C.	2	2	0
Do., Ebenezer Sun-			



day-school, per Y.M.M.A., for <i>Ben-gali School</i> .....	2 18 6
Wandsworth, East Hill Do., Sunday-school, per Y.M.M.A. ....	4 16 7
Do., Congregational Church Mutual Improvement Society	1 1 0
Woodberry Down, for <i>W &amp; O</i> .....	1 14 0
Wood Green, for <i>Congo</i>	6 9 10

**BEDFORDSHIRE.**

Bedford, Mill-street, for <i>W &amp; O</i> .....	2 8 0
Cranfield .....	2 17 0
Keysoe, for <i>N P</i> .....	1 1 3
Luton, Union Ch., for <i>W &amp; O</i> .....	1 0 0
Do., Wellington-st.	10 10 0
Maulden, Union Ch.	20 0 0
Ridgmount .....	11 12 0
Do., for <i>W &amp; O</i> .....	1 0 0
Stotfold, for <i>W &amp; O</i> ..	0 9 6
Do., for <i>N P</i> .....	1 4 6

**BERKSHIRE.**

Beech Hill, for <i>W &amp; O</i>	0 10 6
Maidenhead .....	5 5 0
Do., for <i>W &amp; O</i> .....	1 7 6
Newbury, for <i>W &amp; O</i>	3 3 0
Reading, King's-road, for <i>W &amp; O</i> .....	10 0 0
Do., Sunday-school	13 8 0
Do., Carey Ch. for <i>W &amp; O</i> .....	5 0 0
Do., do., Juvenile ...	3 11 8
Do., Wycliffe Ch. ....	3 3 1
Do., do., for <i>W &amp; O</i>	5 0 0
Do., do., Sunday-school, for <i>N P</i> ..	5 1 4
Do., do., for support of <i>Congo boy</i> ..	5 0 0
Wallingford, for <i>W &amp; O</i>	5 1 4
Windsor .....	2 8 0
Wokingham, for <i>W &amp; O</i>	3 0 0

**BUCKINGHAMSHIRE.**

Amersham, Lower Ch., for <i>W &amp; O</i> .....	1 5 0
Deanshanger .....	0 12 0
Do., for <i>N P</i> .....	1 2 5
Dinton .....	5 9 6
Drayton Parslow, for <i>W &amp; O</i> .....	0 2 6
Haddenham, for <i>W &amp; O</i>	0 10 0
Mursley, for <i>W &amp; O</i> ..	0 5 0
Newton Longville, for <i>W &amp; O</i> .....	0 5 0
Princes Risboro' .....	3 7 2
Quainton, for <i>W &amp; O</i>	0 7 6
Speen, for <i>W &amp; O</i> .....	0 10 0
Stantonbury .....	0 11 7
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	1 2 1
Winslow, for <i>N P</i> .....	0 15 0

**CAMBRIDGESHIRE.**

Burwell .....	4 5 5
Do., for <i>W &amp; O</i> .....	0 10 6
Do., for <i>N P</i> .....	1 10 9
Cambridge, St. Andrew's-street .....	6 6 9
Cherryhinton, Sunday-school, for <i>N P</i> .....	1 0 0
Chiterring .....	1 15 6
Haddenham .....	4 11 9
Do., for <i>W &amp; O</i> .....	1 10 0
Landbeach, for <i>W &amp; O</i>	0 15 0

Prickwillow, for <i>W &amp; O</i>	0 5 0
Do., for <i>N P</i> .....	0 13 6
Swavesey, Bethel, for <i>W &amp; O</i> .....	0 12 6

**CHESHIRE.**

Birkenhead, Grange-road Sunday-sch.	20 0 0
Do., Jackson-street	1 9 3
Do., do., Sunday-school, for <i>N P</i> ..	0 10 6
Do., Cathcart-street	5 0 0
Do., do., for <i>W &amp; O</i> (1890) .....	0 14 8
Do., do., for <i>W &amp; O</i> (1891) ..	0 11 5
Do., do., for <i>N P</i> .....	0 8 6
Do., Woodlands Welsh Ch., for <i>W &amp; O</i> .....	0 6 0
Egremont .....	1 14 6
Little Leigh .....	2 16 6
Do., for <i>W &amp; O</i> .....	1 0 0
Seacombe, Welsh Ch. Sunday-school, for <i>W &amp; O</i> .....	1 3 9

**CORNWALL.**

Hayle, Sunday-school, for <i>N P</i> .....	0 11 0
Helston .....	7 11 3
Redruth .....	5 16 0
Do., for <i>W &amp; O</i> .....	0 9 0
Truro, for <i>W &amp; O</i> .....	0 10 0

**DERBYSHIRE.**

Riddings, Sunday-sch., for <i>N P</i> .....	2 9 0
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**DEVONSHIRE.**

Brixham, for <i>W &amp; O</i> ..	0 10 0
Chudleigh .....	4 5 0
Do., for <i>W &amp; O</i> .....	0 11 9
Devonport, Morice-sq.	0 14 0
Hele, Sunday-school ..	0 5 4
Plymouth, Mutley Ch.	7 12 6
Torquay, Upton Vale Sunday-school, for support of <i>N P</i> , <i>Dacca</i> .....	18 0 0
Torrington .....	1 15 10
Do., for <i>W &amp; O</i> .....	0 9 0
Totnes, for <i>W &amp; O</i> .....	0 5 0

**DORSETSHIRE.**

Bridport, for <i>W &amp; O</i> ..	0 12 0
Iwerne Minster .....	1 4 7
Do., for <i>W &amp; O</i> .....	1 1 7
Piddletrenthide Sun-sch. for <i>N P</i> .....	0 8 0
Poole .....	4 12 5
Do., for <i>W &amp; O</i> .....	1 11 9
Do., for <i>N P</i> .....	4 6 10

**DURHAM.**

Bishop Auckland .....	3 6 4
Do., for <i>W &amp; O</i> .....	0 8 0
Do., for <i>N P</i> .....	1 6 6
Hamsterley, for <i>W &amp; O</i>	0 5 0
Monkwearmouth .....	0 12 1
Enon Ch., for <i>W &amp; O</i>	0 12 1
Stockton-on-Tees, Wellington-street	18 0 0
Do., do., Sunday-school .....	8 3 6
Do., Northcote-street	5 11 0
Wolsingham .....	10 9 0
Do., for <i>W &amp; O</i> .....	0 5 0
Do., Sunday-school	0 9 0

**ESSEX.**

Blackmore, for <i>W &amp; O</i>	0 10 0
Earls Colne, for <i>W &amp; O</i>	1 0 0
Do., Sunday-school, for <i>N P</i> .....	2 16 8
Great Stampford, for <i>W &amp; O</i> .....	0 5 0
Harlow, for <i>W &amp; O</i> .....	2 0 0
Harold Wood, Sunday-school, for <i>Congo</i> ..	0 10 0
Leyton, for <i>W &amp; O</i> (1890) .....	1 10 0
Do., for <i>W &amp; O</i> (1891)	1 14 8
Leytonstone, Sunday-school .....	10 9 4
Southeast, Tabernacle, for <i>W &amp; O</i> .....	1 3 0
Loughton, for <i>W &amp; O</i>	1 16 6
Do., for support of <i>Congo boy</i> under <i>Mr. Bentley</i> .....	5 0 0
Theydon Bois, for <i>N P</i> .....	0 13 6
Thorpe-le-Soken .....	2 7 0
Woodford, George-lane	0 6 0

**GLOUCESTERSHIRE.**

Bourton-on-the-Water, for <i>W &amp; O</i> .....	2 17 4
Cheltenham, Salem	14 17 0
Do., do., for <i>W &amp; O</i> ..	6 14 3
Do., Cambray, Chapel for <i>W &amp; O</i> .....	2 2 0
Eastcombe .....	0 12 6
Do., for <i>W &amp; O</i> .....	0 6 0
Fairford, for <i>W &amp; O</i> ..	1 0 0
Hillsley .....	3 13 9
Do., for <i>W &amp; O</i> .....	0 15 6
Do., for <i>N P</i> .....	0 8 0
Kingstanley, for <i>N P</i>	0 4 0
Lydbrook .....	2 3 0
Maiseyhampton, for <i>W &amp; O</i> .....	0 5 0
Naunton and Guiting, for <i>W &amp; O</i> .....	1 0 0
Shortwood .....	2 14 0
Stow-on-the-Wold, for <i>W &amp; O</i> .....	2 2 6
Tetbury .....	0 8 0
Do., for <i>W &amp; O</i> .....	0 5 0
Uley .....	1 5 6

**HAMPSHIRE.**

Andover .....	16 12 0
Do., for <i>W &amp; O</i> .....	1 0 0
Bournemouth, Lansdowne-road .....	32 1 4
Do., for <i>W &amp; O</i> .....	3 19 9
Do., for <i>N P</i> .....	2 7 1
Boscombe, for <i>W &amp; O</i>	2 0 0
Do., for <i>Congo</i> .....	0 10 0
Gosport, Grove-road, for <i>W &amp; O</i> .....	0 7 0
Lymington .....	11 4 1
Do., for <i>W &amp; O</i> .....	1 8 4
Milford .....	2 16 0
Mottisfont, Sunday-school .....	4 17 9
Poulner, for <i>N P</i> .....	1 5 0
Romsey .....	7 14 0
Do., for <i>W &amp; O</i> .....	1 6 0
Do., for <i>N P</i> .....	4 0 0
Shirley, Union Ch., for <i>W &amp; O</i> .....	0 10 0
Southampton, Carlton Ch., for <i>W &amp; O</i> ..	1 3 0
Southsea, Elm Grove, for <i>W &amp; O</i> .....	5 0 0
Sway .....	0 17 7
Do., for <i>N P</i> .....	1 2 5
Whitchurch, for <i>W &amp; O</i>	0 15 0

**ISLE OF WIGHT.**

Newport, for <i>W &amp; O</i> .....	1 10 0
Ventnor, Sunday-sch., for <i>NP</i> .....	1 4 0

**HEREFORDSHIRE.**

Hereford.....	16 0 0
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**HERTFORDSHIRE.**

Boxmoor, for <i>W &amp; O</i> .....	3 6 9
Chipperfield .....	6 8 0
Do., for <i>W &amp; O</i> .....	1 13 6
Hemel Hempsted, for <i>NP</i> .....	3 1 7
Markyate Street, for <i>W &amp; O</i> .....	0 10 8
Mill End, for <i>W &amp; O</i> .....	0 6 3
Northchurch, for <i>NP</i> .....	0 5 5
Do., for <i>W &amp; O</i> .....	0 16 0
Rickmansworth, for <i>W &amp; O</i> .....	1 11 0
St. Albans, Y.M.B.C., for support of Congo boy .....	2 10 0
Watford, on account.....	30 0 0

**HUNTINGDONSHIRE.**

Woodhurst, for <i>W &amp; O</i> .....	0 6 0
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**KENT.**

Ashford, for <i>NP</i> .....	2 3 0
Do., Sunday-school .....	1 15 0
Beckenham, Elm Grove .....	43 5 3
Bessels Green, for <i>W &amp; O</i> .....	1 9 3
Do., for <i>NP</i> .....	2 18 9
Brasted .....	0 16 0
Brockley-road Ch. Do., Sunday-school (balance) .....	93 13 5
Do., Sunday-school (balance) .....	7 15 11

*Correction.* — The sum of £15 in last month's acknowledgment should have been entered as for *W & O* Fund and of the Sunday-school contributions previously remitted, appropriation to special objects to be made as follows:—

For <i>W &amp; O</i> .....	3 10 0
" <i>NP</i> .....	6 0 0
" Congo .....	5 0 0
" support of Congo boy .....	6 0 0
" support of Congo girl .....	6 0 0
Bromley, Union Ch. Sunday-school.....	15 10 6
Canterbury .....	6 0 11
Do., for <i>W &amp; O</i> .....	2 4 6
Catford Hill .....	1 12 6
Dartford, Highfield- road Sunday-school .....	2 18 0
Deal, for <i>W &amp; O</i> .....	2 10 0
Eythorne, for <i>W &amp; O</i> .....	2 8 0
Faversham .....	0 10 0
Do., for <i>W &amp; O</i> .....	0 10 0
Folkestone .....	16 0 0
Do., for <i>W &amp; O</i> .....	5 10 0
Foots Cray, for <i>W &amp; O</i> .....	1 3 9
Forest Hill, Sydenham Chapel .....	6 4 6
Kingsdown, for <i>NP</i> .....	1 19 1
Lee .....	2 0 0
Do., for <i>W &amp; O</i> .....	2 4 0
Do., Sunday-school, for Bengali school .....	6 0 0

Margate, New Cross- street, for <i>W &amp; O</i> .....	3 5 9
New Brompton, Taber- nacle .....	0 15 8
Do., for <i>W &amp; O</i> .....	1 6 0
Pembury, Union Ch., for <i>W &amp; O</i> .....	1 6 0
Plumstead, Conduit- road, for <i>W &amp; O</i> .....	1 1 11
Ramsgate, Ellington Ch., for <i>NP</i> .....	2 5 0
Sandhurst, for <i>W &amp; O</i> .....	2 6 0
Do., for <i>NP</i> .....	2 3 8
Sevenoaks, for <i>W &amp; O</i> .....	1 16 7
Sheerness, Sun.-sch....	0 8 4
Sidcup .....	2 0 0
Smarden, for <i>W &amp; O</i> .....	0 11 6
Sutton-at-Hone, Iron Room Sunday-sch....	5 5 0
Tonbridge, for <i>W &amp; O</i> .....	1 1 1
Do., for <i>NP</i> .....	0 9 6

**LANCASHIRE.**

Astley Bridge .....	15 10 0
Bacup, Irwell-terrace .....	5 0 0
Do., for <i>W &amp; O</i> .....	1 0 0
Do., for <i>NP</i> .....	0 13 0
Barrow-in-Furness .....	3 13 0
Blackpool, Union Ch., for <i>W &amp; O</i> .....	1 6 0
Bolton, Claremont Ch. Do., Zion .....	19 0 0
Do., do., for <i>W &amp; O</i> .....	2 12 9
Do., do., for <i>W &amp; O</i> .....	1 2 0
Bootle, Derby-road.....	13 10 0
Do., do., for <i>W &amp; O</i> .....	1 5 8
Do., do., for <i>NP</i> .....	0 6 1
Do., Brasenose-road Welsh Ch. ....	4 6 7
Burnley, Angle-street .....	13 4 7
Do., do., for <i>NP</i> .....	1 17 6
Do., Yorkshire-street .....	10 3 0
Do., do., for <i>W &amp; O</i> .....	2 0 0
Church .....	18 0 0
Do., for <i>W &amp; O</i> .....	1 10 0
Clayton-le-Moors, for <i>W &amp; O</i> .....	1 10 0
Cloughfold, for <i>W &amp; O</i> .....	1 17 9
Colne, for <i>W &amp; O</i> .....	1 10 0
Goodshaw .....	11 19 0
Do., for <i>W &amp; O</i> .....	1 8 9
Haslingden, Bury-road .....	12 6 8
Do., for <i>W &amp; O</i> .....	1 7 6
Haslingden, Trinity Chapel, for <i>W &amp; O</i> .....	2 10 0
Liverpool, Toxteth Tabernacle .....	70 18 10
Do., for <i>W &amp; O</i> .....	9 4 9
Do., for Rome .....	0 10 6
Do., for China .....	3 10 0
Do., for Congo .....	3 10 0
Do., for support of Congo boy and girl under Miss Silvey .....	10 0 0
Do., for support of boy under Mr. Darby .....	5 0 0
Do., for medical work at Wathen .....	10 0 0
Do., for Mr. Dixon's work, China .....	10 0 0
Do., for Mr. Crudg- ington, India .....	10 0 0
Do., Pembroke Ch....	4 15 6
Do., Kensington Ch. ....	19 18 9
Do., do., Sunday- school .....	3 18 4
Do., Princes-gate, for <i>W &amp; O</i> .....	5 12 11
Do., Myrtle-street (addl.) .....	0 5 0
Do., Richmond Ch. (addl.), for <i>W &amp; O</i> .....	0 10 0
Do., Fabius Chapel .....	1 17 5

Do., Carisbrook-road .....	4 13 6
Do., Tue Brook Sun- day-school .....	2 2 0
Do., Empire-street, Juvenile .....	4 9 0
Do., Walnut-street .....	1 12 2
Do., Everton Village, Welsh Ch. ....	9 17 1
Lumb, for <i>W &amp; O</i> .....	1 10 0
Manchester, on ac- count, per Mr. T. Spencer, Treasurer .....	122 12 3
Do., Union Ch., Ox- ford-road .....	5 9 8
Do., do., for support of <i>NP</i> , <i>Shri Nath</i> .....	19 0 0
Do., do., for support of boatmen .....	6 0 0
Do., Queen's Park .....	3 15 6
Do., do., for <i>W &amp; O</i> .....	1 10 6
Do., Coupland-street, for support of <i>Kroo boy</i> .....	5 0 0
Do., Stratford, Edge- lane, for <i>W &amp; O</i> .....	2 0 0
Millgate, for <i>W &amp; O</i> .....	0 10 0
Preston, Pole-street .....	7 18 4
Ramsbottom .....	25 15 7
Do., for <i>W &amp; O</i> .....	3 14 2
Do., for Congo .....	5 0 0
Do., for Rome .....	5 0 0
Do., for Bengali sch. Rawtenstall .....	6 0 0
Do., for Bengali sch. St. Anne's-on-Sea, for <i>NP</i> .....	4 15 0
Do., for Bengali sch. St. Anne's-on-Sea, for <i>NP</i> .....	0 19 1
St Helens, Hall-street Sunday-school .....	1 5 0
Southport, Houghton- street .....	63 0 0
Do., for <i>NP</i> .....	4 4 0
Do., for <i>NP</i> .....	1 3 10
Warrington, Golborne- street .....	2 17 10
Waterfoot, Bethel, for <i>W &amp; O</i> .....	1 0 0

**LEICESTERSHIRE.**

Blaby and Whetstone, for <i>W &amp; O</i> .....	1 15 4
Leicester, Harvey-lane .....	7 19 9
Do., Emmanuel Ch. (moisty), for <i>W &amp; O</i> .....	1 0 0
Melton Mowbray, for <i>W &amp; O</i> .....	0 10 0
Do., for <i>NP</i> .....	6 0 0
Monks Kirby and Pail- ton, for <i>W &amp; O</i> .....	0 15 0
Oadby .....	2 10 0
Do., for <i>W &amp; O</i> .....	0 11 0

**LINCOLNSHIRE.**

Barton-on-Humber.....	1 10 0
Grantham .....	7 4 6
Holbeach, for <i>NP</i> .....	1 4 0

**NORFOLK.**

Buxton, for <i>W &amp; O</i> .....	0 12 0
Costessey, for <i>NP</i> .....	0 10 0
Diss, for <i>W &amp; O</i> .....	1 1 0
Fakenham, for <i>W &amp; O</i> .....	0 12 8
Do., for <i>NP</i> .....	1 1 0
Lynn, Union Ch. ....	1 17 0
Neatishead, for <i>W &amp; O</i> .....	0 10 0
Shelfanger, for <i>NP</i> .....	1 2 6
Stalham, for <i>W &amp; O</i> .....	1 0 0
Worstead, for <i>W &amp; O</i> .....	1 1 0
Do., for <i>NP</i> .....	6 7 10

**NORTHAMPTONSHIRE.**

Braunston, for <i>NP</i> .....	0 7 2
Broughton and Crans- ley, Sunday-school .....	0 7 0

Bugbrook, for <i>W &amp; O</i>	0	8	0
Earls Barton, for <i>W &amp; O</i>	0	10	
Long Buckby, for <i>W &amp; O</i>	2	2	0
Moulton and Pitsford	2	4	11
Do., for <i>W &amp; O</i>	1	0	0
Northampton, Grafton-street, for <i>W &amp; O</i>	0	10	0
Do., Princes-street	24	0	5
Do., do., for <i>W &amp; O</i>	1	10	0
Ringstead, for <i>W &amp; O</i>	0	15	0
Roads, for <i>W &amp; O</i>	0	10	0
Rushden	2	0	0
Weston, near Towcester	5	10	8
Do., for <i>N P</i>	0	9	0
Do., for <i>W &amp; O</i>	0	11	1
Woodford, Sunday-sch.	0	9	0

**NORTHUMBERLAND.**

Fenwick Steads, for <i>Congo</i>	7	14	5
Newcastle, Westgate-road	2	10	0
Do., Jesmond Sunday-school, for <i>N P</i>	4	2	1

**NOTTINGHAMSHIRE.**

Collingham	0	4	4
Do., for <i>W &amp; O</i>	0	6	0
Nottingham, Derby-rd.	4	4	0
Do., for <i>W &amp; O</i>	7	9	7

**OXFORDSHIRE.**

Banbury	12	10	1
Do., for <i>W &amp; O</i>	1	10	0
Do., Sunday-school	6	8	0
Bloxham	3	3	7
Great Tew, for <i>W &amp; O</i>	0	10	0
Henley-on-Thames, for <i>W &amp; O</i>	0	13	0
Do., Sunday-school	0	19	8
Hook Norton	7	2	0
Do., for <i>W &amp; O</i>	0	10	0
Do., for <i>N P</i>	0	19	5
Oxford, Commercial-road	2	15	8
Do., for <i>W &amp; O</i>	1	8	0
Do., for <i>China</i>	0	9	0
Woodstock	3	12	11
Do., for <i>N P</i>	1	11	1

**RUTLANDSHIRE.**

Oakham, for <i>W &amp; O</i>	0	13	0
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**SHROPSHIRE.**

Lord's Hill, Sun.-sch.	1	13	1
Whitchurch	8	4	0

**SOMERSETSHIRE.**

Bath, Manvers-street, for <i>W &amp; O</i> (add.)	0	10	0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	100	0	0
Do., City-road, for <i>Congo</i>	17	0	0
Do., Buckingham Ch., for <i>W &amp; O</i>	3	14	8
Do., Cotham Grove, for <i>W &amp; O</i>	5	13	11
Do., Tyndale Ch., for <i>W &amp; O</i>	10	14	0
Cheddar, on account	5	10	0
Taunton, Silver-street, on account	40	0	0
Watchet, Sunday-sch.	0	15	6
Wedmore	14	10	6

Do., Mark	1	2	1
Weston - super - Mare, Bristol-road, for <i>W &amp; O</i>	2	2	0
Wincanton, for <i>W &amp; O</i>	1	5	8
Do., for <i>N P</i>	2	10	2

**STAFFORDSHIRE.**

Bilston, Salem Chapel, for <i>N P</i>	6	14	0
Do., Wood-street, for <i>W &amp; O</i>	1	8	6
Burslem, for <i>W &amp; O</i>	0	11	0
Coseley, Ebenezer Sunday-school	0	8	0

**SUFFOLK.**

Bradfield St. George, for <i>W &amp; O</i>	0	10	6
Brandon, for <i>W &amp; O</i>	0	13	0
Do., for <i>N P</i>	0	18	9
Ipwich, Stoke Green	1	1	0
Rattlesden	2	17	3
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	0	10	6

**SURREY.**

Addlestone	20	0	0
Cheam, for <i>W &amp; O</i>	1	4	9
Do., for <i>N P</i>	2	7	9
Croydon	5	5	7
Do., for <i>Congo school</i>	9	13	6
Do., for "West Croydon," <i>Purana school, Delhi</i>	6	0	0
Do., Memorial Hall, for <i>Congo</i>	4	4	1
Dormans Land, for <i>W &amp; O</i>	0	15	0
Dulwich, Lordship-lane Sunday-school	10	0	0
Do., for <i>China</i>	5	0	0
Godstone, for <i>W &amp; O</i>	0	10	0
Guildford	7	17	5
Lower Tooting, Longley-road	11	8	0
Fenge, Tabernacle Sunday-school	17	14	7
Do., for support of <i>Congo boy</i>	3	15	0
Redhill	7	0	0
Do., for <i>W &amp; O</i>	3	0	0
South Norwood, Holmesdale-rd. Sunday-sch.	16	3	9
Streatham, Lewin-rd., for <i>W &amp; O</i>	3	1	0
Sutton, for <i>W &amp; O</i>	6	7	7
Wimbledon, Queen's-road	5	11	3
Do., Sun.-sch.	25	11	10
York Town, for <i>W &amp; O</i>	1	0	0

**SUSSEX.**

Brighton, Queen's-square, for <i>W &amp; O</i>	2	2	0
Do., Holland-road, for <i>W &amp; O</i>	5	0	9
Crawley	4	4	0

**WARWICKSHIRE.**

Attleboro', Nunenton, for <i>W &amp; O</i>	0	12	9
Birmingham, on account, per Mr. Thos. Adams, Treasurer	187	1	0
Do., Smethwick, for <i>W &amp; O</i>	1	2	6
Stratford-on-Avon, for <i>W &amp; O</i>	1	16	2

**WILTSHIRE.**

Bromham, for <i>W &amp; O</i>	0	5	0
Do., for <i>N P</i>	0	7	3
Calne	4	4	0
Do., for <i>W &amp; O</i>	3	12	6
Do., for <i>N P</i>	2	13	2
Corsham, for <i>W &amp; O</i>	0	7	6
Do., for <i>N P</i>	1	2	1
Devizes, for <i>W &amp; O</i>	2	5	0
Trowbridge, Backstreet	11	7	8
Do., Bethesda	20	12	9
Do., do., for <i>W &amp; O</i>	1	1	0
Whitbourne Corsley, for <i>W &amp; O</i>	0	9	1
Do., for <i>N P</i>	0	13	3

**WORCESTERSHIRE.**

Bromsgrove, New-road Sunday-school	3	2	8
Evesham	11	0	9
Do., for <i>W &amp; O</i>	1	14	2
King's Norton	0	17	5
Redditch, for <i>W &amp; O</i>	0	18	0

**YORKSHIRE.**

Barnsley, Juvenile	6	8	0
Batley, for <i>W &amp; O</i>	0	7	0
Bradford	2	12	7
Do., Westgate Ch., for <i>W &amp; O</i>	7	10	0
Do., Sion and Caledonia-street Sunday-schools	11	0	6
Do., Trinity Ch., for <i>W &amp; O</i>	4	10	0
Do., Gillington, for <i>W &amp; O</i>	3	0	0
Do., Hallfield, for <i>W &amp; O</i>	1	5	5
Brearley, Luddenden Foot, for <i>W &amp; O</i>	1	5	0
Criggstone, for <i>W &amp; O</i>	0	3	0
Doncaster, for <i>N P</i>	0	6	0
Driffield, for <i>N P</i>	0	5	1
Earby, for <i>W &amp; O</i>	1	0	0
Farsley, for <i>N P</i>	0	6	5
Guiseley, for <i>W &amp; O</i>	0	7	6
Do., for <i>N P</i>	1	8	0
Halifax, Trinity-road	22	10	0
Harrogate, Juv., for <i>Congo</i>	3	17	6
Hebden Bridge, for <i>W &amp; O</i>	4	0	0
Do., Sunday-school	1	3	10
Horsforth, Zion Sunday-school, for <i>N P</i>	0	10	2
Hull, George-street, for <i>W &amp; O</i> (add.)	0	10	0
Leeds, South Parade and Burley-road United Collet on, for <i>W &amp; O</i>	14	4	11
Do., South Parade	24	12	3
Do., Blenheim Ch.	23	12	0
Do., do., for <i>W &amp; O</i>	5	10	5
Do., Camp-road, Juvenile	19	18	11
Do., York-road	8	1	1
Do., Beeston-hill	11	2	11
Lindley Oakes	4	3	0
Lockwood, for <i>W &amp; O</i>	2	10	0
Longthorpe	0	4	3
Meltham, for <i>W &amp; O</i>	1	12	0
Munsbridge, for <i>W &amp; O</i>	2	0	0
Morley, for <i>W &amp; O</i>	1	1	0
Do., for <i>N P</i>	0	5	4
Ossett	0	6	0
Pudsey, for <i>W &amp; O</i>	0	5	6
Rawdon, for <i>W &amp; O</i>	6	10	6
Rishworth	10	3	4
Do., for <i>W &amp; O</i>	0	19	0
Do., for <i>N P</i>	1	0	8







A PORTION OF THE CONGO FREE STATE STATION AT BANGALA OR NEW ANTWERP.

[APRIL 1, 1891.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

**W**E have much pleasure in announcing that the following esteemed brethren have very cordially undertaken the responsible duties of honorary secretaries in their respective sections. We feel sure that these appointments by the Committee will command the hearty confidence of the denomination, and secure the willing co-operation of all who can render practical assistance :—

Rev. JOHN JENKYN BROWN, Midland Section.

Rev. EVAN EDWARDS, Western Section.

Rev. JOHN GARROD RAWES, Cheshire, Lancashire and Yorkshire Section.

Rev. ALBERT FITZGIBBON RILEY, Northern Section.

Rev. JOHN HOWARD SHAKESPEARE, M.A., Norfolk Section.

Rev. GEORGE SHORT, B A., Southern Section.

Rev. T. GRAHAM TARN Cambridgeshire and Huntingdonshire Section.

Rev. HUGH CERNYW WILLIAMS, North Wales, Welsh and English Section.

Rev. WILLIAM MORRIS, South Wales, Welsh Section.

Rev. JAMES OWEN, South Wales, English Section.

Rev. WILLIAM LANDELS, D.D., Scotland, Eastern Section.

HOWARD BOWSER, Esq., Scotland, Western Section.

It is hoped that the Rev. Thomas Mew Morris will act for the churches in Suffolk. The churches in London and the Home Counties will be under the more immediate superintendence of the Rev. John Brown Myers, of the Mission House.

Representative preliminary meetings have already been held, and will be held during the next fortnight, in certain centres in each section for the purpose of propounding the Centenary plans.

As we have already intimated, the first effort is to be made by the Young People in our Sunday-schools and Congregations ; and we have now definitely to state that it is resolved to issue the Special Centenary Cards for the *hundred thousand crowns* contribution on the

THE SECOND SUNDAY IN NEXT MONTH, THE 10<sup>TH</sup> OF MAY.

With a view to make this very important effort a great success, communications

have been sent to every pastor and every Sunday-school superintendent in the denomination, copies of which we insert below. There are one or two points of detail to which we wish to call special attention. As we had not the names and addresses of all the superintendents, we enclosed, where this was the case, the communication to them in that to pastors. We trust this course will involve no delay. If, in any instance, the circular has not been transmitted, will the pastor kindly see that the superintendent has *it at once*? Promptitude in this matter will be very helpful.

We have sent to each superintendent a postcard asking him to inform us how many Centenary cards he will require for his school, and also how many may be needed for distribution amongst the young people connected with the congregation who may not be scholars, and to whom and to what address the cards should be despatched.

We shall be glad to have these postcards from the superintendents returned at the

**EARLIEST POSSIBLE DATE,**

so that the Centenary cards may be duly forwarded before the 10th of May next.

If through inadvertence any failure of communication should occur, we trust application will be made to the Mission House, as we are very anxious that the scholars in

**EVERY SUNDAY SCHOOL,**

and young people who are not scholars in

**EVERY CONGREGATION,**

should have the opportunity to take their part in this auspicious epoch of our denominational history.

The following are the letters referred to above, emanating from the officers of the Society and the honorary secretaries :—

The first to Pastors—

**“ CENTENARY OF BAPTIST MISSIONARY SOCIETY.**

**“ 100,000 CROWNS TO BE RAISED BY YOUNG PEOPLE.**

—  
“ 19, Furnival Street, London, E.C.,

“ March 12th, 1891.

DEAR FRIENDS,—You are aware that our Foreign Missionary Society is approaching the hundredth year of its existence, having been formed in October, 1792. We believe our denomination is fully expecting to commemorate this auspicious event in a manner which shall fittingly express its grateful recognition of the Divine goodness. The story of the progress of the Mission during the century is well calculated to inspire with fervent thankfulness and to stimulate fuller consecration and larger endeavour in the future.

“ It is most devoutly hoped the steps about to be taken may be so attended with God's blessing as to lift our missionary sentiments and determinations to a higher plane, so that our churches, gaining a more adequate sense of the obligation and privilege of making known Christ's Gospel amongst the heathen, may give the missionary enterprise its due place in church life and work.



"You, no doubt, have observed that the Committee of the Society have resolved to attempt to raise a

**"CENTENARY FUND OF £100,000**

for Mission purposes, and to make an earnest effort

**"TO INCREASE THE ANNUAL INCOME**

by new subscriptions and enlarged contributions to a similar amount. We feel sure you will be quite prepared to assist in every way in your power to make this movement a decided success.

"Arrangements have been made which will afford suitable opportunity for deepening missionary interest as well as for expressions of practical sympathy. Your co-operation will be sought in connection with efforts to be made during the ensuing autumn and winter, and on behalf of special meetings to be held in the churches in October of next year on the hundredth anniversary of the actual date of the origin of the Society.

"We address you, however, at this particular time for the purpose of asking your invaluable assistance in aid of the effort to be made amongst the *young people in our Sunday-schools and congregations*. We have suggested to our young friends the noble possibility of raising 100,000 crowns, and for this purpose we are issuing

**"SPECIAL CENTENNIAL CARDS**

and propose to present to each collector of five shillings a

**"SPECIAL CENTENARY MEDAL**

"Feeling the great importance of giving the young, who will be the future supporters of the Mission, this prominent part in the celebration, we earnestly ask you kindly to call attention to this proposal from your pulpit, and to invite young friends to take collecting cards, and to speak to them a few words of encouraging sympathy. It is decided to issue the Centenary cards on

**"THE 10th OF MAY NEXT,**

the second Sunday in the month. We shall, therefore, be much obliged if, on that date, you will kindly make a pulpit reference. The Honorary Centenary Secretary for your section of the country, and whose name is subscribed, will correspond with a view to a special address to the scholars. We have also addressed a letter to the Superintendent, seeking his co-operation in interesting the scholars.

"Feeling confident of your favourable response, of which we shall be glad to be assured by letter as soon as possible."

**The second letter to Superintendents:—**

"DEAR FRIEND,—From announcements already made, you will have seen the Committee of the Baptist Missionary Society are hoping to celebrate the approaching Centenary in a way which they trust will be worthy of so eventful an occasion. As a Sunday-school superintendent, we feel sure you will be pleased to know a prominent place is given in our contemplated arrangements to the scholars in our

**"SUNDAY-SCHOOLS.**

It has been decided to ask them, with other young people in the congregations,

to raise no less a sum than 100,000 crowns, which sum, though large, we believe, by an earnest and united effort, can be secured. The young people will, moreover, have the honour of leading in this important historic event, as it has been proposed to invite them to take the first active part in the Centenary Commemoration.

**“ON THE 10th OF MAY NEXT,**

the second Sunday in the month, we shall issue specially-prepared Crown Collecting Cards, of which we shall take the liberty to send you a parcel for distribution. It has been resolved to present to each scholar collecting five shillings

**‘A CENTENARY MEDAL,**

specially struck for the purpose. It is not, we may add, intended to restrict a collector to one card, as we think it not at all unlikely that some of our young friends will be able to make use of two or three cards, or even more.

“We may state that, in seeking the kind assistance of your pastor, we have respectfully requested him to call attention from the pulpit to this particular appeal to the young; and the Honorary Centenary Secretary for your section of the country will correspond, with respect to an address to be given in your school bearing upon this signal event in our missionary history, for the purpose of enlisting the sympathy of the scholars.

“We suggest this effort amongst the young begin on the date before mentioned—viz., the 10th of May of the present year—and be continued up to the end of June; and we shall be much obliged if you will kindly keep a record of the names and addresses of those who take cards, and will forward it with the amounts collected to the Local Treasurer, who will shortly be appointed.

“The objects to which the money raised by the young people will be devoted are definitely stated on the cards themselves, and we doubt not will command your hearty approval.

“As we cannot think any arguments are necessary to secure your willing co-operation in connection with so interesting and important an event, we forbear to use them, and are content simply to send this communication, which we do with every sentiment of Christian regard. A few lines acknowledging its receipt, and assuring us that we may rely upon your aid, will be much esteemed.

“P.S.—Kindly state on enclosed post-card as soon as possible how many of the Centenary cards you will require for the Sunday-school, and how many for other young people in the congregation.”

With respect to the schools in London, we may state that advantage is being taken of the annual missionary services of the Society to arrange special Centenary addresses in every school on the afternoon of the 26th inst. We shall, however, depend upon pastors in the metropolis, as well as elsewhere, to make some reference from their pulpits on the date fixed for the issuing of the cards—viz., the 10th of May.

We feel that success in this effort amongst the young—the first in the Centenary programme—will augur success in those that will follow. Recognising the absolute necessity of the Divine wisdom and blessing to ensure true success, we plead with the friends of the Mission to pray that God will, in His mercy and goodness, and for His name’s sake, command the increase.

## The General Baptist Missionary Society and the Centenary Celebration.

**T**HE REV. W. HILL, the Secretary of the General Baptist Missionary Society, writing to Mr. Baynes under the date of March 11th, reports:—

“At the meeting of the General Baptist Missionary Committee held yesterday, it was agreed that we most heartily co-operate with the Baptist Missionary Society in the Centenary Celebration. In carrying out the various objects we shall of course be thoroughly prepared to work on the same lines, and in complete harmony with the arrangements of the Special Centenary Committee. We earnestly trust that in every respect the Celebration may be carried to a most successful issue.”

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### ITALY AND THE CENTENARY CELEBRATION.

The Rev. W. K. Landels, writing from Turin, reports:—“I want to see a goodly number of the one hundred thousand crowns collected by our Italian Sunday scholars. I intend to organise a regular and systematic collection in all our churches and schools throughout Italy, and I hope the American Baptist Missionary churches will help as well.”

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## The Late Mrs. Percy Comber, of the Congo.

**T**HE Rev. W. H. Bentley, writes from Wathen Station, as follows:—

“MY DEAR MR. BAYNES,—We have just received the terrible news of the death of Mrs. Percy Comber. Although the last information about her was sufficient to make us anxious, we all expected she would rally when she reached that sea; but, instead, we have this sad, sad news!

“The weight of the blow falls, of course, on poor Percy. Deeply do we sympathise with him, and earnestly pray for him. God alone can heal this wound in his heart.

“But we, too, feel the loss to ourselves and to the work here very deeply.

“On the way out, Mrs. Comber wondered what schooling and such work would be like—whether it would not be a little monotonous—but, instead, she was delighted with it, interesting

herself so much in the progress of the pupils, and throwing herself heart and soul into the work.

“My wife has special cause to mourn her loss. She was such a bright companion, and did so much to lighten the burden of the school, &c., which rested on her. Some of the word slips of a new appendix to the Kongo Dictionary evidence that she came to help my wife in that work also. Indeed, she was always ready to take up any work that needed to be done.

“Her time was short; but it was long enough to make us feel that her removal is, indeed, to us a sore loss.

“Yours affectionately.

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

## CLOSE OF THE FINANCIAL YEAR.

### URGENT APPEAL FOR FUNDS.

**T**HE following letter has been issued to treasurers of Auxiliaries, and we venture to call the special attention of all our friends to it:—

“ 19, Furnival Street, Holborn,

“ London, E.C., March 23rd, 1891.

“ **MY DEAR SIR,**—Permit me to remind you that the Mission Accounts for this year should close at the end of the current month, and that remittances for acknowledgment in our forthcoming Annual Report should be in my hands as soon as possible.

“ With a view to meet the special needs of certain Country Auxiliaries in which services are shortly to be held, the books will be kept open until Wednesday, the 8th of April, but *it is most desirable that all moneys should be sent in by the 31st instant*, if possible.

“ I am sure you will allow me also to call your attention to the present pressing and urgent needs of the Society, and to express the hope that you will be able to forward enlarged contributions to meet these exigencies and help to avert the impending deficiency.

“ I am, dear Sir,

“ Yours faithfully,

“ **ALFRED HENRY BAYNES,**

“ General Secretary.”

In the January issue of the **MISSIONARY HERALD** we stated clearly that the comparative statement to the close of November, 1889-1890, indicated a deficiency of at least Ten Thousand Pounds on March 31st, 1891, and the actual returns to the date of going to press with this number of the **HERALD** still further confirm this estimate.

Under these urgent circumstances we earnestly appeal for special help, before the close of the year's accounts on the

**8TH OF THIS MONTH.**

Cheques and money orders to be made payable to **ALFRED HENRY BAYNES**, and crossed Barclay & Co., and sent to 19, Furnival Street, Holborn, London.

## MISSIONARY ANNIVERSARY SERVICES, 1891.

THURSDAY MORNING, APRIL 23<sup>RD</sup>.

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

Rev. JOHN ALDIS, of Bradford-on-Avon, will preside, and deliver an  
Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 24<sup>TH</sup>.

YOUNG MEN'S MISSIONARY ASSOCIATION.  
PUBLIC MEETING

-Will be held at

THE MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the  
Chair at Seven o'clock.

*Speakers*: Revs. B. LA TROBE (Moravian Missions); J. SIBREE, F.R.G.S.,  
of Madagascar (L.M.S.); and ARTHUR SOWERBY, of China (B.M.S.).

LORD'S DAY, APRIL 26<sup>TH</sup>.

BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE  
METROPOLIS.

For particulars, see following Pages.

MONDAY MORNING, APRIL 27<sup>TH</sup>.

THE BIBLE TRANSLATION SOCIETY.  
BREAKFAST AT THE HOLBORN RESTAURANT AT NINE O'CLOCK.

*Chairman* R. FOULKES GRIFFITHS, Esq., of London.

*Speakers*: Revs. W. HILL, of Derby; THOMAS LEWIS, of the Congo; and  
G. H. ROUSE, M.A., LL.B., of India.

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

TUESDAY MORNING, APRIL 28<sup>TH</sup>.

ANNUAL MEMBERS' MEETING.  
MISSION HOUSE, FURNIVAL STREET.

Chair to be taken at Half-past Ten o'clock by

CHARLES FINCH FOSTER, Esq., of Cambridge.

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

LORD'S DAY, APRIL 26th.  
BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES.

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

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. J. M. Hamilton	Rev. J. M. Hamilton.
Acton ... ..	Rev. W. J. Packer ...	Rev. F. Pugh.
Addlestone ... ..	Rev. J. G. Potter ...	April 19th.
Alperton ... ..	... .. Collections	later.
Arthur Street, King's Cross ...	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
Balham, Ramsden Road ...	Rev. H. F. Gower ...	Rev. A. North.
Barnes ... ..	... .. Collections	later.
Barnet, New ... ..	Rev. W. A. Wicks ...	Rev. A. M. Nickalls.
Battersea, York Road ...	Rev. R. Richard ...	Rev. E. Richard.
„ Tabernacle... ..	Rev. M. H. Whetnall	Rev. A. A. Saville.
Beckenham, Elm Road ...	... .. Collections	later.
Belle Isle ... ..	Rev. H. F. Griffin ...	Rev. B. Evans.
Belvedere ... ..	Rev. B. Brigg ...	Rev. B. Brigg.
Bermondsey, Drummond Road	Rev. D. R. Jenkins ...	Rev. E. Morley.
„ Abbey Street ...	Rev. J. C. Carile ...	Rev. Jno. Douglas, B.A.
Bexley Heath, Trinity Ch. ...	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. B. S. Latimer...	Rev. B. S. Latimer.
Bloomsbury ... ..	Rev. J. Baillie ...	Rev. W. Landels, D.D.
„ Meard Street ...	... .. 19th	April.
Bow, High Street ...	Rev. W. J. N. Vanstone	Rev. W. J. N. Vanstone.
„ Empson Street ...	... .. Collections	later.
„ East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
Brentford, Park Chapel ...	... .. Collections	later.
Brixton Hill, New Park Road	Rev. W. B. Haynes	Rev. W. B. Haynes.
„ Kenyon Ch. ...	Rev. Jno. Douglas, B.A.	Rev. W. Ross.
„ Wynne Road... ..	Rev. W. Osborne ...	Rev. W. Osborne.
„ Gresham Ch....	Rev. J. T. Swift ...	Rev. J. T. Swift.
Brockley Road... ..	Rev. Jno. Lewis ...	Rev. Thomas Lewis.
Bromley (Kent) ... ..	Rev. W. Turner ...	Rev. W. Turner.
Brompton, Onslow Chapel ...	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Brondesbury ... ..	Rev. A. Sowerby ...	Rev. T. G. Atkinson.
Camberwell, Denmark Place...	Rev. J. M. G. Owen	Rev. W. J. Henderson,
„ Charles Street ...	... .. Collection	B.A. later.
„ Cottage Green ...	Rev. H. Knee ...	Rev. J. Rankine.
„ Gate, Arthur St.	Rev. W. F. Edgerton	Rev. W. J. Packer.
„ N. Rd Clarendon Ch.	... .. Collections	later.
Camden Road ... ..	Rev. James Owen ...	Rev. J. E. Roberts, M.A.
Castle Street (Welsh Ch.) ...	Rev. B. Humphreys	Rev. B. Humphreys.
Catford Hill ... ..	Rev. J. Cave ...	Rev. T. L. Edwards.
Chadwell Heath ... ..	Rev. G. Broad ...	Rev. D. Taylor.
Chalk Farm, Berkeley Road...		
Chelsea, Lower Sloane Street	Rev. W. H. J. Page...	Rev. F. E. Blackaby.
Child's Hill ... ..	... .. Collections	later.
Chiswick, Annandale Road ...	... .. Collections	later.
Clapham, Grafton Square ...	Rev. F. E. Blackaby	Rev. Jas. Dann.
Clapton, Downs Chapel ...	Rev. E. G. Gauge ...	Rev. J. J. Fuller.
Crayford ... ..	Rev. A. Sturge ...	Rev. A. Sturge.
Crouch Hill ... ..	Rev. T. G. Atkinson	Rev. H. F. Griffin.
Croydon ... ..	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.
Dalston Junction ... ..	Rev. T. Thomas ...	Rev. J. M. Davies.
Dartford ... ..	... .. Collections	later

PLACES.	MORNING.	EVENING.
Deptford, Octavius Street ...	Rev. E. Morley ...	Rev. D. D. Jenkins.
„ Midway Place ...	... Collections	later.
Dulwich, Lordship Lane ...	Rev. E. T. Mateer ...	Rev. E. T. Mateer.
„ Barry Road ...	...	...
Ealing ...	Rev. A. Fergusson .	Rev. A. Fergusson.
Edmonton ...	... Collections	later.
Eldon Street (Welsh)...	Rev. W. Rees ...	Rev. W. Rees.
Enfield ...	... Collection	in December.
„ Totteridge Road ...	Rev. C. Hobbs ...	Rev. C. Hobbs.
Esher ...	Rev. W. H. Purchase	Rev. W. H. Purchase.
Finchley, North ...	Rev. J. H. Shakespeare, M.A.	Rev. J. H. Shakespeare, M.A.
Forest Gate, Wood Grange ...	... Collections	later.
Forest Hill, Sydenham Ch. ...	Rev. T. Lewis ...	Rev. M. H. Whetnall
Fulham, Daws Road ...	... Collections	later.
Greenwich, Lewisham Road ...	Rev. W. B. Bowman, B.A.	Rev. J. W. Munns.
Gunnersbury ...	... Collections	later.
Hackney, Mare Street ...	Rev. W. Landels, D.D.	Rev. R. Lewis.
„ Hampden Ch. ...	Rev. G. T. Edgley ...	Rev. G. T. Edgley.
Hammersmith, West End ...	... Collections	May 10th.
Hampstead, Heath Street ...	Rev. Geo. Grenfell...	Rev. E. Medley, B.A.
Hanwell ...	London Missionary	Society this Year.
Harlesden ...	Rev. E. B. Woods, B.A.	Rev. E. B. Woods, B.A.
Harlington ...	Rev. C. M. Hardy, B.A.	Rev. C. M. Hardy, B.A.
Harrow-on-the-Hill ...	Rev. J. Haslam ...	Rev. J. Haslam.
Hawley Road ...	London Missionary	Society this Year.
Hendon ...	Rev. J. Wesley Boud	Rev. J. Wesley Boud.
Highbury Hill... ..	Rev. D. P. McPherson, B.D.	Rev. J. Cave.
Highgate Road ...	Rev. E. J. Edwards	Rev. E. J. Edwards.
„ Archway Road ...	Rev. S. B. Rees ...	Rev. S. B. Rees.
„ Southwood Lane ...	Rev. A. M. Nickalls	Rev. J. G. Kerry.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
„ Little Wild Street... ..	... Collections	May 31st.
Holloway, Upper ...	Rev. J. R. Wood ...	Rev. A. Sowerby.
Honor Oak ...	Rev. G. H. Cook ...	Rev. W. L. Crathern.
Hornsey Rise ...	... Collections	later.
Hornsey, Campsbourne Ch. ...	...	...
Hounslow ...	Rev. D. Loinaz ...	Rev. D. Loinaz.
Iford ...	Rev. J. Young ...	Rev. J. Young.
Islington, Cross Street ...	Rev. W. J. Hunter...	Rev. A. Tilly.
„ Salters' Hall ...	Rev. Jas. Dann ...	Rev. N. Dobson.
John Street, Bedford Row ...	Collections April 19th	Rev. J. G. Kerry.
Kensington, Hornton Street... ..	Rev. I. O. Stalberg	Rev. W. F. Edgerton.
Kilburn, Canterbury Road ...	... Collections	12th April.
Kingston-on-Thames... ..	Rev. J. W. Genders	Rev. J. W. Genders.
Lambeth, Upton Ch. ...	Rev. T. G. Tara ...	Rev. D. P. McPherson, B.D.
Lee ...	Rev. J. J. Brown ...	Rev. W. R. Bowman, B.A.
„ Bromley Road ...	Rev. J. W. Munns ...	Rev. J. W. Munns.
Leyton ...	Rev. G. A. Webb ...	Rev. G. A. Webb.
Leytonstone, Fairlop Road ...	... Collections	in February.
„ Cann Hall Road	Rev. M. Cumming ...	Rev. M. Cumming.
Loughton ...	... Collections	in March.
Marylebone, John Street ...	...	Rev. W. A. Wicks.
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
New Malden ...	... Collections	later.

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road... ..	Rev. F. Pugh ...	Rev. R. Howarth.
„ South ... ..	Rev. R. Lewis ...	Rev. R. F. Jeffrey.
Norwood, Upper, Central Hill	Rev. W. J. Henderson, B.A.	Rev. W. J. Hunter.
„ West, Chatsworth Rd.	Rev. F. M. Smith ...	Rev. G. H. Rouse, M.A., [L.L.B.]
Notting Hill, Ladbroke Grove	Rev. J. E. Roberts,	Rev. E. G. Gange.
Nunhead, Edith Road ...	Rev. T. J. Cole [M.A.]	Rev. G. H. Cook.
Old Kent Road, Maze Pond Ch.	Rev. J. Aldis ...	Rev. W. H. McMechan.
Peckham, Park Road ... ..	Rev. T. L. Edwards	Rev. T. G. Tarn.
„ Rye Hall ... ..	Rev. W. F. Gooch ...	Rev. J. R. Wood.
„ Rye Lane ... ..	Rev. N. Dobson ...	Rev. H. Knee.
„ S. London Tabernacle	... .. Collections	later.
Penge ... ..	Rev. G. D. Hooper...	Rev. G. D. Hooper.
Plumstead, Conduit Road ...	Rev. J. Brown ...	Rev. J. Brown.
„ Park Road ... ..	Rev. J. W. Cole ...	Rev. J. W. Cole.
„ Station Road ... ..	Rev. T. Henson ...	Rev. T. Henson.
Poplar and Bromley Tabernacle	Rev. W. K. Chaplin	Rev. W. K. Chaplin.
Poplar, Cotton Street... ..	Rev. W. H. Broad ...	Rev. J. S. Poulton.
Putney, Union Ch. ... ..	... .. Collections	in May:
„ Werter Road ... ..	Rev. W. J. Staynes...	Rev. W. J. Staynes.
Regent's Park ... ..	Rev. Ed. Medley, B.A.	Rev. C. Jordan.
Richmond, Duke Street ...	... .. Collections	later.
Romford ... ..	Rev. A. Streuli ...	Rev. A. Streuli.
Shepherd's Bush, Avenue Road	Rev. C. Graham ...	Rev. I. O. Stalberg.
Shoreditch Tabernacle ...	Rev. W. Cuff ...	Rev. W. Cuff.
Southgate, New ... ..	Rev. R. Walker ...	Rev. R. Walker.
Stockwell ... ..	Rev. W. Ross ...	Rev. A. Mursell.
Stoke Newington, Devonshire Square Ch. ... ..	Rev. W. Williams ...	Rev. W. Williams.
St. Luke's, James Street ...	Rev. G. Chandler ...	Rev. G. Chandler.
Stratford Grove ... ..	... .. Collections	later.
„ Carpenter's Road ...	Rev. G. Towner ...	Rev. G. Towner.
Streatham ... ..	Rev. G. P. McKay ...	Rev. G. P. McKay.
Sutton ... ..	Rev. C. M. Longhurst	Rev. C. M. Longhurst.
Tooting, Upper, Trinity Road	Rev. A. North ...	Rev. H. F. Gower.
„ Lower, Longley Road	... .. Collections	in February.
Tottenham, High Road ...	Rev. J. Urquhart ...	Rev. J. Urquhart.
„ West Green ... ..	Rev. J. J. Fuller ...	Rev. Geo. Turner.
Twickenham ... ..	... .. Collections	later.
Upton, Upton Cross Ch. ...	Rev. J. Wilkinson ...	Rev. J. Wilkinson.
Victoria Park, Grove Road ...	Rev. J. M. Davies ...	Rev. T. Thomas.
Waltham Abbey ... ..	Rev. Hira Singh Puri	Rev. Hira Singh Puri.
Walthamstow, Boundary Road	Rev. A. Budgen ...	Rev. A. Budgen.
„ Wood Street ... ..	London Missionary	Society this year.
Walworth Road ... ..	Rev. C. Jordan ...	Rev. J. J. Brown.
„ East Street ... ..	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. W. Hetherington	Rev. W. Hetherington.
„ Northcote Road	Rev. W. L. Crathern	Rev. J. G. Potter.
„ Victoria Chapel	Rev. R. F. Jeffrey ...	Rev. J. M. G. Owen.
Westbourne Grove ... ..	Rev. B. Howarth ...	Rev. R. D. Darby.
Westminster, Romney Street	Rev. G. Davies ...	Rev. G. Davies.
Whitechapel, Commercial St.	Rev. W. T. Henderson	Rev. W. T. Henderson.
Wimbledon ... ..	Rev. J. G. Williams ...	Rev. J. G. Williams.
Woodberry Down ... ..	Rev. J. B. Myers ...	Rev. Jas. Owen.
Wood Green ... ..	Rev. J. N. Rootham ...	Rev. J. N. Rootham.
Woolwich, Parson's Hill ...	Rev. J. Rankine ...	Rev. J. Wilson, Drill Hall.
„ Queen Street ... ..	Rev. H. K. Moolenaar	Rev. H. K. Moolenaar.



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

Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 26th April, 1891 (except where otherwise stated).

At these services Special Centenary Addresses will be delivered in anticipation of the distribution of the Centenary Cards in the Sunday Schools on the 10th of May next.

Special Hymn-papers are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Abbey Road ... ..	Rev. J. M. Hamilton.
Acton ... ..	Mr. H. O. Thompson.
Ann's Place (joins with Mare Street) .	
Arthur Street, King's Cross ... ..	Rev. J. E. Cracknell.
Batham ... ..	Mr. M. Joslin.
Battersea, York Road ... ..	Rev. R. Richard.
"    Park Tabernacle ... ..	Rev. M. H. Whetnall.
Belle Isle ... ..	Rev. B. Evans.
Belvedere ... ..	Rev. B. Brigg.
Bermondsey, Drummond Road ... ..	Mr. Henry Potter, F.S.S.
"    Abbey Street ... ..	Rev. J. C. Carlile.
Bexley Heath ... ..	Rev. C. K. Smith.
Blackheath, Shooter's Hill ... ..	Rev. R. S. Latimer.
Bloomsbury ... ..	Rev. Herbert Thomas.
Bow, High Street ... ..	Rev. N. J. N. Vanstone.
Brixton, Wynne Road... ..	Rev. W. Osborne.
"    Gresham Ch. ... ..	Rev. J. T. Swift.
"    Hill ... ..	Rev. W. B. Haynes.
"    Kenyon Ch. ... ..	Rev. John Douglas, B.A.
Brockley ... ..	Rev. Thomas Lewis.
Bromley, Kent ... ..	Rev. W. Turner.
Brompton, Onslow Square ... ..	Rev. T. H. Holyoak.
Brondesbury ... ..	Rev. A. Sowerby.
Camberwell, Cottage Green ... ..	Rev. H. Kuee.
"    Denmark Place ... ..	Rev. J. M. G. Owen.
Camberwell Gate, Arthur Street ... ..	Rev. W. F. Edgerton.
Camden Road ... ..	Rev. R. D. Darby.
Castle Street, Welsh ... ..	Rev. B. Humphreys.
Catford ... ..	Mr. H. W. Pewtress.
Chadwell Heath ... ..	Rev. G. Broad.
Chelsea, Lower Sloane Street... ..	Rev. W. H. J. Page.
Clapham, Grafton Square ... ..	Rev. F. E. Blackaby.
Clapton Downs ... ..	Rev. J. B. Myers.
Crouch Hill ... ..	Rev. T. G. Atkinson.
Croydon, West ... ..	Rev. T. Lewis (May 3rd).
Dalston Junction ... ..	Rev. T. Thomas.
Deptford, Octavius Street ... ..	Rev. E. Morley.
Devonshire Square ... ..	Mr. C. Holliday.
Dulwich, Lordship Lane ... ..	
Ealing ... ..	
Enfield, Todderidge Road ... ..	Rev. C. Hobbs.
Esher ... ..	Rev. W. H. Purchase.
Finchley, N. ... ..	Rev. J. H. Shakespeare, M.A.
Forest Gate, Wood Grange ... ..	Services later.
Forest Hill ... ..	
Greenwich, Lewisham Road ... ..	Rev. J. W. Munns.

NAME OF SCHOOL.	SPEAKER.
Hackney, Mare Street ... ..	Mrs. J. J. Turner.
" Banpden Ch. ... ..	Rev. G. T. Edgley.
Haddon Hall ... ..	Services later.
Hammersmith, West End ... ..	Rev. G. Grenfell.
Hampstead ... ..	Rev. E. B. Woods, B.A.
Harlesden ... ..	Rev. C. M. Hardy, B.A.
Harlington ... ..	Rev. J. Haslam.
Harrow ... ..	Rev. J. Wesley Boud.
Hendon ... ..	Mrs. T. Lewis.
Highbury Hill ... ..	Rev. A. M. Nickalls.
Highbgate, Southwood Lane ... ..	Rev. E. J. Edwards.
" Road... ..	Rev. F. James.
Holborn ... ..	Mr. F. E. Tucker.
Holloway, School ... ..	Rev. G. H. Cook.
Honor Oak ... ..	Rev. D. Loinaz.
Hounslow ... ..	Rev. J. Young.
Ilford ... ..	Mr. W. W. Parkinson.
Islington, Cross Street ... ..	Rev. J. G. Kerry.
" Salter's Hall ... ..	Rev. I. O. Stalberg.
John Street, Bedford Row ... ..	Rev. J. W. Genders.
Kensington, Horton Street ... ..	Rev. W. R. Bowman, B.A.
Kingston-on-Thames ... ..	Rev. S. A. Webb.
Lee ... ..	Rev. M. Cumming.
Leyton ... ..	Mr. C. E. Wilson.
Leytonstone Road, Cann Hall Road .	Rev. W. H. McMechan.
Maryl-bone, John Street ... ..	Joins with Bloomsbury.
Maze Pond ... ..	Mr. D. Freeman.
Meard Street, Soho ... ..	Rev. G. H. Rouse, M.A., LL.B.
Metropolitan Tabernacle ... ..	Services later.
Norwood, Chatsworth Road ... ..	Mrs. J. G. Kerry.
" Gipsy Road... ..	Rev. J. T. Cole.
" South ... ..	Mr. H. M. Foston
Notting Hill, Ladbroke Grove ... ..	Rev. J. G. Potter.
Nunhead... ..	Rev. G. D. Hooper.
Peckham Park Road ... ..	Rev. J. Brown.
" Rye Lane ... ..	Rev. J. W. Cole.
Penge Tabernacle ... ..	Rev. T. Henson.
Plumstead, Conduit Road ... ..	Rev. J. S. Poulton.
" Park Road ... ..	Rev. W. J. Staynes.
" Station Road ... ..	Rev. A. Sowerby.
Poplar, Cotton Street ... ..	Rev. A. Streuli.
Putney, Welter Road ... ..	Mr. Russell Dick.
Regent's Park ... ..	Rev. R. Walker.
Romford... ..	Rev. W. Ross.
Rotherhithe New Road ... ..	Rev. G. Chandler.
Shoreditch Tabernacle... ..	Rev. G. Towner.
Southgate, New ... ..	Mr. J. Bloomfield.
Stockwell ... ..	Mr. J. Everett.
St. Luke's, James' Street ... ..	Rev. G. P. Mackay.
Stratford, Carpenter's Road ... ..	Rev. C. M. Longhurst.
" Major Road... ..	Rev. A. North.
" Upton Cross ... ..	Mr. J. Winterton.
Streatham ... ..	Rev. T. Graham Tarn.
Sutton ... ..	
Tooting, Upper... ..	
Tottenham, High Road ... ..	
" West Green ... ..	
Upton Chapel, Lambeth Road ... ..	

NAME OF SCHOOL.	SPEAKER.
Vernon Square ... ..	Services later.
Victoria Park, Grove Road ... ..	Rev. J. M. Davies.
Waltham Abbey ... ..	Hira Singh Puri.
Walthamstow, Wood Street ... ..	
"    Boundary Road ... ..	Mr. S. C. Bailey.
Walworth Road, School ... ..	Mr. J. Thomas.
"    Victory Place ... ..	Mr. A. Jones.
"    East Street ... ..	Mr. R. G. Battley.
Wandsworth, East Hill ... ..	Rev. W. Hetherington.
"    Victoria Road ... ..	Rev. R. F. Jeffrey.
"    Northcote Road ... ..	Rev. W. L. Crathern.
Westbourne Grove ... ..	Mr. Leonard Woolley.
Westminster, Romney Street... ..	Mr. C. N. Hill.
Wimbledon ... ..	Rev. J. G. Williams.
Woodberry Down ... ..	Rev. J. J. Fuller.
Wood Green ... ..	Rev. T. Lewis (19th April).
Woolwich, Parsons Hill ... ..	Rev. J. Wilson.
Queen Street ... ..	Rev. H. K. Moolenaar.

TUESDAY EVENING, APRIL 28TH.

PUBLIC MISSIONARY SOIRÉE,  
IN THE CANNON STREET HOTEL.

LORD KINNAIRD to preside.

Addresses will be delivered by Revs. R. D. DARBY, of the Congo; ARTHUR SOWERBY, of China; and J. THOMAS, B.A., of Salendine Nook.

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

PUBLIC MEETING AT SEVEN O'CLOCK.

The London Baptist Choir Union will give a selection of Music  
Tickets for Soirée, One Shilling each, to be obtained at the Mission House,  
19, Furnival Street, Holborn.

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

WEDNESDAY MORNING, APRIL 29TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

*Chairman*: HUGH MATHESON, Esq., of London.

*Speakers*: Rev. E. G. GANGE, of Bristol, and Miss TAYLOR, of Calcutta.

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

WEDNESDAY MORNING, APRIL 29TH.

ANNUAL MISSIONARY SERMON.

BLOOMSBURY CHAPEL.

*Preacher*: Rev. CHARLES GARRETT, of Liverpool.

Service at Twelve o'clock.

THURSDAY EVENING, APRIL 30TH.

ANNUAL MEETING

IN EXETER HALL.

Chair to be taken at Six o'clock by SAMUEL SMITH, Esq., M.P.

*Speakers*: Revs. E. G. GANGE, of Bristol; GEORGE GRENFELL, of the Congo; and WILLIAM WILLIS, Esq., Q.C.

The London Baptist Choir Union will assist in the singing, and give a selection of Music at Half-past Five.

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

FRIDAY MORNING, MAY 1st.

MISSIONARY BREAKFAST CONFERENCE,

IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

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

Introductory paper by the Rev. J. G. GREENHOUGH, M.A., of Leicester.

Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday School, and Juvenile, are invited to be present.

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

FRIDAY EVENING, MAY 1st.

THE YOUNG PEOPLE'S MISSIONARY MEETING

(For Sunday School Teachers, Senior Scholars, and Young People),

IN EXETER HALL.

Chair to be taken at Seven o'clock by FRANK J. MARNHAM, Esq., Treasurer of the Young Men's Missionary Association.

*Speakers*: Revs. GEORGE GRENFELL, of the Congo; J. G. POTTER, of Agra; and J. S. WHITEWRIGHT, of China.

The Young People's Contingent of the London Baptist Choir Union will assist in the singing, and give a selection of Music at Half-past Six o'clock.

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

Congo Free State Station at Bangala,  
Upper Congo River.

(See *Frontispiece*.)

THE Rev. George Grenfell writes:—"I send you a view of a portion of the State station at Bangala, or, as it is now called, New Antwerp. The two-storied building at the back is the residence of the chief officer of the State, Captain Baert, whose authority covers the district which includes three of our stations—Bopoto, Munsembi, and Lokolele. Munsembi is the new station just founded by Mr. Weeks and Mr. Stapleton, from whom we have just received very encouraging reports."

## The Congo Mission.

THE following letter from the Rev. George Cameron, of Wathen Station, will be read with painful interest :—

“Wathen,

“20th Dec., 1890.

“DEAR MR. BAYNES,—I should like to tell you about a native of this district, whose profession of interest in the Gospel gave us much joy some months ago, and whose disappearance, and, as we believe, murder, have caused us a great deal of sad concern.

“NTETELA OF VUNDA.

“His name was Ntetela, and he lived in the town of Vunda, about four miles from this station. Nlemvo used to visit the town pretty frequently and became very friendly with him, preaching, and occasionally holding a little school in the part of the town of which he was chief. Any missionary visiting the town to preach, or passing through it, was welcome to stay in one of Ntetela's houses.

“My first acquaintance with him was on April 12th, when I was preaching in Vunda. Early in the morning of next day, before I was out of bed, he came into the house in which I was sleeping, and joyfully declared himself a believer in the Lord Jesus Christ. He had heard the Gospel from several missionaries and from Nlemvo, but had not understood before his own personal guilt, and how he could be saved through Christ and His sacrifice.

“From that day his manner of life was entirely changed. He began at once to attend the station meeting several times a week, and kept it up almost without a break, though no one else from any of the towns came regularly or even frequently. Drunken and

immoral practices to which he had been long addicted were completely dropped, greatly to the surprise and disgust of his townsfolk, who were quite unable to understand the change. A neighbouring chief, who had been installed by the State authorities as a magistrate, was sent for, and after a long consultation Ntetela was warned that if he continued to pray privately with the missionary, and still refused to drink, he would be sent to the nearest Government official, to be put in chains. Of course this was a vain threat; but it showed how perplexed and bitterly angry they were. He had to stand a lot of ill-feeling, and I have, myself, heard him roundly abused in his own town. He bore it well for a time, accompanying the missionary in his visits to the different parts of the town, and also guiding him to other towns where the Gospel had not previously been preached. At some of these places he did not get any thanks for his pains, but was heartily cursed instead. Once, indeed, he was chased from a town under a shower of sticks and stones, and, at another town, was in great danger of being shot. Occasionally he visited some towns by himself, and was usually received with less suspicion than when he accompanied and guided a strange white man.

“A NATIVE MISSIONARY.

“All this time he showed a keen desire for instruction, and appeared to grow in grace and in the knowledge of our Lord Jesus Christ; his earnest prayers for blessing on his townsfolk were constant, and his desire for

their conversion was very real and deep-rooted. One evening we had been singing a number of hymns in his town, and next morning he came into the house to say, 'Let us go into every belo (division) of the town and sing that hymn—

"Tuyimbila kwa Jizu—  
Jizu Mwana a Nzambi ;  
Oyandi axisa nkembo  
Havuluza o wantu."

"Let us sing for Jesus—  
Jesus the Son of God ;  
He left glory  
That he might save men."

[The hymn of which these lines make the chorus was written or translated by Mr. Dixon some years ago, and has been in constant use since.]

"We went through the town and sung it in five or six different parts, but somehow or other we met little else but scowling faces and hard words.

"Unfortunately, the story of Ntetela is not all bright.

#### "SHADOWS.

"In an evil day, as it seemed to us, he concluded that he was not called to remain in his town any longer, and he came to us asking that he might be enrolled as a workman and live on our station. We declined to allow this, and urged him to remain in his town, bearing the reproach of Christ, returning good for evil, and otherwise living in such a way as to commend the Gospel. He did not take our advice, and went to live in another town, where, as far as we know, his be-

haviour was good. He still went occasionally to other towns to preach, but in his heart he was dissatisfied with himself for having deserted his town, and his old happiness was to a great extent lost. The last time I saw him he told me he intended going to the towns on the river bank. A day or two later I crossed the Congo on a preaching tour, and while on the other side heard that Ntetela had been lost. He was traced to a town from which he had before been driven away for preaching. At first the townspeople denied all knowledge of him, but afterwards said he had come again and announced his intention of killing himself. His friends, however, were refused permission to look for him, and every effort made to keep the matter secret.

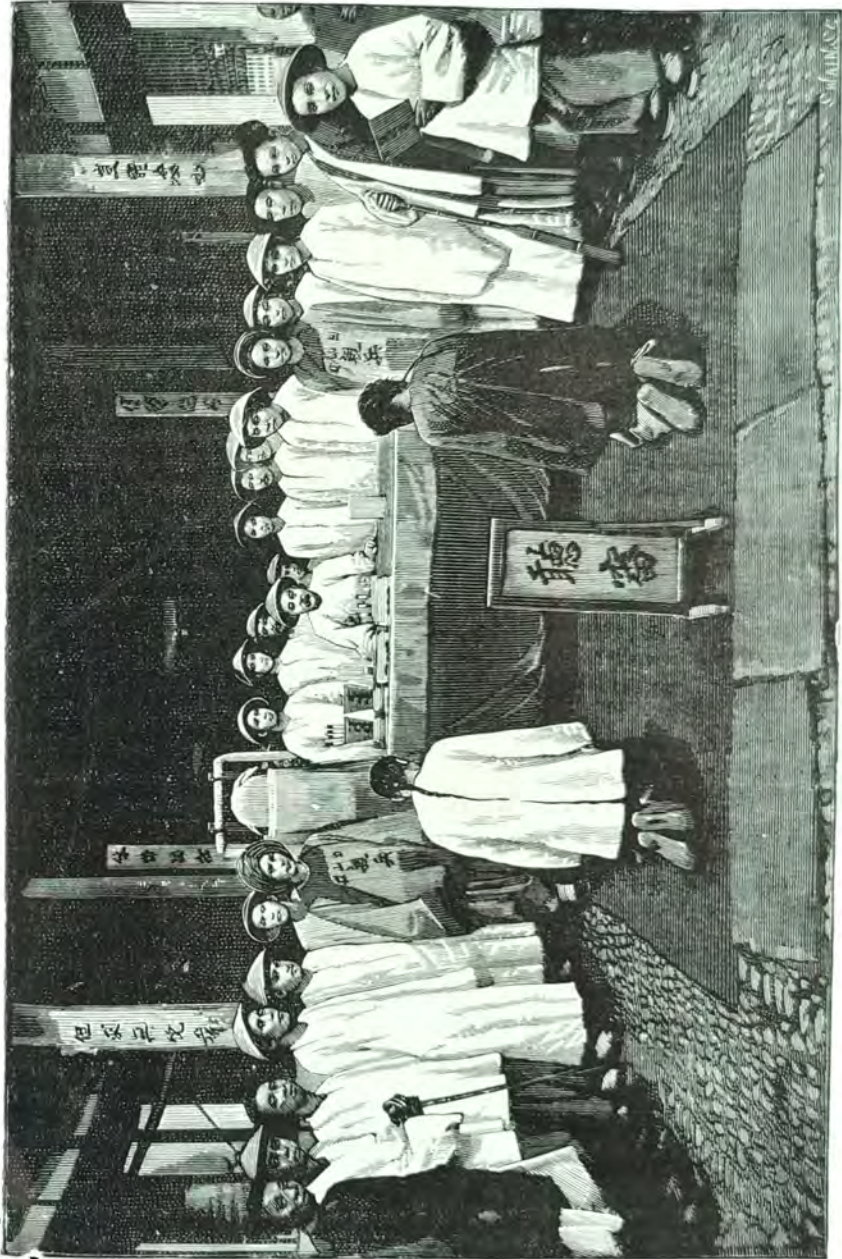
"We have done our best to investigate the matter, but have not been able to get any satisfactory information. Everything we have heard, however, confirms us in our fear that poor Ntetela was murdered by the people to whom he had gone to preach. It is a great blow to us, as he was the first adult in this district to profess faith in Christ, and we were hopeful that his testimony would be owned of God among his fellow-countrymen. You will, we are sure, pray for this district, that Ntetela's testimony may not fall to the ground, but that it, and the constant preaching of the Gospel, may speedily bring forth much fruit.—Yours affectionately, in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## A Chinese Trial.

**T**HIS is a picture of a Chinese trial, held in the Magistrates' Court. Seated behind the table is the official; on either side is a soldier, distinguishable by the letters on his coat; kneeling in front are the accuser and accused; and the remainder are attendants on the official. Two of



A CHINESE TRIAL.—(From a Photograph.)





the attendants have bamboo rods in their hands ready to inflict blows on the face and legs of unwilling witnesses. From 100 to 1,400 strokes are given, according to the merits of the case.

Tai Yuen Fu, Shansi.

MARION MORGAN.

## An Appeal from Shangtang.

THE Rev. W. A. Wills, of Chou-ping, writes :—

“Chou-ping,

“December 30th, 1890.

“MY DEAR MR. BAYNES,—Could you kindly help me by finding a little space in the pages of the HERALD to make an appeal amongst our many friends and willing helpers for a syphon ‘stomach pump’? At first sight this request may appear strange, but I am sorry to say it is an instrument often needed in China, and the pump I am now using is in a very bad and almost useless condition.

“During the past week I was called to attend five cases of attempted suicides, two men who had eaten opium, and three women the tops of matches. The reasons assigned by friends for the attempt at self-destruction are various. In these cases, four were the result of a quarrel, and the other, debt and distress occasioned by the opium vice of her husband. In one case life seemed hopeless for some hours, but I am thankful to say all were saved.

“In ordinary cases emetics are sufficient, but in severer cases the stomach pump, hot coffee, and hypodermic injection of atropine and of apomorphia are obliged to be resorted to.

“I cannot help thinking that among the many readers of the HERALD some one will be found willing to supply this need, and thus join us in saving the lives of these poor deluded sufferers, and give them an opportunity of hearing of the great ‘Burden-bearer,’ and only Saviour for their never-dying souls.

“As I am expecting to send you by next mail some account of the past year’s work, I will not write more now, but ask to have the pump, when it reaches you, forwarded by Parcel Post, as it will save time, for at present I am labouring under difficulties for want of a good one.

“Yours faithfully,

“WM. A. WILLS.

“A. H. Baynes, Esq.”

## Who will give a Tricycle for Use in Calcutta?

THE Rev. Herbert Anderson, of Calcutta, writes :—“I find I lose a great deal of time over my work in the city by having to either walk or train the distances. Elliott Road, where I live, is a long distance from my best spots for preaching to the natives. Do you think, dear Mr. Baynes, any friend or friends of the Mission would give me a tricycle? Such a gift would save much time, and be most welcome. I have asked several bicycle riders as to the point you raised, and they tell me that a tricycle, worked slowly, does not heat one to anything like the same extent as *walking* in the hot season.” We shall be thankful to send out such a tricycle as Mr. Anderson desires if any kind friend should be disposed to respond to his request.

## Miss Silvey's Appeal for Congo Training School.

"MY DEAR MR. BAYNES,—It is with extreme pleasure and gratitude that I forward the enclosed cheque for £90, together with an additional list of names of those kindly contributing towards the foundation of a training school on the Congo. Many kind friends have sent me parcels of clothing, toys, scrap books, &c., whom I would like to publicly thank at this time through the MISSIONARY HERALD. These generous gifts will help greatly in the difficult task of winning the hearts of the heathen in Africa, and will, I trust, be the indirect means, by God's blessing, of bringing some to know and love the Saviour. I am looking forward to the 29th of April, the date fixed for my departure from England, and would appeal to all friends to remember me specially at that time in their prayers, that the Holy Spirit may be with me, and God's watchful care over me to bring me to my desired haven, and use me largely as an instrument for carrying the light of the Gospel to the women and girls of Congo.—Yours ever very faithfully,

"CASSIE SILVEY.

LIST OF CONTRIBUTIONS.—November, 1890.—Amount previously acknowledged, £208 Os. 10d.; Acknowledged by Mr. Baynes, £32; A Thank-offering Manchester, £1; Mrs. Spiers, Accrington, 2s. 6d.; Miss Rushworth, Accrington 5s.; Mr. Entwistle, Accrington, £1; Mr. and Mrs. John Green, Accrington, 5s.; Mr. George Macalpine, Accrington, £2 2s.; Mr. Hadfield, Accrington, 2s.

December, 1890.—From funds of the late J. W. B., Mossley, £5; Mr. Whitehead, Mossley, 5s.; Result of Meeting, Baptist Chapel, Mossley, £2; Mrs. Anderton, Southport, £10; Mrs. Margaret Fergusson, Crieff, £1; Grosvenor Street Baptist Sunday School, £1 2s. 1d.; Mr. Wilkinson, Bowdon, 6s.; Girls' Home, No. 1, Bowdon, 2s.; Police Orphanage, Bowdon, 1s.; Ada Clayton, Bowdon, 3d.; Union Chapel Sunday School, Queen's Road, Manchester, £2 9s.; Stephen Massey, Esq., Fairfield, Manchester, £20; Mrs. Casserly, 2s. 6d.; Miss Robins and Class, London, 4s.

January, 1891.—St. George's Street Baptist Sunday School, Salford, £1 7s. 1d.; Meeting, Richmond Baptist Chapel, Liverpool, £4 5s.; Joshua Sing, Esq., Liverpool, £2; J. W. Scholefield, Esq., £2; E. Mounsey, Esq., £2; Wellington Street Sunday School, Gorton, £1; G. Williamson, Esq., Manchester, 5s.; Mr. Langham, Accrington, 10s.; Lady, Accrington, 1s.; Thomas Haworth, Esq., Accrington, £1; Miss Haworth, Accrington, £1; W. Haworth, Esq., Accrington, £1; Lady, Accrington, 10s.; Mrs. Tom Smith, London, £1 1s.; Mr. Goodman, Flitwick, £1.

February, 1891.—Mrs. McDonald, Harpurhey, 3s. 6d.; Meeting, Union Chapel, Stretford, £3 4s. 8d.; Mrs. Marshall, Manchester, 5s.; Miss Tillitson, Moss Side, Manchester, 2s. 6d.; Mr. Johnson, Manchester, 2s. 6d.; A Lady, Manchester, 5s.; W. Y. C. A. Meeting at Disbury, £1 10s.; Albert Memorial Church of England Sunday School, Manchester, £2; Remains, Sale of Work, per Miss Pascoe, 5s.; A Lover of Congo, Manchester, £1; A Worker for the Congo Mission, £1; Mr. Macfarlan, Manchester, 10s.

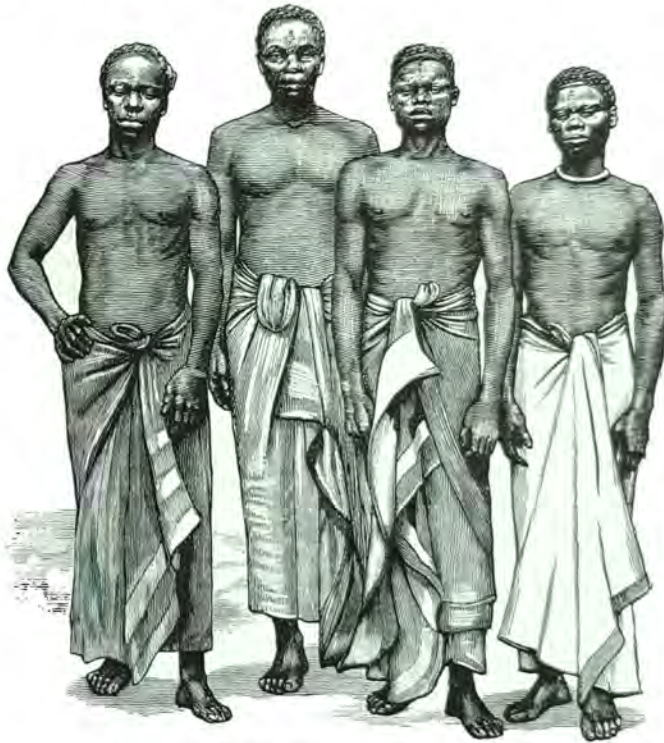
March, 1891.—Meeting, Mission Hall, Redditch, £2 10s. 6d.; Result of

Meeting in connection with Moss Side Baptist Juvenile Missionary Society, £5 ; Meeting, Houghton Street Baptist Chapel, Southport, £5 ; A Friend, Southport, 5s. ; Mrs. Bury, Southport, 8s. 11d. ; Miss Allison, Manchester, £1 ; Mrs. Coxeter, per Mr. Baynes, £20. Total, £350.

## The Congo Mission.

### BANGALA WORKMEN.

**T**HE Rev. George Grenfell writes :—"This picture is engraved from a photograph of four of our Bangala workmen—smart, sturdy fellows



BANGALA WORKMEN.—(From a Photograph.)

—who have done us good service. The second from the right is Bapulula, one of the younger sons of the late 'Lord of many guns,' chief of Bangala, and a brother to the 'gallant young chief' of whom Stanley speaks so graphically in his account of the fight at Bangala on his way 'through the Dark Continent.' Bapulula is one of our sawyers, and is now engaged upon getting out planks for my new house."

## The Congo Mission.

THE REV. GEO. GRENFELL AND EXPLORATION.

THE following letter from the Rev. J. McKittrick, of the Congo Balolo Mission, bears strong testimony to the value of the work of Mr. Grenfell. Mr. McKittrick writes :—

“Since returning to the Congo, my opinion regarding the valuable work rendered by Rev. G. Grenfell, of the Baptist Missionary Society, to the cause of missions in Central Africa, has been greatly strengthened. The more I know of the Upper Congo and its Equatorial tributaries, the more deeply I am impressed with the extent and importance of his explorations. It would be difficult to express the indebtedness that we, as a mission, owe to Mr. Grenfell; indeed, I may add that his geographical researches have been of great use to other missions beside our own in the furtherance of the Gospel among the tribes of the Upper Congo.

“The comparative vocabulary which he prepared of the dialects spoken by the people living on the rivers which drain the country, gave us for the first time some idea of the value and importance of the far-reaching Balolo tongue. Though on some of the rivers the people are called Bankundu, and on others Balolo, Lofembe, or Mongo, the language spoken is one, and is the medium of communication over an area of some 245,000 miles or more. We now add the Lofale, or Lappore, to the list of Balolo rivers. We thank God for friendly people and open doors on this river.

“We have great reason for thankfulness that the Upper Congo has been thrown open. This is due in great measure to the indefatigable efforts of Mr. Grenfell.”

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REVS. J. LAWSON FORFEITT AND PERCY COMBER AT  
CAPE TOWN.

Mr. Percy Comber, and Mr. Lawson Forfeitt, have taken a short trip to Cape Town, specially for the benefit of Mr. Comber's health.

They left Banana on January the 23rd, and arrived at Cape Town on the 3rd of February.

Mr. Forfeitt writes from Cape Town on February 10th :—

“The weather here is delightful, and there is fine scenery in the neighbourhood. I feel quite ‘set up,’ and shall return to Underhill greatly refreshed in every way.

“I attended the Baptist church here on Sunday morning, and made myself known to the minister, the Rev. L. Nuttall, after the service. He was exceedingly kind, and begged to be allowed to arrange a meeting, as he was sure many people would be glad to hear about our work. Mr. Comber was in bed on Sunday, and is not equal to public work yet. As we have only a few days here, a meeting was held in the church last evening at very short notice, and there was a large and appreciative audience.

“After my address, Mr. Nuttall said that there was not to be a collection, but if any friends desired an opportunity to help, they might do so on passing out. I remarked that I should be very sorry if they had the impression that I had come to beg. I had been asked to tell them about our work, and it was my duty, as

well as a great pleasure, to do so. If the eventual outcome of this their first missionary meeting should be the formation of a Cape Town auxiliary to the Baptist Missionary Society, it would, of course, be a cause for great thankfulness. I believe that between £3 and £4 was contributed at the doors after the meeting, and this sum Mr. Nuttall will forward to you. We are having many calls from Christian people of the town, and requests to hold meetings, but the time at our disposal does not permit of our doing much in a public way, and, besides, we have to remember that we are here to recruit. If there were regular communication between Cape Town and the Congo, it might often save our sick brethren the long voyage to England, and a stay of a few weeks in this healthy climate would soon restore them to health."

The Rev. L. Nuttall, writing from Cape Town, under date of February 18th, reports:—

"We have just had the joy of having our dear brethren—Revs. P. Comber and L. Forfeitt—with us for a brief visit. Taking advantage of a small steamer coming to Cape Town for repairs, they wisely came to recruit their health. Yesterday they left us very much better. Poor Mr. Comber was ill upon his arrival, after his sore bereavement and repeated fevers. But we do feel thankful that the change, for even so short a time, has been of great benefit both to him and to Mr. Forfeitt. They did much good during their stay in deepening our interest in their field of labour and drawing out the sympathy of Christians, not only in our own little Baptist church, but also in other Christian communions in this town. They have taken with them, we believe, pleasant reminiscences of their brief visit. We trust we may soon see them again. We hope that their coming may lead to the visits of other brethren also, for if the military authorities find the Cape to be so useful as a sanatorium for the invalided troops from India, our brethren from the Congo might find it a means of blessing both to body and mind after their toils in the fever-stricken country.

"After one of their pleasant meetings in this town, a few friends contributed £3, as a small token of our love to the brethren and interest in the good work in which they are engaged. Of course, the amount is small, but we are trying to do mission work amongst the natives in this country and town, besides maintaining our European services."

A further note from Mr. Forfeitt, dated Cape Town, February 18th, states:—

"Mr. Comber and I leave here to-day, and hope to reach Congo about the 26th. We are both very well indeed now, and have greatly enjoyed our visit. We have held several meetings, and great interest has been shown in our work. The kindness of friends of all denominations has been overwhelming, and our dear friend, the Rev. L. Nuttall, has done everything possible to make our stay a happy one."

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#### ARRIVAL OF THE REV. W. P. BALFERN AT THE CONGO.

The Rev. W. P. Balfern, writing from Underhill Station, Lower Congo, under date of February 8th, says:—

"I am glad to be able to report my safe arrival here in first-rate trim, almost a week ago. We had a very good passage for the time of year, and the *Afrikaan* was everything to be desired as a sea-boat—taking the seas far better than many a ship of twice or three times her tonnage. I can certainly

recommend her to others journeying hitherward ; the time taken, only twenty-four days, being a consideration to those whose constitutions do not seem to take kindly to the water. Beyond this the food, though foreign, is good, and one is allowed a great deal of liberty on board, besides the advantage of there being no limit to the amount of baggage one may take.

" At Banana the sad news reached me of the death of Mrs. Percy Comber, three weeks almost before. How many times has this been the welcome to Africa of a new worker ? Is it to remind us that we must regard our health as a most precious gift ? Surely not altogether ; may it not be this ? One would rightly refuse to accept a mean return for benefits beyond belief, and now here in Africa Christ ' has set before us an open door,' such as has not been set before the Church for centuries ; and if He sees that we do not rise to the responsibility and opportunity—that we send workers by *ones* instead of by *hundreds*, although He may accept the individual gift—must He not try and remind us and show us the greatness of the opportunities and the possibilities for service out here ?

" On arriving at Underhill I was most warmly received by our good brother Mr. Pinnock and his wife. It was delightful to once again be in a Christian home, and see about one living testimonies to the success of our work for the Master in the persons of the San Salvador boys employed. Of course they are not perfect, neither were the Christians of Paul's letters ; it is good to see for the first time out here some of the first-fruits of Congo now helping us in our work.

" I am hoping to be here for four or five weeks helping Mr. Pinnock, and then go up country with Mr. Percy Comber in March. I feel that whatever experience I get here as to the working of the transport and the business part of the Mission generally, will be very useful to me later on, beyond which this is a very nice 'half-way house,' between the comforts of home and a pioneer's life up river. At present I am in splendid health, thank God, and have enjoyed the services of Sunday last immensely. The only drawback here is one does long for more direct Mission work ; still one is delighted to feel that every load got off is to extend Christ's Kingdom in this dark, dark land."

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### An Interesting Bengali Family.

**I**N this group there is a whole Christian family. To the left is Kinaram, the aged father, and in front of him, sitting cross-legged, is his son Nondo Koomar. The son to the right hand of the reader is Prosonno, with his wife next to him. The woman in the centre is Nondo Koomar's wife, and that one nearer to him is his mother.

I send this photograph principally for Nondo Koomar's sake. He has been six years pastor of the church at Suagram. The people are fond of him, and do nobly for his support. There were 140 members there last year, and all of them do their share in the money that is raised. Suagram is in the Madaripore district, and is, therefore, under the supervision of Mr. W. R. James. The constant testimony one receives to the good work,

and our brother Nondo Koomar's own confession, gives us great confidence regarding the church there. They are just about rebuilding their chapel, and enough money, I think, has already been raised. It was a two-storied square building, having the upper room about a third the size of the lower. In this Mr. Page sometimes lived, held classes or prayer-meetings, or met the preachers of the district. There were others in the district of the same shape, but they have been replaced, with the upper room wanting. Our brethren at Suagram, however, in memory of their great friend, Mr.



AN INTERESTING BENGALI FAMILY.—(From a Photograph.)

Page, have resolved to build again after the same style, and who will not approve of their wish? Self-support is not incompatible with gratitude to our predecessors in the field.

ROBERT SPURGEON.

Barisal, Eastern Bengal.

### Appeal from the Rev. R. Wright Hay, of Dacca.

**W**E commend with special pleasure the following request from Mr. R. Wright Hay, of Dacca. We shall be delighted to forward to Dacca any gifts in response to this appeal.

“Mission House, Dacca, E. Bengal, India,  
“February 24th, 1891.

“MY DEAR MR. BAYNES,—Will you please permit me, through the MISSIONARY HERALD, to make an appeal to friends at home, who have spare books or spare money to buy books, to provide me with a supply of good literature towards the development of a lending library, the meagre nucleus of which I already have, and which I feel to be a growing necessity in my work



among the students of Dacca? Books of biography and of travel would be very welcome, but what I most of all want are books that gather around because they have grown out of *The Book*—clear declarations of solid evangelical truth. There is a growing appetite among the young men of India who come under the influence of the Gospel for the Christian classics, from Bunyan's "Pilgrim" and Baxter's "Saint's Rest" down to more recent works breathing the same spirit and dealing with the same great verities. Evidential books would also help many. May I not ask you to commend this appeal, and to intimate that any books sent in response to the Mission House, London, shall be forwarded to Dacca? Anticipating gratefully your assistance in this matter, I am, dear Mr. Baynes,

"Yours affectionately,

"A. H. Baynes, Esq."

"R. WRIGHT HAY.

## Work in Rome.

**M**R. J. CAMPBELL WALL, writing from Rome, says:—

"MY DEAR MR. BAYNES,—I trust the following may interest some of the readers of the HERALD.

### "LENT IN ROME.

"The consequence of feast days and fast days, both prominent factors in Roman Catholic religion, is very noticeable in the succession of Carnival and Lent.

"During ten days preceding the 'Dies cinerum' the people seek an indemnification for the approaching fast, abandoning themselves to a time of pleasure, which preserves unto this day the leading features of the Saturnalia in pagan Rome. Their individuality hidden by the wearing of costumes and masks, Romans are free to indulge in every excess and frivolity; but this does not prevent their returning on the morning of Ash Wednesday to be sprinkled with ashes, in token of penitence and absolution, by a priest who, possibly, on the previous evening, shared their revels, in disguise, at the public ball-room. Their religion is put on or taken off as a garment. It consists of outward shows and observances; on their horizon there is no bright and shining Light, whom following, men will not walk in darkness, but will have the light of life.

"Lent, then, is the religious season in Italy, when people go to church and listen to preaching, making one think that, with all their folly, somewhere in their hearts lies hidden a love of things solemn, a reverence for the serious aspects of life.

"In Lent, the Romanists 'do religion' just as some tourists 'do Rome,' and with much the same degree of edifying satisfaction.

"But we have cause to be grateful for even this. Experience proves that at no time will the Romans frequent religious meetings more willingly than during Lent. So, though we do not 'observe' Lent, we try to 'use' it to the best of our abilities. In our Central Hall, in Lucina, we hold a course of special services, preaching every night in the week except Saturday.

"These services have been much greatly blessed in previous years, and we trust this season to reap a more abundant harvest than ever.

"Will our friends at home join with us in praying to the Lord of the harvest for the success of our services in saving souls

"Ever yours faithfully,

"JAS. CAMPBELL WALL.

"A. H. Baynes, Esq.'



## “One soweth and another reapeth.”

THE Rev. J. D. Morris, of Dacca, writes :—

“DEAR MR. BAYNES,—As the following is a remarkable illustration of the words of our Saviour, quoted above, I give it with the earnest hope that it may help to cheer and encourage every faithful worker in the Master's vineyard, especially those who, not being able to devote their whole time to the Lord's work, are using every opportunity to speak to the unconverted.

“About nine or ten years ago a native doctor, named Lachman Singh, was employed in a tea garden at Cachar, which was managed at the time by a Mr. Brodie, a Christian gentleman, now in Scotland. This gentleman used to speak to Lachman Singh about the Gospel of Christ, which, it seems, interested him. By and by Mr. Brodie had to leave for home, whence he sent out to him a copy of the New Testament in Bengali, which he frequently read. About a year ago Lachman Singh wrote a letter to a fellow native doctor, a Christian, named Nil Komal, whom he had known for some years, asking further counsel. Nil Komal, having a brother in Dacca, an agent of the Bible Translation Society, recommended the inquirer to communicate with him, and asked him, at the same time, to subscribe to a Christian paper published in Calcutta in Bengali, called *Tránodoy*; or, *The Dawn of Salvation*. Accordingly he both subscribed to this paper and wrote to our colporteur, who is an earnest Christian, and he, in reply, sent him a Bengali Bible, and asked him to read certain marked passages in it which he thought would be very helpful to him. After this, Lachman Singh took to reading the Scriptures more regularly. His wife encouraged him in it, she having some interest in Christian truth from the fact of her brother being a convert and a Christian preacher in Assam. While Lachman Singh was in correspondence with the colporteur I took the opportunity of writing to him on three different occasions, encouraging him in his search for truth and giving him such spiritual help and advice as I thought he needed, especially as his neighbours—Hindus—having come to find out his tendency towards Christianity, were trying to persecute him. The replies sent to these letters impressed me with his sincerity, which was clearly proved by his at length disposing of his medical hall at Silchar, which had cost him Rs.700, for the nominal sum of Rs.150, and coming on to Dacca with his family, seeking baptism, in which desire he was joined by his wife. They arrived here on Sunday, in a boat in which they remained for that day, after which they were hospitably entertained by our colporteur brother in his unpretending little house. As I had corresponded with him before, it gave me no little pleasure to instruct both husband and wife ‘more perfectly concerning the way’ for a whole week. Mrs. Hay also very kindly instructed the wife with the help of a native sister; and on Sunday, the 8th instant, we had the pleasure of baptizing them both in our mission chapel. On Wednesday following they left for Sib-ságár, where our brother had arranged to set up a medical hall. Our Saviour said: ‘Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.’ Our brother Lachman Singh seems to have this childlike spirit, to be a man without guile; another Nathanael, according to brother Hay, and his wife closely resembles him. May I not ask the readers of

the HERALD to remember our new brother and sister in prayer, that they may daily grow in grace and in the knowledge and love of Christ?

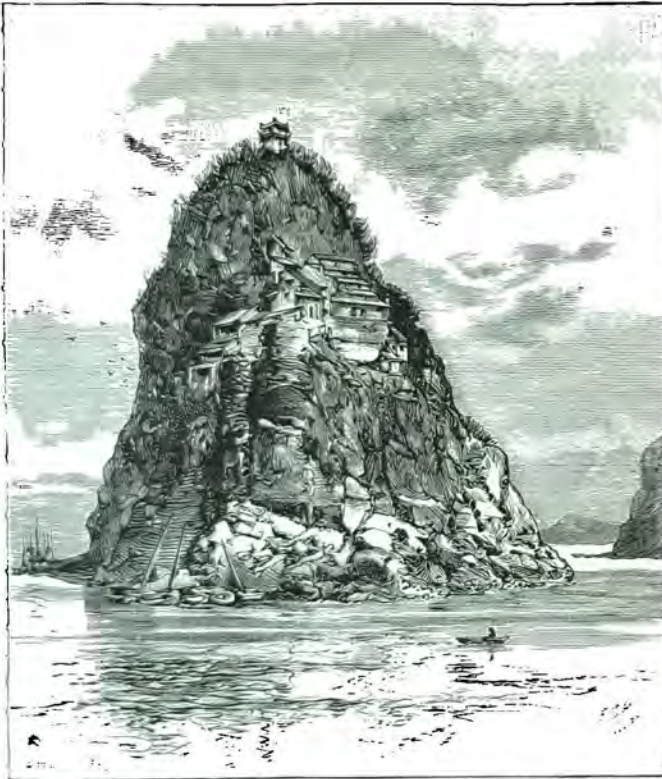
"A. H. Baynes, Esq."

"Yours sincerely,

"JNO. D. MORRIS.

## Wooded Rock in the Yang-tze River.

**T**HIS is a picture of a wooded rock in the Yang-tze River, not far from the Po-Yang lake. On its steep incline a Buddhist temple



ROCK IN THE YANG-TZE RIVER.—(From a Photograph.)

has been erected. The river at this point is about one and a-half or two miles wide.

Tai Yuen Fu, Shansi.

MARION MORGAN.

## The Lord Loveth a Cheerful Giver.

**O**NCE again we thankfully acknowledge the receipt of the following welcome and timely gifts:—A Mother of Deceased Children for a small collection of jewellery and trinkets for the Cougo Mission; One who writes:—"Take my silver and my gold, Not a mite would I withhold," for

several articles of jewellery; "A Friend," Edinburgh, per Mrs. Edminson, of Paisley, for a silver cup and salver for Communion service for one of the Congo churches; "E. E.," a gold diamond ring in memoriam; "An Aged Pilgrim," for 4s., per the Rev. G. Charlesworth, of Masham, Yorks, who writes:—"I enclose Postal Order for 4s. for the Baptist Missionary Society. It is a contribution from an old man to whom my wife lends the HERALD, the reading of which has so greatly interested him that he intends in future to give a shilling a month to the Baptist Missionary Society. It is a pleasure to me to report this little incident, and I doubt not but you will be pleased to receive another proof that the HERALD is doing good"; "A Gloucestershire Working Man," £20 for China, per the Rev. John Bloomfield, who writes:—"I have once again the pleasure of sending you this £20 from our generous friend who for so many years past has given a good sum for China"; "J. G. and H. G., Edinburgh," £10 for China and the Congo (the widow and friends of a Dumfries working man); £7 18s. 6d., per the Rev. C. A. Davis, of Reading, who writes:—"I have the pleasure of enclosing £7 18s. 6d., which I have this day received from Mrs. Sowerby, of Lemington-on-Tyne, in memory of her niece, Ethel Mary Cooper, the daughter of my friend Mr. J. J. Cooper, who, as you know, is the Foreign Mission Secretary of our church. Ethel was a member of the church, and took a deep interest in the Missionary Society, the collection of subscriptions for which was the last work she accomplished. She died on January 15th last, in her sixteenth year; and so there passed away from us a life of the brightest promise to find its consummation before the throne. I enclose an extract from Mrs. Sowerby's letter because of the beautiful and valuable suggestion it contains in reference to the method of showing affection for the memory of departed friends:—

"Lemington Hall, Lemington-on-Tyne.

"When Ethel was ill, those of us up here felt we wanted to send her little expressions of our love—grapes or flowers, or some of the little delicacies that invalids need—but she wanted none of them, and we had still an unsatisfied feeling that we had not given her anything. I think it is this feeling that leads to what has now become almost a sinful waste in the lavish abundance of flowers at funerals; there is such a longing to do just one thing more.

"It is because we have felt that so much that the thought occurred to us to send a little missionary memorial of Ethel. She has a very warm place in all our hearts, and I believe this expression of our love will please her even more than having received things for herself would. I enclose a cheque and list of subscribers.

"To the Baptist Missionary Society in loving memory of Ethel Mary Cooper:—Mrs. T. C. Angus, £2; Mrs. Culley, £1 1s.; Mr. W. H. Angus, £1 1s.; Mr. J. G. Angus, £1 1s.; Miss Angus, £1 1s.; Mrs. Sowerby, £1 1s.; Miss Culley, 4s.; G. A. Sowerby, 3d.; Murray Sowerby, 3d.; Margorie Sowerby, 1s.; Maud F. Culley, 4s.; Ethel M. Culley, 4s.; total £7 18s. 6d."

Very grateful thanks are also presented to the undermentioned donors for most welcome help, never more needed than now:—Mr. E. Rawlings, £292; Mr. W. R. Rickett, £250; Mr. J. Barran, M.P., £150; Mr. G. F. Muntz, £100; Matt. vi. 1-4 (half-yearly contribution for support of Congo Missionary), £60; "E. G., Blue Ribbon," Bournemouth, £5; "Meg.," for India and Congo, £50; Mr. J. Pullar, £25; Mr. T. Haworth, for Italy, £25; E. Z., for China, £20;

Mr. D. Rees, £20 ; Miss Colbran, £20 ; Mr. J. Masters, £20 ; Mr. W. Fletcher, J.P., £12 12s. ; Mr. and Mrs. A. H. Baynes and Family, £12 12s. ; J. G. and H. G., for *China and Congo*, £10 ; Mr. and Mrs. J. B. Meredith, £10 ; Major Conran, £10.

### Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A parcel of books from Belle Isle Sunday-school, per Miss Taylor, for Mr. Pinnock, of the Congo Mission ; a parcel of clothing from the Missionary Working Party at the Downs Chapel, Clapton, per Miss B. W. Payne, for Mrs. W. H. Bentley, Congo River ; a parcel from Devonport, and a book for the Rev. R. H. C. Graham, San Salvador, Congo ; a rug from Miss Howell, Bournemouth, for the Rev. W. J. Forfeitt, Bolobo, Congo River ; a large number of hats from Mr. W. J. Lewis, of Bridgend, for the Congo Mission ; Communion services from Mrs. Aaron Brown, Liverpool, for Underhill Station, from Mrs. Thomas, Llanelly, for Wathen Station, and from a Friend at Edinburgh for another station of the Congo Mission ; engraving tools from “An Apprentice,” for the Congo Mission ; a parcel from Mr. Moody, of Stoke Newington, for Miss Silvey, of the Congo Mission ; a gift of soap and disinfectants from Messrs. Quibell Brothers, for all the missionaries of the Society ; a box of books from Mrs. Foster, of Cambridge, for the Rev. W. R. James, of Madaripore, India ; and gifts of Christmas cards for the Revs. C. S. Medhurst and G. E. Farthing, China, from “S. T. C.,” Bournemouth ; Miss Bowen, Bournemouth ; Miss Jones, Dulwich ; “Liverpool” ; Miss Palmer and “F. E. H.,” Northampton ; Misses Wibly, Ossett ; Mrs. Parkinson, Camden Road ; Mr. Saunders, Eastbourne ; Miss Jarmin, Colchester ; Miss Bates, Leamington ; Mr. Thos. Harris, Cwmaman ; Miss E. G. Comber, Brighton ; “Limehouse” ; Miss Foy, Yorktown ; “Cowbridge” ; Miss G. A. Evans, Penarth ; Rev. J. Bailey, Sheffield ; Miss Gould, Bournemouth ; Miss Fergusson, Crieff ; Miss Hannam, Wincanton ; Miss Carter, Manchester ; Mrs. Hough, Acton ; Mrs. and Miss Appleton, Bristol ; Miss Smith, Newcastle-on-Tyne ; Mr. Joshua Baines, Clapton ; Mrs. Jeffery, Pitsford ; Mrs. Proctor, Harrogate ; “A Well-wisher,” and two other friends.

### Recent Intelligence.

WE are glad to report the arrival of the Rev. G. H. and Mrs. Rouse from Calcutta, and the Rev. J. S. and Mrs. Whitewright from Tsing Chu Fu, Shantung, China.

Both Mr. Rouse and Mr. Whitewright have somewhat improved in health during the voyage home, but they will need a season of complete rest, medical testimony being absolute on this matter.

Miss Ewing, from Dacca, and Miss Gange, from [Delhi, have also arrived in England in broken health.

The Rev. J. H. Sobey, from Costa Rica, one of the missionaries of the Jamaica Baptist Missionary Society, has also reached England, and intends taking a few months of much-needed change and rest.



Bedford, Bunyan Meeting (moiety) for <i>W &amp; O</i> .....	6 0 0
Riseley, for <i>W &amp; O</i> .....	0 10 0
Wootton.....	1 15 0
<b>BERRKSHIRE.</b>	
Bourton.....	14 5 4
Do., for <i>W &amp; O</i> .....	1 0 0
Do., for <i>N P</i> .....	1 0 0
Hurst.....	1 11 10
Do., for <i>N P</i> .....	2 2 10
Reading, Carey Ch. ...	8 7 6
Do., for support of Congo boy under Mr. Forfeitt.....	5 0 0
Do., King s-road.....	8 6 6
Do., do., Juvenile sale, for Congo.....	30 0 0
Do., do., Sun.-school.....	1 18 4
Do., do., for <i>N P</i> .....	2 5 0
Do., do., Stations:—Ashampstead.....	1 0 4
Do., for <i>N P</i> .....	0 9 10
Compton.....	0 10 0
Grovelands, Sun.-sch.....	5 12 3
Sberfield.....	0 15 1
Do., for <i>N P</i> .....	1 10 0
Silver-street.....	0 8 11
Do., Sun.-sch.....	3 6 7
Streatley.....	0 8 5
<b>BUCKINGHAMSHIRE.</b>	
Bierton, for <i>W &amp; O</i> .....	0 6 6
Gold Hill, Sun.-sch. ...	1 5 2
Great Missenden.....	4 13 1
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	3 10 10
Haddenham.....	5 4 11
Chearsley, for support of Congo boy under Mr. Stapleton.....	2 10 10
Towersey.....	2 10 3
High Wycombe Sun.-school.....	10 11 0
Do., for <i>N P</i> .....	4 7 1
Little Kingshill.....	2 10 0
Do., for <i>W &amp; O</i> .....	0 5 0
Do., for <i>N P</i> .....	1 1 0
Long Crendon.....	2 19 0
Princes Risborough Sunday-school.....	1 7 6
Wraybury.....	2 16 3
<b>CAMBRIDGESHIRE.</b>	
Prickwillow, for <i>N P</i> (additional).....	0 1 3
<b>CRESSHIRE.</b>	
Chester.....	3 9 10
Do., Grosvenor-park.....	3 8 0
Do., for <i>W &amp; O</i> .....	2 2 0
Do., for <i>N P</i> .....	4 10 0
Do., Sunday-school.....	12 10 0
Hill Cliffe.....	3 18 0
Latchford.....	5 17 10
<b>CORNWALL.</b>	
Falmouth.....	2 10 0
<b>DERBYSHIRE.</b>	
Derby, Trinity Ch., for <i>W &amp; O</i> .....	2 0 0
<b>DEVONSHIRE.</b>	
Appledore.....	9 0 1
Brayford.....	1 0 0
Combe Martin and Kentisbury, for <i>W &amp; O</i> .....	0 10 0

Devonport, Morice-sq., for <i>W &amp; O</i> .....	1 6 1
Honiton, for <i>W &amp; O</i> .....	1 0 0
Kilmington, for <i>W &amp; O</i> .....	0 6 0
Do., for <i>N P</i> .....	0 12 4
Newton Abbot.....	6 7 2
Do., Sunday-school.....	4 10 6
Do., for <i>W &amp; O</i> .....	1 1 0
Do., for <i>N P</i> .....	1 0 8
Plymouth, Mutley Ch. Sunday-school, for Congo.....	20 0 0
<b>DORSETSHIRE.</b>	
Cerne Abbas, Sunday-school, for <i>N P</i> .....	1 1 0
Gillingham.....	0 13 10
Do., for <i>W &amp; O</i> .....	0 13 10
Do., for <i>N P</i> .....	3 0 3
Weymouth.....	6 0 9
<b>DURHAM.</b>	
Jarrow.....	11 14 3
Do., for <i>W &amp; O</i> .....	1 17 6
Spennymoor.....	0 19 0
Do., for <i>N P</i> .....	1 1 4
Stockton-on-Tees, Wellington-street.....	5 15 10
Sunderland, Lindsay-road.....	0 6 0
Do., for <i>N P</i> .....	0 4 2
West Hartlepool.....	4 17 10
Do., for <i>W &amp; O</i> .....	0 17 2
<b>ESSEX.</b>	
Burnham, for <i>W &amp; O</i> .....	0 16 0
Do., for <i>N P</i> .....	1 1 4
Coggeshall.....	1 2 2
Halstead.....	11 8 1
Do., Sunday-school.....	6 11 8
Maldon.....	5 17 6
Romford.....	2 5 6
Do., for <i>W &amp; O</i> .....	1 0 0
Upton Cross, per Y.M.M.A.....	0 12 6
Woodford, George-lane Sunday-school.....	3 3 0
Do., Union Ch.....	3 13 6
<b>GLOUCESTERSHIRE.</b>	
Cirencester.....	7 4 4
Do., for <i>W &amp; O</i> .....	2 0 0
Do., for <i>N P</i> .....	3 19 8
Coleford, Sunday-school, for <i>N P</i> .....	1 14 8
Gloucester, Brunswick-road Sunday-sch.....	5 18 8
Do., for China.....	2 0 0
Do., for Jessore.....	5 0 0
Do., for Congo.....	2 10 0
Do., for <i>N P</i> .....	5 0 0
Do., for support of girl, "Katuma".....	5 0 0
Gosington, Slimbridge, for <i>N P</i> .....	1 10 0
Old Sodbury.....	1 1 0
Woodchester.....	3 12 4
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	1 8 2
<b>HAMPSHIRE.</b>	
Andover.....	0 3 8
Beaulieu Rails, Sunday-school, for <i>N P</i> .....	0 7 0
Blackfield Common, for <i>W &amp; O</i> .....	0 5 0
Do., for <i>N P</i> .....	1 4 0
Boscombe.....	18 1 10
Do., Sunday-school.....	5 17 8
Do., for <i>N P</i> .....	0 9 6
Do., for Congo.....	0 16 0

Bournemouth, Lansdowne Ch.....	15 6 1
Do., Westbourne.....	36 0 3
Do., for <i>W &amp; O</i> .....	5 13 2
Do., for <i>N P</i> .....	4 11 6
Broughton.....	0 10 6
Do., for <i>W &amp; O</i> .....	2 0 0
Do., for <i>N P</i> .....	1 0 6
Do., Stockbridge, for <i>N P</i> .....	1 3 7
Eastleigh.....	4 10 0
Lockerley, Sunday-sch. Do., for <i>N P</i> .....	5 12 0
Milford, for <i>N P</i> .....	4 10 1
Whitchurch.....	1 9 6
<b>ISLE OF WIGHT.</b>	
Bond.....	1 7 9
Ryde, George-street.....	18 10 0
Do., for <i>W &amp; O</i> .....	3 19 0
Do., for Congo.....	1 1 0
Do., Park-road.....	4 4 0
Wellow.....	2 12 0
<b>HEREFORDSHIRE.</b>	
Fownhope.....	2 10 9
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	1 8 6
Gorsley.....	5 11 0
Leominster.....	1 11 10
Ross.....	17 3 5
Do., for <i>W &amp; O</i> .....	2 3 2
Do., for Mr. Phillips, Congo.....	0 6
<b>HERTFORDSHIRE.</b>	
Boxmoor, for <i>W &amp; O</i> .....	3 1 6
Do., Y.M.B.C.....	5 0 0
St. Albans.....	23 1 3
Do., for <i>W &amp; O</i> .....	6 16 9
Tring, New Mill.....	8 3 6
<b>HUNTINGDONSHIRE.</b>	
Huntingdonshire, on account, per Mr. G. D. Day, Treasurer ...	90 0 0
<b>KENT.</b>	
Ashford, for <i>W &amp; O</i> .....	2 0 0
Bexley Heath, Trinity Chapel Sun.-school.....	3 1 4
Brasted, Sunday-sch., for <i>N P</i> .....	4 8 6
Catford Hill, for <i>W &amp; O</i> .....	2 19 6
Chatham, Zion Chapel.....	37 10 4
Dartford.....	1 7 6
Deal.....	52 12 6
Edenbridge.....	7 4 5
Do., for <i>W &amp; O</i> .....	1 8 1
Do., for <i>N P</i> .....	1 8 9
Do., for support of Congo under Mr. Grenfell.....	5 0 0
Eythorne.....	20 0 0
Hawkhurst, Sunday-school.....	1 14 5
Ramsgate, Ellington Chapel.....	16 0 0
Sheerness Tabernacle.....	3 6 0
Sidcup.....	1 1 0
Tunbridge Wells.....	2 2 0
Do., for <i>W &amp; O</i> .....	2 2 0
<b>LANCASHIRE.</b>	
Accrington.....	28 19 9
Bacup, Zion Chapel ...	23 0 0
Do., for <i>W &amp; O</i> .....	1 0 0

Barrow - in - Furness	
Abbey-road, for <i>N P</i>	1 18 4
Blackpool, Union Ch...	1 10 2
Blackburn .....	9 17 8
Do., for <i>W &amp; O</i> .....	2 3 5
Cloughfold, Sunday-school, for <i>N P</i> .....	0 13 0
Eccles, for <i>W &amp; O</i> .....	1 1 0
Inskip .....	4 8 6
Littleboro', for <i>W &amp; O</i> .....	0 5 0
Liverpool, Myrtle-st.	67 10 1
Do., for <i>W &amp; O</i> .....	45 0 0
Do., Richmond Ch...	9 4 0
Do., Pembroke Ch...	6 17 5
Do., Walton, for <i>W &amp; O</i> .....	1 1
Manchester, Union Ch., Oxford-road, for <i>Italian Mission</i>	43 9 6
Do., Brighton-grove Sun.-sch., for <i>N P</i>	1 7 6
Do., Oakfield, Sale...	5 5 0
Do., do., for <i>W &amp; O</i>	1 1 0
Do., do., for <i>N P</i> ..	2 16 1
Do., do., Juvenile ..	0 16 3
Do., Rusholme-road Congregational Ch. Sunday-school, for <i>Miss Silvey's work</i>	25 0 0
Do., do., for support of two Congo children, "Lubakke" and "Dipota" .....	10 0 0
Nelson .....	22 10 0
Oswaldtwistle, New-lane .....	2 13 2
Preston, Fishergate, for <i>W &amp; O</i> .....	1 7 5
Do., for <i>N P</i> .....	2 11 0
Southport, Hoghton-street, for <i>W &amp; O</i>	5 0 0
Do., for <i>N P</i> .....	1 8 0
Warrington, for <i>N P</i> ...	0 11 10
Do., for support of Congo boy, "N'umda" .....	5 0 0
Waterbaru .....	14 13 3
Do., for <i>W &amp; O</i> .....	2 0 0
<b>LEICESTERSHIRE.</b>	
Arnsby .....	1 0 0
Husbands Bosworth ..	3 13 2
Do., for <i>W &amp; O</i> .....	0 13 6
Do., for <i>N P</i> .....	1 17 11
Leicester, Belvoir-st.	47 10 2
Do., Abbey Gate .....	2 11 0
Do., Charles-street ..	1 10 1
Do., do., for <i>W &amp; O</i>	3 0 0
Do., Victoria-road Sunday-school, for Congo .....	8 12 7
	70 8 5
Less Expenses .....	1 19 0
	68 9 5
Leicester, Melbourne Hall Y.M.M.S., for Congo .....	18 12 6
Leicestershire, G. B. Churches .....	3 3 0
Monks Kirby and Pailton, for <i>N P</i> .....	1 1 0
<b>LINCOLNSHIRE.</b>	
Great Grimsby .....	38 15 5
Do., for <i>N P</i> .....	3 14 7
Holbeach .....	1 6 4

<b>NORFOLK.</b>	
Foulsham .....	5 10 0
Do., for <i>W &amp; O</i> .....	0 10 0
Marham, for <i>W &amp; O</i> ..	0 8 2
Swaffham .....	15 0 0
Yarmouth, Park Ch. ...	33 7 4
Do., for <i>W &amp; O</i> .....	2 14 2
Do., for <i>N P</i> .....	2 3 7
Do., Tabernacle .....	5 2 10
<b>NORTHAMPTONSHIRE.</b>	
Blisworth, for <i>W &amp; O</i>	1 10 0
Do., for <i>N P</i> .....	0 16 8
Brafield .....	5 8 2
Cogenhoe .....	3 15 5
Denton .....	2 13 1
Heyford, for China ...	0 10 0
Milton, for <i>W &amp; O</i> .....	0 9 0
Northampton (balance)	11 7 6
	24 3 2
Less Expenses .....	4 1 3
	20 1 11
Clipstone, for <i>W &amp; O</i> ..	1 5 0
Do., for <i>N P</i> .....	0 9 6
Guilsborough, for <i>W &amp; O</i> ..	0 10 0
Hackleton, for <i>W &amp; O</i>	0 11 0
Kingsthorpe, for <i>W &amp; O</i> ..	0 10 0
Stanwick, for <i>W &amp; O</i>	0 5 0
Wollaston, Zion Ch., for Congo .....	5 0 0
<b>NORTHUMBERLAND.</b>	
Berwick-on-Tweed .....	52 19 9
Do., for <i>W &amp; O</i> .....	2 14 4
Do., for Congo .....	2 14 2
Broomley and Broom-haugh .....	11 5 2
Newcastle, Rye Hill ..	5 2 6
Do., for <i>W &amp; O</i> .....	2 2 5
Do., for <i>N P</i> .....	2 17 8
North Shields, for <i>W &amp; O</i> ..	0 15 9
<b>OXFORDSHIRE.</b>	
Chipping Norton, for <i>W &amp; O</i> ..	2 8 0
<b>RUTLANDSHIRE.</b>	
Langham, Sunday-sch.	0 9 0
<b>SHROPSHIRE.</b>	
Bridgnorth .....	15 10 4
Do., for <i>W &amp; O</i> .....	0 10 0
Lords Hill .....	0 11 1
Do., Sunday-sch. ...	1 13 1
<b>SOMERSETSHIRE.</b>	
Crewkerne .....	0 9 7
Do., for <i>W &amp; O</i> .....	0 7 6
Hatch Beauchamp .....	6 6 9
Do., for <i>W &amp; O</i> .....	0 13 0
Do., for <i>N P</i> .....	1 2 3
North Curry and Stoke St. Gregory, for <i>N P</i>	1 1 0
Shepton Mallet .....	1 4 8
Do., for <i>N P</i> .....	1 0 0
Taunton, Silver-street	5 11 3
Do., for <i>W &amp; O</i> .....	2 2 0
Do., for <i>N P</i> .....	1 6 8

Weston - super - Mare, Wadham-street Sunday-school, for <i>N P</i>	2 19 0
Yeovil, for <i>W &amp; O</i> .....	5 0 0
<b>STAFFORDSHIRE.</b>	
Brierley Hill, for <i>W &amp; O</i> .....	1 9 2
Hanley, Welsh Ch. ....	0 6 0
Do., for <i>N P</i> .....	0 17 10
Wolverhampton, Waterloo-road, for <i>W &amp; O</i> ..	3 0 0
<b>SUFFOLK.</b>	
Bardwell .....	1 1 8
Do., for <i>N P</i> .....	0 9 9
Bures .....	2 10 0
Rattlesden, for <i>N P</i> ..	0 5 0
Somerleyton .....	2 18 3
Do., for <i>W &amp; O</i> .....	0 6 0
<b>SURREY.</b>	
Croydon .....	43 19 8
Esher .....	1 11 0
Godalming .....	2 12
Guildford .....	5 19 6
Do., for <i>N P</i> .....	4 11 4
Kingston, for <i>N P</i> .....	0 15 9
Merstham, for <i>N P</i> ..	0 8 0
Do., for Congo .....	1 0 0
Mitcham, Sunday-sch., for support of Congo boy under Mr. Rogers	3 0 0
New Malden, Friends at Congregational Ch. ....	5 5 0
South Norwood .....	4 8 8
Sutton .....	15 4 5
Do., for <i>N P</i> .....	1 16 1
Do., for support of <i>N P, Delhi</i> .....	2 9 8
Wallington .....	2 19 8
Do., for <i>W &amp; O</i> .....	2 2 0
Do., for <i>N P</i> .....	2 17 0
Do., for support of native boy at Barisal .....	3 18 7
West Norwood, Chatsworth-road .....	27 3 7
Do., for Congo .....	0 5 0
Do., for China schools, per Y.M.M.A. ....	2 2 0
Do., for Indian sch., per ditto .....	2 2 0
Wimbeldon, Queen's-road .....	1 5 6
<b>SUSSEX.</b>	
Eastbourne .....	35 14 7
Do., for <i>N P</i> .....	7 12 9
Do., for Congo .....	3 17 6
Do., for Mr. Wall's work .....	0 2 6
Worthing, for <i>N P</i> .....	1 2 6
<b>WARWICKSHIRE.</b>	
Alcester .....	13 0 9
Do., for <i>W &amp; O</i> .....	1 0 0
Birmingham, on account, per Mr. Thos. Adams, Treasurer ...	65 6 0
Studley .....	4 19 3
Do., for <i>W &amp; O</i> .....	0 16 5
Do., for <i>N P</i> .....	2 0 4







MOIR DUNCAN.

T. RICHARD. G. B. FAETHING.

F. HARMON.



DR. GLOVER.  
 T. M. MORRIS.  
 THE DEPUTATION TO CHINA, AND BREVES T. RICHARD, F. HARMON, G. B. FAETHING, AND MOIR DUNCAN.  
 (From a Photograph.)

[MAY 1, 1891.]

THE  
NINETY-NINTH REPORT  
OF THE  
Baptist Missionary Society.

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WITH devout thankfulness to Almighty God, the Committee of the Baptist Missionary Society present the Ninety-ninth Report.

In view of an open world, this great missionary enterprise of the Christian Church needs surely to be lifted to a far higher plane than hitherto it has occupied.

If this sublime enterprise be of men, or of human device, it must come to nought; but if it is of God, it must succeed. The great supernatural factor in this vast work needs to be more clearly and constantly realised. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." He who holds the resources of heaven and earth in His hands will have His servants depend entirely upon Him. What is the outlook to-day? China unlocked; Africa accessible; India open; the islands of the sea eagerly receiving the Light. What are the promises? "The earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea. He shall have dominion also from sea to sea, and from the river to the ends of the earth. I, Jehovah, have spoken it, and I will do it. Yet, for all this will I be inquired of to do it." To-day the Christian Church is summoned to GO FORWARD, but forward only in Divine strength, her sole reliance being upon the presence and power of the Holy Ghost; for this great missionary enterprise is of Him, and through Him, and to Him.

We need to EXPECT great things, as well as ATTEMPT great things. Be it known unto you that the salvation of God is sent unto the Gentiles, and that they will hear it.

In the words of the Archdeacon of Westminster:—"He who talks of Christian missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." From India, China, Japan, the Dark Continent, and the Islands of the Seas glorious trophies have already

been won. There is not a single race in which this blessed enterprise has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Terra-del-Fuego, it can now summon a crowd of witnesses to testify of its power to awaken the *man* where little more than the *brute* had for ages manifested itself. Into St. Paul's words, "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free," modern missions have put a fulness of meaning far, far beyond even the glowing and prophetic imagination of the great apostle himself. What hath God already wrought? Yet how vast are the lands still to be possessed! The opened world calls loudly to the Christian Church for help. It is surely high time we should awake out of sleep, and, in absolute dependence upon Divine strength, devote ourselves afresh in glad and loyal obedience to the practical fulfilment of the last great command of our risen, ascended Lord:—

"GO YE INTO ALL THE WORLD; AND PREACH THE GOSPEL TO  
THE WHOLE CREATION."

### THE MISSIONARIES.

The Committee are thankful that but few losses amongst missionaries on the field have taken place during the past year. The Rev. Wm. Littlewood, who died at Inagua on the 14th of May, had retired from active service. For more than forty years he laboured faithfully in connection with the Bahamas Mission.

Of Mrs. Percy Comber, who died at Banana after only a few months' residence in Africa, it may with truth be said, her "sun has gone down while it was yet day." She has left behind her the sweet savour of a life wholly consecrated to the service of the Saviour and devoted to the good of others.

Mrs. A. M. Ferguson, of Colombo, although not officially connected with the Society, was in every sense of the word a *true missionary*, and during her more than forty years' residence in Ceylon she rendered constant and valuable help to the Mission. Her house in Aloe Avenue during all these years was the home of missionaries of all sections of the Christian Church; while she and her like-minded husband, A. M. Ferguson, Esq., C.M.G., did all that sympathetic thoughtfulness could suggest for their happiness and comfort.

If, however, losses *abroad* during the past year have been but few, removals from the Committee at home have been sadly numerous.

Honoured and beloved brethren who have been associated with the work of the Society for years, and whose names are cherished and loved, have left us for the nobler service of heaven, leaving behind blessed memories of high attainments and rare gifts wholly consecrated to the Master's service, and to the extension of His Kingdom in the regions beyond: The Revs. F. W. Gotch, LL.D., of Bristol; C. B. and Mrs. Lewis, formerly of Calcutta; J. Trafford, M.A., formerly of Serampore; Mr. J. C. Parry, formerly of Delhi; Mr. Alfred Thomas Bowser, of London; Mr. William Potter Olney, of London; the Rev. Fredk. Trestrail, D.D., formerly Secretary of the Society; and the Rev. T. G. Rooke, LL.B., of Rawdon College. These brethren were all members of the Mission Committee.

*"Blessed are the dead that die in the Lord."*

*"They rest from their labours."*

They cherished this great missionary enterprise with a living and loving interest; they toiled on its behalf, and prayed earnestly for its progress. Across their graves, and from the empty places they have left beside us, they solemnly appeal to us to urge it on yet more earnestly, and to fight yet more bravely with the energy of faith and love this great and glorious battle for the truth of God.

For the memorial resolutions of the Committee recording the special services of these brethren we refer our friends to the pages of the MISSIONARY HERALD.

Of new missionaries going out to their fields of labour for the first time we record with thankfulness the names of—

Mr. S. C. GORDON, of Jamaica and the Pastors' College;

Mr. JOSEPH A. FULLER (son of the Rev. J. J. Fuller), of the Cameroons;

Mr. JOHN WHITEHEAD, of Rawdon College;

Mr. W. POOLE BALFERN, B.A., of Regent's Park College;

for the Congo Mission.

And—

Mr. GEORGE HUGHES, of Haverfordwest College, Aberystwith University; and

Mr. GEORGE ANSTIE SMITH, son of the Rev. James Smith, of Delhi;

for India.

During the past year Miss Wilcox has become Mrs. Harrison; Miss Farrer, Mrs. Smythe; and Miss Lister, Mrs. Moir-Duncan.

The following missionaries, under medical direction, are at present seeking rest and refreshment in this country, viz. :—

The Revs. CHARLES JORDAN, JOHN G. KERRY, J. G. POTTER, BENJAMIN EVANS, J. HERBERT THOMAS, and G. H. ROUSE, from India; ARTHUR SOWERBY and J. S. WHITEWRIGHT, from China; and GEORGE GRENFELL, THOS. LEWIS, Mrs. WEEKS, and Miss SILVEY, from the Congo; while the Revs. A. G. JONES and S. COULING, from China, are at present on their voyage to England. The Rev. H. R. and Mrs. PIGOTT, of Ceylon, are taking their furlough in Australia.

The Rev. THOMAS MARTIN, who so kindly acted as principal of the Calabar College during the absence of the Rev. D. J. East in England, returned home on the arrival of Mr. and Mrs. East in Jamaica. The connection of Mr. J. S. ROBERTS, of Jamaica, with the Mission has been terminated by the Committee.

The following workers have returned to their fields of labour greatly improved in health by their furlough to England, viz. :—The Revs. W. WILLIAMS, to Trinidad; J. J. TURNER, to China; and J. R. ELLISON and T. H. BARNETT, to India.

The Rev. CHAS. A. DANN, having completed his term of service at Nassau, in connection with the Bahamas Mission, returned to England in August last, in pursuance of arrangement with the Committee.

With regard to Japan, after careful consideration, and in view of the fact that the Society was not in a financial position to reinforce the Mission, the Committee resolved to transfer their work there to the American Baptist Missionary Union, which occupies the country in strength, and has a numerous staff of labourers in the same district in which the work of the English Baptist Mission has hitherto been carried on. This transfer took effect from the close of 1890, and Mr. White, the only missionary in Japan supported by the Baptist Missionary Society, has since given himself to Christian literary labours in connection with the Religious Tract Societies of London and New York, work for which he is specially well qualified, and in which he will be able to render valuable help to missionary labourers throughout the Empire.

The Committee, in pursuance of the recommendation of the Indian Deputation, have also relinquished work in Poona.

This city is many hundreds of miles distant from the main work of the Society in Northern India, and as a consequence the missionary is cut off altogether from intercourse with his brethren in Bengal, and so deprived of the encouragement and cheer that spring from mutual conference and counsel.

Moreover, the only missionary of the Society stationed there, the Rev. Hormazdji Pestonji, was in such utterly broken health as to be quite incapable of sustained work; medical testimony certifying "that he was quite worn down and would never again be fit for active service; that he ought, therefore, at once to be relieved from all official duty and cease work of every sort."

In pursuance of this advice, Mr. Hormazdji Pestonji was retired, and the station relinquished.

### FUSION OF THE TWO BAPTIST MISSIONARY SOCIETIES.

In pursuance of the instruction given at the last annual Members' Meeting in April, 1890, to the effect—

"That in the interests of the Church of Christ and the furtherance of Christian Missions it is most desirable—if satisfactory arrangements for union can be made—that the Baptist Missionary Society and the General Baptist Missionary Society be amalgamated, and the incoming Committee of the Baptist Missionary Society be, therefore, instructed to consider, and after communication with the General Baptist Missionary Society, to report to the next annual meeting as to the necessary arrangements to give prompt and practical effect to this resolution"—

the Committee report that as the result of mutual conference between representatives of the two Societies, arrangements for a complete fusion have been agreed upon. These arrangements, accepted and approved by the Committees of both Societies, are in the main as follows:—

"I.—That the two Baptist Missionary Societies should be completely united.

"II.—That the future united Society should be conducted upon the plan and subject to the regulations on pages 12 and 13 of the Ninety-seventh Annual Report of the Particular Baptist Missionary Society for the year 1889.

"III.—That it is desirable that two or three friends who have rendered long and faithful service to the Orissa Mission should be elected honorary members of committee.

"IV.—That suitable provision be made for securing the services of the present Secretary of the General Baptist Missionary Society.

"V.—That the necessary legal details relative to the complete fusion of the two Societies be left to referees to be appointed by the Committees of the two Institutions.

"VI.—That it is exceedingly desirable that the proposed union should be completed by June, 1891."

At the last annual meeting of the Association of General Baptist Churches, held in Nottingham, from 24th to 28th of June, 1890, the following resolutions relative to the proposed fusion were adopted:—

"*Authority to Foreign Mission Department to unite with Baptist Missionary Society during current year.*—It was moved and carried, 'That subject to the effecting of amalgamation as described in the resolution passed at Walsall (referring to all the Institutions), the Executive be authorised—

“ 1.—To express the willingness of the churches in this Association to become contributors to the London Baptist Missionary Society on the terms of membership expressed in their present constitution, provided arrangements for denominational union are effected.

“ 2.—That the Executive be empowered to transfer the property of the Association under the control of the Missionary Department to the London Baptist Missionary Society in case adequate guarantees for the carrying out of the mission work be secured and the position of the secretary, missionaries, and agents of the department be not impaired by the transfer, and that representation of the Association be effectuated by the election of new honorary members belonging to this Association.

“ 3.—That the Executive be also authorised to enter into an arrangement for reference of details or points of difference arising out of this compact to arbitrators, an equal number to be chosen by each party, with power to the arbitrators to choose an umpire, and also to make their decision final.”

(*General Baptist Year Book*, 1890, p. 36).

Relative to Nos. 2 and 3 of the foregoing resolutions, the Committee are glad to be in a position to report further that detailed arrangements have been agreed upon, to the satisfaction of both Committees, for the transfer of property, election of honorary members of committee, position of secretary and missionaries of the General Baptist Missionary Society, &c.; and resolutions relative to these matters will be submitted to the forthcoming annual Members' Meeting for approval and adoption.

At the same meeting, the Rev. Charles Williams, of Accrington, in pursuance of notice given twelve months ago, will move, relative to the Baptist Missionary Society—

“That the rule respecting ‘Name’ be amended so as to read henceforth:—NAME. —The name by which the Society has been and is designated is the Baptist Missionary Society, including ‘the Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ which was formed in 1792, and ‘the General Baptist Missionary Society,’ which was formed in 1816.”

The Committee of the Baptist Missionary Society, on their part, cordially commend these arrangements to the hearty approval of their constituents. They trust that the proposed fusion will be thorough and complete, and that at the approaching meetings of the Association of General Baptist Churches to be held in Burnley in June next, an equally hearty and unanimous sanction may be secured, and the fusion henceforth become a fact.

### THE APPROACHING CENTENARY CELEBRATION.

The Committee have devoted much time and thought to the maturing of suitable plans for celebrating in some special and worthy manner the approaching Centenary of the formation of the Society.



That so deeply interesting a period in the history of the Mission should be celebrated in some manner must be self-evident to all.

The desire of the Committee is not only to render this event memorable as an occasion for a more worthy and thorough appreciation of the great underlying principles of all true missionary enterprise, and a finer and more complete consecration to the Master's work; but also by a large increase of missionary liberality.

With these objects in view, the Committee have approved the following plans:—

In the first place, it is intended to raise a Special Centenary Fund of £100,000, and, concurrently with this endeavour, to seek also to increase the annual income of the Society to £100,000. For the former donations will be sought, and for the latter increased and new subscriptions.

The wisdom and indeed necessity of aiming at both these objects simultaneously will be obvious. Not only must the Special Fund not be allowed to affect injuriously the annual receipts, but those receipts must be enlarged in order to maintain the present work of the Society, as well as furnish the necessary means for wider operations upon which the churches are so urgently pressed to enter; it is, therefore, of the first importance that the effort to increase the annual income should be most earnestly prosecuted. It is abundantly clear from the present condition of the finances of the Mission that the ordinary annual receipts **MUST BE** increased by at least £10,000, or the present operations of the Mission must be curtailed.

*It proposed to devote the Special Centenary Fund—*

*First.*—To the extinction of the debt.

*Second.*—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions. That there is need for such an addition to the present number of labourers open doors and unoccupied fields abundantly prove. This large increase of the staff can, of course, only be secured as funds permit, and the Great Lord of the Harvest shall thrust forth God-sent men.

*Third.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers. It is, perhaps, not generally known that during nine months of the financial year the necessity arises for seeking large advances by way of loans from the bank. Such a fund as is suggested would save the Society a considerable sum in interest every

year. We feel sure this proposal will at once commend itself to the business men amongst the friends of the Mission.

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

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

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

*Seventh.*—To meeting the cost of the construction of a new up-river steamer for the Congo Mission, estimated at £5,000, urgently needed by the growing requirements of the rapidly extending work on the Upper Congo River over, at present, more than a thousand miles of interior waterway.

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

As to the methods the Committee have decided to adopt with a view to securing the contemplated special fund and increase of annual income:—

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

As it is of great importance our young friends should take a prominent part in this Centenary effort, they are invited to raise, by special Centenary cards, 100,000 crowns. Each of the cards will be prepared for a total contribution of a crown (five shillings); the individual sums to be asked ranging from one penny and upwards; but a collector may use more than one card. To each collector of a crown it is intended to present a Centenary medal, similar to the one struck at the Jubilee. This effort by our young friends will be made during the months of May and of June in this present year. Such an arrangement as to time will prevent interference with the issue of the New Year's cards for native preachers.

During the autumn, beginning with September, and winter months of the present year, and the early part of next year, it is proposed to organise a number of *drawing-room meetings*, wherever such meetings can be advantageously convened. An opportunity will thus be afforded for reference to the goodness of God in connection with the Society's operations, and so gratitude for the past and new zeal for the future be stimulated. The intentions of the Committee with respect to the appropriation of the Centenary Fund can on such an occasion be more fully explained. At these drawing-room meetings it is hoped and expected a large pro-

portion of the sum to be raised will be secured. On May 31st, 1892—that being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were, “Expect great things from God,” “Attempt great things for God”—it has been resolved to hold Special Commemorative Centenary Services in the town, viz., Nottingham, in which that remarkable discourse was delivered; and on the following days—viz., June 1st and 2nd, 1892—similar meetings to take place in Kettering, that town being the birthplace of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Ryland, and their associates, pledged themselves, in the terms of their first resolution, “to make an effort for the propagation of the Gospel among the heathen,” and solemnly agreed “to act in society together for that purpose.”

On Tuesday and Wednesday, the 4th and 5th of October, 1892, a further public Centenary celebration will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in this land and our Colonial dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements. And as at Leicester, Dr. Carey, the then pastor of Harvey Lane Church, was formally and solemnly set apart as a missionary to India on the 20th of March, 1793, it is proposed to hold closing services in that town on such date as may be most convenient to the Leicester friends.

With a view to carrying these proposals into practical effect, the country has been divided into sections, and the following brethren have consented to act as honorary Centenary secretaries for these districts:—Rev. JOHN JENKYN BROWN, Midland Section; Rev. EVAN EDWARDS, Western Section; Rev. JOHN GARROD RAWES, Cheshire, Lancashire, and Yorkshire Section; Rev. ALBERT FITZGIBBON RILEY, Northern Section; Rev. JOHN HOWARD SHAKESPEARE, M.A., Norfolk Section; Rev. GEORGE SHORT, B.A., Southern Section; Rev. T. GRAHAM TARN, Cambridgeshire and Huntingdonshire Section; Rev. HUGH CERNYW WILLIAMS, North Wales, Welsh and English Section; Rev. WILLIAM MORRIS, South Wales, Welsh Section; Rev. JAMES OWEN, South Wales, English Section; Rev. WILLIAM LANDELS, Scotland, Eastern Section; HOWARD BOWSER, Esq., Scotland, Western Section. It is hoped that the Rev. THOMAS MEW MORRIS will act for the churches in Suffolk. The churches in London and the Home Counties will be under the more immediate superintendence of the Rev. JOHN BROWN MYERS, of the Mission House. As these

sections will cover a larger or smaller number of Associational areas, the co-operation of the Associations is most earnestly desired.

*A Centenary Volume.*—It has also been decided to prepare for publication a concise volume, dealing with the Society's history during the hundred years of its existence. It will be illustrated by maps and engravings specially executed and prepared from most recent surveys and photographs. This volume will be arranged in six sections, and the following brethren have engaged to write on the particular subject placed against their names, viz.:—India and Ceylon, the Rev. Samuel Vincent; China, the Rev. R. Glover, D.D.; West Indies, the Rev. D. J. East; Africa, the Rev. Ed. Medley, B.A.; Europe, the Rev. W. Landels, D.D.; Home Work, the Rev. W. J. Henderson, B.A. In order that this work may be widely circulated, it is intended to publish it at a low price, probably at one shilling, and it will also be translated into the Welsh language for general circulation throughout the Principality.

*America and Australasia.*—Communications are being carried on with the American Baptist Board for the purpose of securing leading American missionary representatives; and it is probable a special deputation will be appointed to visit the Australian Colonies with a view to secure their sympathy and help.

The Committee earnestly ask for these proposals the generous, enthusiastic, and hearty help of all friends, at home and abroad.

If, in connection with the ever memorable Jubilee services at Kettering fifty years ago, the late honoured Treasurer of the Mission, Joseph Tritton, could say—

“Thank God! we have seen strange things to day. We have seen the spark which, at first, the faintest breath seemed likely to extinguish, gradually enkindled until bursting into a flame it has illumined the darkness of distant lands, chased away the shade of ignorance and oppression, beamed as with an angel's smile on the dark cell of the captive, and melted the very bands of iron that enchained his writhing limbs”—

with what fuller and deeper measure of devout thankfulness and sacred joy should we review the still more marvellous revolutions that have been wrought during the fifty years that have passed since then, and the far vaster work that stands waiting to be done by the Christian Church of to-day in the great empires wide open to the heralds of the Cross! Surely, it is time to rise to the tremendous responsibilities of the opportunities of to-day, and, by a united effort, make this Centenary celebration a new point of departure for larger work and more complete consecration of person and purse to the Master's service.

# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

**BENGAL.**—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra, Maldah, Purneah, Barisal, Madaripore, Parizpore, Chittagong, Soory, and Jamtara.

**NORTH-WEST.**—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwal, Simla, Karrar, Kalka.

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### THE REPORTS OF THE DEPUTATION.

During the past year the Committee have given special attention to their **INDIAN MISSION**. They have had under their consideration four reports written by their General Secretary, on (1) The Calcutta Mission Press; (2) Property, Buildings, and Land; (3) Serampore College Training Institution; (4) The General Work and Policy of the Society in India; this last report dealing with a large number of important questions—*inter alia*, Present Work, Policy and Plans, Native Agency and Self-support, Finance, Native Christian Training Institutions and Schools, the Native Christian Church, Anglo-Indian Baptist Churches, and Colonial Missionary Societies and their fields of work.

## I.

### THE CALCUTTA MISSION PRESS.

With regard to the Mission Press in Calcutta, the Committee are glad to report that there is good prospect of an improved financial position. It is well, however, to bear in mind that the original object contemplated by the initiation of this enterprise was not mainly *to make money*. The Rev. W. H. Pearce wrote at the time of its establishment:—

“This printing business has been established for the promulgation of the everlasting Gospel and the support of ourselves.”

The history of this Press since that date has been, indeed, remarkable. Established at a time when there was absolutely no competition, it soon earned for itself a high reputation for good work well done. For many years it enjoyed the almost exclusive patronage and work of the Government, while at the same time a large and lucrative business was carried on in commission sales of type, paper, and other printing requisites.

In this way very exceptional profits were secured; indeed, since the establishment of the Press more than £100,000 have been contributed for the maintenance and extension of mission work; £24,000 for Widows and Orphans, and the means furnished for the purchase or erection of most of the Mission-houses at present owned by the Society in India.

It is also to be borne in mind that during all these years its *missionary character* has never been placed in a secondary position.

In the words of its Founder, Mr. Pearce:—

“This Press must always be considered as a direct missionary enterprise. It was founded for the purpose of spreading the Gospel in India, and providing funds for the extension of general missionary work, and we desire ever to keep these aims before us.”

And again, some years later, Mr. Pearce reports:—

“It is most important we should keep in mind that our Press, first of all and most of all, was established for the advancement of distinctly missionary work, and not merely to make money.

“Its first great purpose is to print the Word of God and religious books and tracts, and this work must never be hindered by the question of profit or money results.”

During the last twenty-five years, the profits of the Press have greatly dwindled, in consequence of the extreme pressure of altered conditions.

Not only have a large number of well-equipped English presses been established in Calcutta, driven by steam power and furnished with all the most recent labour-saving appliances, but native presses in large numbers now compete for work at very low rates, while Imperial and Municipal Government offices have their own printing establishments, and execute their own work.

Nor should it be forgotten that the Press has rendered splendid service in the printing of the Scriptures, at a much lower cost than could have been attained at ordinary presses for the same style of workmanship.

Taking the Bible Society's work with that of the Bible Translation Society, the Press prints more than 100,000 copies annually of various portions of the Scripture.

No one, certainly, is more entitled to a thoughtful hearing on this question than the former superintendent, the late Rev. C. B. Lewis, who, in 1860, in a letter to the late Sir Morton Peto, wrote:—

"The Calcutta Mission Press, my dear Sir Morton, is to the Mission far more than a mere money-making machine. It is regarded with admiration, affection, and thankfulness all over India; its reputation for accurate and good Scripture printing is truly remarkable, and has given to the name of our Society throughout this vast land a peculiar and honoured position.

"To part with this undertaking *because its profits are decreasing*, without reference to other and, in my judgment, vastly more important considerations, would be an act of sheer folly.

"It is a centre for the publication of Christian truth, from which streams forth light and leading."

The Committee have therefore resolved to continue the Press under the management of the Rev. J. W. Thomas upon the revised lines laid down in the report of the Deputation, in the confident conviction that considerable improvement may be looked for resulting from the alterations made by the Deputation while in Calcutta and subsequently sanctioned by the Committee at Home.

## II.

### MISSION PROPERTY IN INDIA.

On the important question of property in India, the Deputation reported that all properties and buildings in India had been personally inspected, trust and title deeds examined, and ground-plans and photographs secured.

The Deputation further reported:—

"The Committee will not, I think, be surprised to learn that in the course of my investigations I was very often reminded of the practical difficulties involved in holding such a large number of properties by trustees; some resident in India, some in England, and some in other parts; and frequently I had the greatest difficulty in producing adequate proof of death, owing to trustees having deceased in distant and out-of-the-way places.

"The Committee will doubtless recollect that it was with a view to remove this special difficulty, and the difficulty also of death dues on Mission property in Europe, held by the Treasurer and Secretary on behalf of the Society, that in November, 1888, after careful investigation and deliberation, the Committee approved of the formation and registration, under the Companies Acts of 1862 to 1886, of the *Baptist Missionary Society Corporation*, the object of which, in the words of the Articles of Association, is:—

"To aid the Baptist Missionary Society, whose object is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

"To acquire, by purchase, hire, or otherwise, the acceptance by way of gift or donation, and the holding of buildings, land, or other property as were in any of the colonies or dependencies, and in any foreign country as in Great Britain or Ireland."

"By means of this Corporation property may now be held by the Corporation under its common seal in perpetuity without trustees, the Corporation being substituted for

trustees, and the Mission premises belonging to the Mission in (St. Lorenzo in Lucina, Rome, have already been registered in the name of the Corporation.

"It became abundantly clear to me in the course of my examinations that if the Mission could altogether dispense with trustees, and transfer their Indian properties to the Corporation, a vast gain would be secured, and much trouble and difficulty constantly arising in connection with removal, bankruptcy, or death of trustees avoided.

"With a view, therefore, of ascertaining what legal difficulties, if any, might present themselves in connection with the practical adoption of this step in Bengal, I placed myself in communication with Mr. Stephen G. Sale (son of our late valued missionary, the Rev. John Sale, of Barisal), one of the leading barristers in Calcutta, and sought his professional judgment, which he most generously and cheerfully gave, absolutely declining to take any fee for work done for a society which, in his own words, 'must always be dear to him, and for which he felt it a real privilege to render any service.'

"With regard to property in the North-Western Provinces, while enjoying the generous hospitality of Mr. J. E. Howard, of Allahabad, the leader of the North-Western Bar, I sought his opinion relative to this question for property in the North-West, which he most cheerfully gave, and for which he also persistently declined receiving any professional fee.

"From these opinions it will be seen there is no legal difficulty whatsoever involved in the transfer of all the Indian properties belonging to the Society from present trustees to the Corporation.

"I therefore urge the Committee to authorise the needful instructions to give prompt effect to this proposal, so that all the properties of the Mission may be invested in the name of the Corporation, and all future trouble and anxiety relative to decease of trustees finally disposed of."

The Committee have cordially approved this recommendation, and the legal steps needful to give complete effect to this suggestion are now in course of adoption.

### III.

#### SERAMPORE TRAINING INSTITUTION.

The report of the Deputation relative to the important question of the Serampore College Training Institution and Native Christian Boys' Boarding School is at present under the consideration of the Committee, and they are devoting special attention to this weighty matter.

They have as yet arrived at no final conclusion, and the subject will be amongst the first questions to be deliberated upon by the incoming Committee.

### IV.

#### GENERAL REPORT ON THE INDIAN MISSION.

##### AGGRESSIVE CONCENTRATION.

To the general report of the Deputation on the Indian Mission the Committee have given thoughtful consideration. In this report the



main facts regarding each station occupied by the Mission are clearly stated, and method, policy, and plan examined and reviewed. The need for wise CONCENTRATION is prominently set forth. It is urged that "*concentration and consolidation of missionary effort, rather than undue and unwise diffusion, are the methods most owned and blessed by God in Indian Mission enterprise.*"

The report states:—

"We have in India to-day just one thin long line of stations, in most instances with extensive distances between. We have located our brethren in great cities far distant from each other, and by so doing removed from them the strength and inspiration that come from working in touch and contact in mutual sympathy and brotherly counsel. We have set one or two brethren down in a vast and densely peopled city, and written 'OCCUPIED' over the entire district stretching far away, until we have treated a similar centre hundreds of miles distant in precisely the same manner."

The report pleads for "closer helpful brotherly contact; concentration of force; some approach, at any rate, to adequate occupation of fields entirely given over to the Society, in which no other Christian missionaries are at work; if possible, to end one district where another begins, and work thoroughly the intervening places."

In the words of the Deputation:—

"It is one thing to take up a map of the world and mark out a series of missionary stations, and a consequent range of anticipated influence, but it is quite another matter to place men in these respective stations at, say, from 100 to 500 miles apart, with the expectation that they will soon Christianise the intermediate space, and then work themselves into each other's neighbourhood and co-operation.

"'Spread the Light!' 'Spread the Light!' is a cry in which we would all thankfully join; but it is surely well to remember that the light of missionary zeal and usefulness resembles that of live coals, which if kept together may long continue to burn brightly and diffuse a genial warmth, but which if unwisely scattered will soon become dim and cold."

With the object of securing, therefore, this concentration the Committee have *grouped* certain stations together, and they are further arranging that the intervening districts between such stations shall to some extent, and where practicable, be occupied and worked.

#### NORTHERN BENGAL.

For Bengal three groups have been approved, and for the North-West Provinces two groups. With regard to the third group, for Bengal, the Deputation reports:—

"I am specially anxious to call attention to the urgent needs of Northern Bengal, where Dr. Carey first preached the Gospel, and which to-day is *without any missionary provision for the nine millions of its inhabitants.*

"In two of the districts of Northern Bengal, the Baptist Missionary Society is, to some extent, prosecuting evangelistic work—viz., in Dinagopore and Julpigori; but there are, in addition, the districts of—

Rungpore, with a population of over 2 millions.			
Bogra	"	"	$\frac{2}{3}$ million.
Maldah	"	"	$\frac{2}{3}$ "
Cooch Behar	"	"	$\frac{1}{2}$ "
Purneah	"	"	2 "

"More than six millions of people are now open to our efforts; amongst a further two millions we are attempting something—viz., in Dinagopore and Julpigori divisions.

"Purneah is only fifteen hours distant by rail from Calcutta; and the other Civil stations would occupy a day or perhaps a day and a half to reach, so that in these thickly-peopled districts we have ample opportunity for concentration, and at the same time aggression.

"In the district of *Rungpore* there is a large body of semi-Hinduised aborigines, who have the name of Kochs or Raj-bougshes or Palias. Their number is estimated at one and a half millions, and probably of these half a million may by this time have been absorbed into the Mohammedan community. The bonds by which these peoples are united to Hinduism are probably much weaker than those by which the different castes in Southern and Western Bengal are bound to the national creed.

"The history of missions in India has, I think, clearly shown that the non-Aryan races are much more amenable to Gospel teaching than those who are completely under the control of the Brahminical system, and so firmly attached to Hinduism by those national and social institutions which have been handed down to them through long ages.

"I would strongly urge that, at the very earliest moment practicable, six young unmarried brethren be placed in Northern Bengal—two in a station—with a view to efficiently work and occupy the intervening districts."

The Committee have resolved to undertake this new work as soon as may be practicable.

### CALCUTTA.

With regard to Calcutta, the Deputation deplures that so little vernacular evangelistic work is being carried on in that great city, and pleads earnestly for at least *one additional* missionary for purely vernacular work.

Attention is also specially directed to the great importance of work amongst the native students attending the various Government and other colleges in the capital.

The report states that—

"Large numbers of native young men reside together in 'hostels' or 'chummeries,' and are most willing to receive the visits of Christian missionaries and converse on religious subjects.

"In this way the agents of the Brahma and Aryia Somajis are carrying on active missionary work, and there is little or no difficulty in the Christian missionary gaining access to thousands of these young native students, and preaching to them Christ and His salvation in the English language.

"A well-educated, devoted, enthusiastic worker would find this kind of work specially

encouraging, and, I feel confident, would be able to gather around him crowds of such intelligent and eager listeners.

"In this special way we should do much to meet the unquestionable need for the moral and religious education of the student class at present being taught in the non-religious Government colleges.

"It is my confident conviction that, with the splendid opportunities that to-day exist in all the large centres of education in India for reaching the student class, and by personal touch and intercourse, bringing before them the truths of Christianity openly and avowedly, as the agents of the Aryan Somaj are to-day doing in Calcutta with their teachings, we have a far better and vastly more hopeful field for missionary work than in many of the *Christian collegiate educational institutions*, where the increasingly heavy pressure of university requirements drives the teachers to concentrate the best of their time and energies on preparing their students to successfully pass the prescribed university examinations, without which success these institutions would be largely deserted. I earnestly hope that at least one specially equipped missionary may be set apart for this work."

The Committee have resolved that two brethren shall be set apart at the earliest date practicable, one for purely vernacular, and a second for native student work in Calcutta, as urged by the Deputation. In the judgment, however, of the Committee, there is a great need for a much larger reinforcement of vernacular speaking missionaries in this great city.

#### THE NORTH-WEST PROVINCES.

With a view to further concentration of work in the North-West Provinces, the report strongly urges the efficient occupation of the towns and villages on the main line of population living close to the Grand Trunk road between Agra and Delhi, a distance of 136 miles. Referring to this important district, the report states:—

"Leaving Agra, this main trunk road passes through Muttra, a sub-station of Agra (where we have a house), and without leaving this road we have on either side villages and towns containing more than 100,000 people.

"Let me mention a few only of the larger towns and villages on these 136 miles of main road:—

			with	People.
10 miles from Agra we have	Rankuta			1,000
10 miles further	"	Furrah	"	3,000
10 "	"	Arangabad	"	1,000
5 "	"	Muttra	"	50,000
7 "	"	Jet	"	500
3 "	"	Choma	"	2,000
11 "	"	Chata	"	6,014
11 "	"	Kosi	"	11,231
3 "	"	Kotmal	"	800
3 "	"	Hodal	"	6,500
10 "	"	BhawaniKhera,,	"	1,000
7 "	"	Pulwal	"	10,635
10 "	"	Bullumgarh	"	10,000
10 "	"	Faridabad	"	3,000
16 "	"	Delhi City.		

"A further and, in my judgment, important consideration lies in the fact that very shortly a new line of railway will be *running parallel to this main trunk road* from Agra to Delhi, much more direct than the present line, with very convenient stations at most of the villages and towns mentioned above. This new line is already open to Muttra, and will soon be open all the way to Delhi.

"I would suggest that one missionary be stationed at Muttra; that the Agra missionaries work between Agra and Muttra; the Muttra missionary work from Muttra to Hodal; and the Delhi brethren from Delhi to Bhawani Khara. Thus a district of thirty-five miles along this main road would fall to the portion of each missionary.

"By the help of suitable evangelists, we could secure a chain of work linking together the Agra and Delhi Missions on a line of country in which no other *Christian Mission is at work.*

"In the words of one of our brethren working in Agra:—

"'We have now the opportunity of occupying this very important and unoccupied tract of country, and of thus bringing into hearty contact and close touch the workers in Delhi and Agra.

"'I pray we may do this at once. Let us endeavour to work the whole of this promising district, meeting each other as brother-workers frequently for prayer and mutual counsel and help, and soon, I feel sure, we shall see abundant blessing.'

"To work such a line effectively, immediate reinforcements would be needed. If we could secure six or eight young brethren similar to the Madaripore brethren, they could all be well accommodated in the Agra Mission House during their probationary term. Surely an appeal for immediate volunteers for such a promising proposal would secure a prompt, sympathetic, and hearty response."

The Committee have resolved to work this district also at the earliest practicable date, and so bring the two large and important centres of Agra and Delhi into close association and touch, occupying the intermediate district in something like efficient force.

Reporting on Benares and Allahabad, not included in either of the two groups of North-West and Behar stations in consequence of distance—only one missionary being at present stationed in each of these two large centres—the Deputation states:—

"If I could reasonably entertain the expectation that we might be able *promptly*, not only to strengthen our staff of workers at stations within reasonable distance of each other and wisely linked together, but add a large number of workers to the more distant and isolated ones, I would recommend the addition of four or five new brethren for each of these large centres, so that our work might be conducted in real force; but I am confident we are *not in a position to do this.* I almost fear we shall be unable to send forth sufficient reinforcements to effectively and thoroughly work even the groups of stations already indicated in this report; and hence I feel strongly our truest wisdom will be to withdraw from those places, and concentrate our workers in districts where, in frequent contact with their brethren, they may devote their energies, so far as we can see, with better prospect of success, because better organised and better utilised.

"It should also be stated that in Benares the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, and the Church of England Zenana Missionary Society have all of them workers in the city—the two former having large colleges and schools; and that in Allahabad, the Church Missionary Society, with a large divinity hall and numerous schools; the American Presbyterian Mission, with

a large college and fine schools, two large native churches and evangelistic hall in the very heart of the native quarter, the American Episcopal Methodists with a large church, besides several clergymen of the Established Church with important churches, are all at work in force, as well as several Zenana Mission organisations.

"It surely is a wiser and truer policy to contract our agency within an area which we can work *effectively*, rather than lie feebly 'floating many a rood.'

"Doubtless it is unpleasant to surrender a district and withdraw from fields which, in name at any rate, we presume we occupy.

"Yet in the cases under consideration it will be seen that both places are already worked by other and kindred organisations, and the agency we have at work is at present so small that its withdrawal will cause no very great sense of loss."

It must also be borne in mind that in the district between Agra and Delhi *no missionary society is at work*, and no missionary provision exists. The Committee have therefore felt it right to adopt the recommendation of the Deputation in regard to these two centres, with a view to concentrate their forces upon the needy and populous district between Agra and Delhi.

### NATIVE AGENCY.

With regard to the all-important question of Native Agency—including evangelists, pastors, and school teachers—the Committee have arrived at the following resolutions:—

"*First.*—That, for the future, greater care should be devoted to the selection, probation, and appointment of native brethren as paid evangelists in connection with the Society.

"*Second.*—That only specially qualified brethren should be appointed: brethren taught of the Spirit, possessed with a passion for preaching, with acceptable preaching gifts, and who have given good proof of this prior to selection or appointment.

"*Third.*—That such specially endowed brethren be placed in districts beyond those in which native Christian churches have been firmly established, the evangelisation of which, it is hoped, the pastors and members of such churches may be led to voluntarily undertake.

"*Fourth.*—That special efforts be made for the deepening and quickening of the spiritual life of such brethren by the establishment, wherever practicable, of periodical meetings for prayer and conference and the reading and study of God's Word.

"*Fifth.*—That in all cases the same regulation that is at present in operation relative to European brethren be applied also to native agents—viz., not payment for so much work done, but maintenance allowance only."

As to Native Pastors, it is cheering to know that, so far as the large district of Barisal is concerned, *no pastor of a native church is paid by the Society.*

Mr. Spurgeon reports:—

"I am thankful to say that voluntary workers are becoming much more respected by the native Christian community, and there is evidently a determination on the part of the native Christians to do all they can to maintain their own religious offices.

“It should be remembered that times are now changed; what is possible to-day might have been impossible twenty years ago.

“Now, certainly, wherever a new field of missionary work is entered upon, there should be no hindrance to the establishment from the very first of self-supporting and self-governing native churches.

“We are just now realising the condition of things in our native churches that some of us have long desired.”

### NATIVE CHRISTIAN SCHOOL TEACHERS.

At all stations of our Mission there is unquestionably a great lack of *properly trained native Christian school teachers*; both in Bengal and the North-West this want is keenly felt. The Deputation's report states:—

“In our Indian Mission to-day there is one specially urgent and pressing need—some wise provision for the training and adequate equipment of native Christian<sup>n</sup> school teachers; for without the prompt establishment of some such agency, I do not see how present emergencies can be met.

“As a Missionary Society, we are surely bound to provide an elementary Christian education for, at any rate, the children of our native converts.

“This is a responsibility we ought gladly to recognise and discharge. It cannot be right that the children of our converts should grow up unable to read or write.

“Ought we not to see to it that the elementary education of the children of our native converts is adequately provided for, more especially in districts where *there are no Government schools*, such elementary education being, of course, upon distinctly and decidedly Christian lines. This much and no more. If higher and more advanced education is desired, then let the parents avail themselves of the nearest Government schools for this purpose.

“With education, even if it be only of a very elementary character, comes light, and a capability for appreciating more light. New hopes, new desires, higher aims, a consciousness of manhood, and a longing for further knowledge.”

Steps have already been taken to supply this lack in the North-West Provinces by the establishment of a Normal School Training Class at Delhi, and the Committee have resolved to establish a similar class in connection with the Native Evangelists and Pastors' Training Institution in Bengal.

### ANGLO-INDIAN CHURCHES.

With regard to the pastorate of certain Anglo-Indian Baptist churches, hitherto largely dependent upon the Missionary Society, the Committee, in view of the facts brought before them by the Deputation, have resolved—

“That it be a distinct understanding for the future, that missionaries of the Baptist Missionary Society are not to undertake the pastorate of Anglo-English churches in India, but that they shall only render such aid as may be possible without inter-

fering or hindering their distinctly vernacular work, it being the judgment of the Committee that it will be to the advantage of these churches that they should increasingly be thrown upon their own resources."

The Deputation after giving detailed information relative to the present position of certain of these churches, states :—

"In my deliberate judgment it is not needful for the maintenance of these churches that missionaries of the Baptist Missionary Society should be compelled, Sunday after Sunday, to preach in English to a mere handful of, for the most part, Christian people, instead of preaching in the vernacular to multitudes of heathen ; and, if it be needful, then, so far as my own judgment is concerned, it does not seem to me right that this should be done at the expense of Mission funds.

"In some cases, if only the people had 'a mind to give,' they are well able to raise enough to support a pastor of their own, and, in cases where this is not possible, they might, without difficulty, carry on their own services with such occasional help a the missionary might be able to render ; but this will never be secured so long as the Society permits their missionary brethren to assume the duties and responsibilities of the English pastorate. In nearly all these churches there may be found some quite equal to undertaking responsibilities as to the conduct of the services who, so far as I can see, will not move until called to do so."

### COLONIAL MISSIONARY ORGANISATIONS.

With regard to Colonial Missionary Societies, the Report says :—

"It is cause for devout thankfulness that during the past few years there has been remarkable and rapid growth of interest in Indian missionary work amongst the various Baptist churches of the Australian Colonies.

"There are, at the present time, Baptist Foreign Missionary organisations in—1. South Australia (capital, Adelaide) ; 2. Victoria (capital, Melbourne) ; 3. New South Wales (capital, Sydney) ; 4. Queensland (capital, Brisbane) ; 5. New Zealand (capital, Wellington) ; 6. Tasmania (capital, Hobart Town).

"The work of these organisations in India, at present, is largely confined to Zenana Missions.

"On Christmas Day, 1889, I had the privilege of meeting all the Colonial workers at Furreedpore—with the exception of one—and of entering into full and frank conference with them as to the present and future of the Indian work of the various Colonial Societies.

"In the course of the conference it became clear to me that the time had arrived for a distinct understanding as to spheres of work, government, principles, methods and management, &c. It appeared also equally clear to me that for many reasons it would be the wiser course—and, at the same time, a course most welcome to the Colonial workers themselves—to recognise the absolute independence of Colonial organisations, and that, while cherishing affectionate and hearty relations with the worker, the missionaries of the Baptist Missionary Society should understand that the Colonial Societies entirely managed and controlled their own missions, and settled the principles, policy, and methods of their own work, and that the Baptist Missionary Society was in no way responsible for the one or the other.

"Under these circumstances it appeared also clear that it would be wise to endeavour

to define the territorial boundaries of suggested fields of labour, specially with a view to clearly realise responsibilities, and avoid any possible misunderstanding."

The Committee have approved the following resolutions:—

"I. The stations of Pubna, Furreedpore, Mymensing, Commillah, and Noakhali be recognised as stations in charge of Colonial Societies, and that the Baptist Missionary Society withdraw from work in Commillah, leaving the whole district to their Colonial fellow-workers.

"II. That while cherishing a deep and hearty interest in the work of their Colonial fellow-labourers, and using their utmost influence to advance it, the Baptist Missionary Society recognise that they are in no way responsible for principles, policy, management or control.

"III. That while at all times glad and thankful to assist by furnishing suitable native agents when requested so to do, the Baptist Missionary Society are confident that the Australian Societies would themselves wish to refund any expense that may have been incurred by the Baptist Missionary Society in the education and special equipment of such workers."

The Committee also cordially agree in the closing remarks of the Deputation relative to the missionary efforts of the Colonial churches:—

"It is surely cause for abundant gladness that the Colonial churches take such a deep and generous interest in Indian Mission work.

"There is, without doubt, ample scope in the fields of work already mentioned as partially occupied by their workers, for almost indefinite enlargement of agency, and should they be able, during the next few years, to extend their labours into the Chittagong district, the Baptist Missionary Society would doubtless rejoice to hand over to their charge that station, which, following the geographical outline of the district, would seem to constitute a fitting termination to their sphere of action, bringing them into near contact with the workers of the American Baptist Missionary Union, at Akayab and in Burmah."

### OTHER QUESTIONS.

In relation to other important questions reported upon by the Deputation—such as missionary maintenance, allowances aged, infirm, and disabled missionaries, payments to widows and orphans, furlough rules, general mission expenditure, methods and plans of work, and other allied subjects—the Committee report that they have now in preparation an "Indian Missionary Manual," which will contain their decisions on these and cognate questions, which for some months past have had their careful consideration. This manual is already far advanced, and the Committee hope that it will be completed in the course of the next few months. The preparation of this manual has been earnestly urged upon the Committee by the Deputation. With regard to maintenance allowances of the brethren on the field, the Committee have this question under their serious consideration, and



are thankful to state that the plan of "Associated Missionaries," as carried out at Madaripore, is effecting a considerable saving of expense, and is resulting in increased happiness to the brethren themselves.

### THE QUESTION OF SUCCESS.

Referring to this, the Deputation states :—

"Whilst conscious of the apparent want of success in some parts, it will be well that we should clearly understand what we mean by the term.

"Success surely is not always to be computed by *bare numbers*: many other and potent factors are involved. Some of the grandest results of missionary effort in India cannot possibly be put into figures or set up in statistical tables.

"To have taken an active part in establishing a visible native Church, with hundreds of thousands of consistent, earnest members; to have created a native ministry, raised up, for the most part, from the lowest grades of society; to have called forth a growing Christian literature with churches and schools in all parts of the country—these are glorious triumphs; but scarcely less glorious is it to have powerfully influenced for highest good the whole Hindu nation, as well as the British Government itself; and all this Christian effort has done, and is doing, in India to-day.

"There is abundant room in India for every kind of agency that Christian love can supply. But all agencies *should work in harmonious co-operation, in happy relation the one to the other.*

"It has been well said :—

"The work which the churches of England and America are pledged to in India is the greatest that has ever been attempted in the history of the world. It is, in short, the reconstruction of India. Everything must be made new. India has to be taught the nature of God; caste abolished; the idols swept away. Woman respected must regain her position of honour; duty placed upon a new basis; conscience awakened; the *entire thinking of the land re-cast*. Science, ethics, religion, social relationships, all that makes up human life must be elevated, purified, and transformed, and for all this surely a thousand converting agencies are required; and every agency which directly helps in the accomplishment of this vast work is a converting agency.'

"In all this blessed enterprise, unquestionably the one greatest requisite is SPIRITUAL POWER. Without this, missionary agency is valueless; but with it, it is omnipotent.

"All who have come into close contact with the peoples of India know well that not by a *particular dress*, but by intelligence and honest sympathy, access is found to the hearts of men and women. *Soul must come into close contact with soul*. Eating curry and rice with one's fingers, and wearing long hair, are but poor substitutes for a real personal knowledge of the language, thought, and sympathies of the peoples.

"Christianity is not Hinduism. Why, therefore, should the English evangelist endeavour to resemble the Hindu fakir, whose influence and power are largely due to fraud and falsehood?

"On the other hand, it is equally clear that the *nearer the missionary can get to the hearts* and thoughts of the people, the larger his influence and the greater his power.

"In the words of a most experienced worker—

'We need to live more among the people, cultivate a closer acquaintance with them, sympathise more with them in their spiritual destitution, and their earthly

sorrows and trials, befriend them, counsel them, LOVE THEM. We need to get closer to the people by the power of love and Divine influence; and only as we can do this shall we in any real sense be truly successful.'

"One thing is increasingly clear. *India needs our very best men*—men who have the intellectual power and training requisite not only to preach their own religion, but also to grapple with Brahminical sophistries and speculations; men of intense personal conviction, of abounding persistent faith in God and in the blessed Gospel of His Son as the only message to meet and supply the world's great need; men of sanctified common sense with large, warm, sympathetic hearts and cosmopolitan natures.

"The Christian missionary, as the teacher of a religion that claims to be Divine in its origin and absolutely true, needs clear vision and deep conviction in regard to its eternal verities.

"Without it his life must be a failure, his words will not have in them the clear and emphatic ring that convicts and convinces; his work will be performed in a listless, perfunctory manner; and the heathen will listen to his message unmoved and unconcerned.

"The Christian missionary of all men needs to be able to say, '*I know*,' for doubt means paralysis.

"The great need of India to-day is *men*, not mere wise or learned men, but men of deep and burning conviction; men who feel they have been called and separated for a great work; men who are conscious of the all-consuming power of the love of God; men with whom it is an abiding passion to save souls, who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul God has given them to do.

"Men who will deliver their message with the full and absolute assurance that it is divinely adapted to the needs of the people, for if there be uncertainty in the preacher's mind as to the unfailing efficacy of the salvation he offers, that uncertainty will inevitably betray itself, and those who listen will not put more faith in his message than he has in it himself.

"It has been well said:—

"'Whatever intellectual difficulties an intelligent Hindu feels in the way of accepting Christianity, there is in his mind, along with his religious speculation, but yet distinct from it, a longing for *spiritual rest*; and if that be clearly offered to him in the name of Christ, he will often eagerly take it, waiting for the solution of his doubts at another time.'

Referring to the spirit and character of the native Christians, the Deputation reports:—

"No one can come into close contact with our native converts in India without being impressed by their simple, trustful faith, and their prayerful, happy spirit. Some of them, certainly, can take their stand by the side of their vastly more favoured fellow-Christians in England, and gain only by the comparison. I have often been struck by their strong faith in the personality and power of the Holy Spirit. I have never before heard such earnest prayers for the indwelling influence and leading of the Holy Ghost as I have heard from the lips of many of our native Christians in India, while their constant realisation of the presence of an ever-sympathetic Saviour as Guide, Counsellor, and Friend is most remarkable.

"For all this we cannot but thank God, take courage, and go forward."

## OUR OPPORTUNITY AND RESPONSIBILITY.

Dealing with the present-day condition of India, the Deputation states:—

“The one deep, constantly recurring thought of my heart night and day is: How can I adequately impress Christians at home with the deep, urgent need there is for larger effort and sublimer sacrifice on behalf of the peoples of the vast continent of India?”

“During the last decade these peoples have increased by more than twenty-five millions, yet our missionary force has been almost stationary.

“It is impossible to travel through India to-day, intelligently and thoughtfully, without having the conviction forced in upon you that the present is a time of almost universal inquiry. In the train, on the steamboat, by the roadside, in the city bazaar, amongst college students, traders, and merchants, I have been profoundly impressed by this widely prevalent desire for information as to the Christian religion. ‘I, if I be lifted up, will draw all men unto Me.’ It is not too much to say that the quest of thousands in India to-day is concerning Jesus Christ. Not Christ as a personal Saviour from sin, but the person, history, and character of Christ.

“Never before were opportunities so inviting, never before facilities so great. To the Christian *opportunity* must always mean *responsibility*.

“If ever the hand of God could be traced in any history it is not too much to say that it can be traced with marvellous clearness in the steps by which a little trading company, entering the vast Continent of India, without the thought or wish of anything beyond a petty trade, gradually expanded into one of the most important and glorious empires the world has ever seen.

“It is not too much to say that our greatest national glory, or deepest national shame, will, in the eye of history, depend upon the way in which we recognise our responsibilities and discharge our obligations to these peoples.

“That our contact with India *must*, whether we will it or not, be fraught with issues of the most momentous importance is patent to everyone who is the least acquainted with the conditions of life there.

“Even putting all distinctive missionary effort out of the question, the mere contact of Western thought, culture, and education is inevitably breaking up the older forms of Hindu thought.

“But it lies with us to say whether that contact shall be charged with infinite blessing, leading them on to a higher, deeper, truer faith, and a new national life; or whether, cutting them adrift from their old moorings, we leave them without Christ, strangers from the covenant of promise, having no hope, and without God in the world, to be ravaged by intoxicating drinks, and made imbecile by opium.

“Surely no one can say that as yet we have in any adequate degree realised our individual responsibilities in this great matter.

“It has been well said that—

“The mission of the Anglo-Saxon in India is not wholly or finally political. It is not commercial. It is evangelistic. Its political supremacy and commercial activity—its civil service and internal improvements resulting from and for the furtherance of trade—all these have been preparing the way for the later and greater work of preaching the Gospel to its millions. What a spectacle is England in India! A mere handful of, say, 50,000, excluding the military, holding peaceful sway over 285,000,000 of heterogeneous peoples as easily as a father holds his babe upon his arm. History has no parallel.

“Among these millions Christians are as grasshoppers—an insignificant handful. But, like the ruddy-cheeked stripling who faced and killed the Philistine giant,

they have God on their side. Their sling and stone may seem small and feeble, but God nerves the arm and guides the stone, and the sunken foreheads and quick-drawn breath of dying systems testify to the directness of aim and the power of discharge.

“But the critic says, “What! have you got?” One hundred years of mission work, and what a failure! Paltry hundreds of converts, most of them low castes.” Where is the crop?! Across the Atlantic, when the mighty rocks that blocked Long Island Sound—called Hell-Gate—were blown up, millions of money were sunk during twenty-five years, and sneering critics pointed to piles of *débris* and a few derricks, and asked what return was being given for the money. Critics stopped the grants not once nor twice. But meantime engineers had been seaming and channelling and tunnelling and ramming tons upon tons of dynamite into borings this way and that, and one day a little girl touched a button and the whole mass of rock was lifted and shattered, and the channel was cleared. So in India, missionaries and Christian workers have been seaming and tunnelling into false customs and false beliefs, and crowding in the dynamite of the Gospel, which is the “power” or *dynamis* of God unto salvation, and some day some Spirit-charged hand will touch the button of opportunity, and these systems will be torn from their age-old beds and shivered to atoms of *débris*, which can be patiently gathered and built into the temple which God is even now building on Indian soil for His habitation through the Spirit.’”

## INDIA.

### THE PAST YEAR'S WORK.

The Rev. George Kerry, of Calcutta, the Indian Secretary of the Mission, reporting upon the work of the past year, says :—

“The reports from the different stations afford abundant evidence of the doing of a large amount of work in the name of the Great Master, and there is evidence also that the Lord has fulfilled His promise, and has been with His servants, gladdening them with His blessing, and filling their hearts with the hope that the day is drawing nigh when yet a larger harvest of redeemed men and women shall be reaped to the glory of His name.”

So far as the very imperfect statistics that we have received show, 468 converts from heathenism have professed Christ by baptism during the year. No returns, however, have been as yet received from the Simla district, where numbers have been added to the churches during the past twelve months.

The Rev. G. H. Hook, pastor of the Lal Bazaar Church, in Calcutta, gives a sad picture of the effect of

### EUROPEAN LIFE UPON THE NATIVES.

He writes :—

“There may be more freedom among the natives, and less of caste prejudice with the younger portion of the people of India, and a greater willingness to listen to the Gospel; but there is all the vice of European life to battle with now, which has come in

with the tide of Western civilisation. They have learnt to read of Christ, and they say : ' If I revere Ram and Krishna, shall I not revere Christ for the purity of His life ? ' but with the melting away of the ice and snow and frozen state of bigotry there has swept in a flood of irreligious customs, which are hard to battle against in England, and far harder here, where these poor people are centuries behind us in moral culture and truth and uprightness. Now you can scarcely meet any company of men after the day is over, but you will find them gambling and playing at cards ; not the old native games, but cards of European make, and stakes are laid on them, and money lost and won. And, it matters not whether the sum be small or great, it is the spirit of gambling that has laid hold of them like a fever, and it burns up the vitality of their moral life. And, alas ! there was so little vitality in that life before that it was soon desiccated.

· " There seems to be now the assenting to all we advance and say ; but it is the assent of indifference. There is not now the opposition of bigotry and the persecution of fanaticism, that has died out and changed, and now we are in the transition state, when, like a dissolving view, the former picture has faded, and the future picture is indistinct and misty. Oh, God, what will the next picture be, the next stage of life that shall pass before us ! Will all these things dissolve and pass away, bringing in the new life that is to take the place of the old, till the glory of the Lord shall be revealed, and all flesh shall see it together ?

· " And yet I know now that it is nothing less than the Spirit of God that can change the heart and make our words to breathe and burn their way to the soul that is so unconscious of its real need. How well I remember one who came to me daily, not a month ago ! He had left Hinduism and become a Brahma, in the unrest of his soul ; but *there* he found no peace, for hath not Jesus said, ' They shall thirst *again* ; but whosoever drinketh of the water I shall give him shall *never* thirst ' ? And I remember the evening when first I met him. I had gone to the riverside, and was sitting by the ghat after a weary walk. It was the hour of sunset, and it seemed like nature hushing itself in silent prayer before the hour of rest. The light that flooded the river banks, and fell on stream and wood, was like the light of heaven, and the river was like a sea of glass, flooded with the glory of the departing day. And there I tried to tell of Christ and all His wondrous love to those that sat and listened. Whether it was the beauty of the scene, or the ever-quickening power of the Word of God, or the secret indwelling, overshadowing, overmastering presence of Christ that made my words to breathe and burn, I cannot tell ; but there seemed an influence that we so readily recognise as the Spirit of God, an influence so sweet and sacred and all-subduing that to realise it is to be ' sitting with Christ in heavenly places,' and to know no greater joy. When the light had gone we rose to leave, and they followed us, and this aged man said : ' I have done many things to find peace, but I cannot find it, and I think Christ did not die for Hindus, but only for Christians.' There came like an inspiration the words of God, and I simply uttered them : ' He tasted death for every man,' and my words thrilled through me as if the Spirit of God had spoken, and I bowed my head, and the tears rushed into my eyes, and I said in my heart to God, ' Save this poor soul !'

· " Then he replied : ' You are sure that He tasted death for every man. I am too heavily laden with sin to be saved.' Then again, as if by a breath from heaven, the words rushed to my lips, and they thrilled through my very being, so that the young men who were talking near hushed their talk, and turned to me in the twilight, as the words fell in tears trembling : ' All we like sheep have gone astray, we have turned every one to his own way ; but the Lord hath laid on Him the iniquity of us all.' And that was all, and I turned my face up to the stars, that were shining above, in

mute appeal again, and cried : ' O Lord Jesus Christ, let this poor wanderer in.' And then we talked on till the darkness came fully on the land ; but I think on that night that soul saw its Saviour then and there by the bank of that sacred stream, and my heart kept the light of that holy time for many an hour after.

" The next morning a native Christian preacher met me, and said : ' Are you a minister ? ' And I said, ' Why do you ask me ? ' He replied, ' A Hindu gentlemen said he had met a man who had shown him Christ as he had never seen before, and he could not rest till he had found that man again.' He said, ' Help him all you can. He has been a man that we have sought to lead to Christ, but he never would come, and now he seems to be in the Kingdom of God. His wife and daughters the ladies of the Zenana Mission visit, and if now Christ has brought him into the Kingdom they will soon follow.' I met him again, and invited him to be present at the baptism of two who were ' buried with Christ in baptism,' and his words were to me : ' I shall soon be following Christ too in this way.' O Lord Jesus Christ, bring this poor soul into Thy fold, and keep him safely there."

### VERNACULAR PREACHING.

It cannot be too often stated that the one great object of the missionary is to *Christianise*, by the plain, loving proclamation of the blessed Gospel of the grace of God. In the words of one of the greatest missionaries :—

' Preaching from its very nature and from the testimony of all history, must ever be by far the chief means of leading men to conviction and decision, and every other method, whatsoever, of making known the Gospel must be after all but an aid."

By the roadside, in the street, at melas and fairs, at river ghauts, in the bazaar, in the train—wherever a listener can be found—is the good seed sown.

Referring to this work the Rev. D. P. Broadway, our veteran missionary at Patna, writes :—

" In recording our work in the past year, I desire to show

" *What Patna was twenty-five years ago.*

" When I came to this field, I found the people exceedingly hostile to missionaries and the Gospel. They assembled to hear us, but they considered us to be cheats and sorcerers, having the power to induce people to forsake their own religion and to accept ours with the object of increasing our caste at the expense of theirs. They were afraid to read our books, imagining that they consisted of charms which would draw them to our views ; still they took them readily enough, but we discovered that they did so merely to have the satisfaction of destroying them. Moreover they persecuted us as far as they could without compromising themselves. I expressed my surprise to my late colleague. Mr. McCumby, on the vindictive conduct of the people ; he looked sad and said it had always been so ; and he ultimately concluded that the place had grown Gospel-hardened, and some suggested its abandonment as a Gospel field. But the good seed had already been unsparingly sown in the city as well as in the district by some able and zealous agents of our Society, and we felt that it could not be lost. This consideration made us resolve to continue to persevere, and we have done so to this day.

*"What Patna is now.*

"I do not hesitate to say that the change is great. The people are friendly and kind. They no longer consider missionaries cheats and sorcerers, but as earnest men wishing them well. They greet us everywhere, and assemble men, and frequently women, in large numbers, and listen quietly and thoughtfully, and the inward working of the truths propounded may, in many, be seen in their faces. Our books, especially Scriptures, which were once dreaded and despised, are now considered of value. The demand for Scriptures both in English and vernacular is increasing daily. They are obtained and read and also introduced into family circles, and must, eventually lead to desirable results. 'My word,' said the Lord, 'that goeth forth out of My mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"One more encouraging circumstance from which the change in the feelings of the people may be apprehended is, that we are endeavouring to build a little chapel intended to serve also for religious lectures in English and vernacular on stated week-days, and some Hindu and Mohammedan gentlemen who appreciate our work having come to the knowledge of this have contributed towards its cost."

The Rev. Daniel Jones, of Agra, writes :—

"What we can conscientiously report for the past year is the faithful, loving, continuous uplifting of Christ Jesus before the people, Hindus and Mohammedans.

"There is no limit to the work to be done in this way, and the need for faithful preachers of the Word, whose hearts God has touched, who will go forth in love to declare the Gospel message simply and intelligibly, is yearly increasing.

"The burden becomes consciously greater as, year after year, we have to speak of faithful seed-sowing, and so few gathered in hitherto as the result. It is the burden of our daily prayer, the aim of our constant preaching, that souls may be saved, *and that we may know it, if it be His will.*"

The Rev. A. J. McLean writes from Dacca :—

"Besides preaching daily in the streets and bazaars of the town, which is the duty that more immediately devolves upon me, I have during the year visited two of the largest melas held in Eastern Bengal. One of them was the yearly bathing festival held at Nangalband, on the banks of the Brahmaputra. The shrine being one of the most famous in Bengal, the number of pilgrims and devotees was in consequence very great. During the five days we were there we sold in all about fifteen rupees' worth of Gospels, besides distributing large quantities of tracts. Many from obscure villages and hamlets, who perhaps had never heard the Gospel before, listened attentively to our preaching, and received tracts. At Dhamrai mela, held in connection with the drawing of Jagannath's car, we stayed about four days, and sold nineteen rupees' worth of Gospels and other books. The Naib of the place met us one evening preaching by the river, and invited us to preach and sing hymns at his *kacheri*. We did so on the day following, and though he wore a sacred garland around his neck, a sign of orthodox Hinduism, yet he did not disdain to purchase portions of Scripture from us. On our way back from this mela we were encouraged by some unlooked-for signs of the spread of the truth in these darkened districts. At one village we were told that there was a man who had renounced idolatry for the last eighteen or twenty years. He lived by agricultural pursuits, and we had a long midnight discussion with him and his friends. At another place we met a doctor who had received an English education, and with whom we had a long talk on Christ and Christianity. We saw a copy of an English

New Testament on his study table, and a picture of our Lord's crucifixion hung up not far from it on the wall.

"An interesting episode during the year was my visit to Maimensingh, where I lectured on Buddha and Christ, and also addressed an educated audience in the Town Hall, on 'Christ the Light of the World.' It was here I suddenly found again one of the Mahomedan students who used to come to me for Christian instruction, and of whom I had lost sight for more than two and a half months. This young man is now an earnest Christian."

The Rev. Denham Robinson reports from Howrah, a most important and populous suburb of Calcutta :—

"As regards evangelistic preaching in the station, I may say that the Gospel has been preached daily throughout the year to large and attentive crowds of Hindus and Mohammedans. In a dense and fluctuating population like that of Howrah, it is not easy to measure the results of street preaching or to secure the same influence over individuals as is possible in Moffussil stations, but, on the other hand, we have the satisfaction of knowing that the fact of a continuous inflow of people from all parts of this land has enabled us, by steady and daily preaching, to cover a larger area, and to exert a wider influence in respect to the presentation of the Person, Work, and Spirit of Christ to the masses, than could have possibly been done in the same time in perhaps any other station, except Calcutta.

"My aim, under existing circumstances, has been to concentrate our forces upon the plain, direct preaching of the Gospel to the largest number possible, and although, in the nature of the case, we are not in possession of the data necessary to enable us to form any just estimate of results, I yet feel that our labour has not been in vain."

The Rev. R. M. McIntosh, of Agra, writes :—

"Last cold season we were able to touch several points of our district. The roads were day and night alive with pilgrims bound for the annual bathing festival on the banks of the Ganges. They travelled along the roads in companies, shouting 'Ram ! ram !! ram !!!' as they went. The object of their pilgrimage was, not merely to wash away the sins of a lifetime by a single plunge into the sacred stream, but to convey thence, in bottles provided for the purpose, some of the holy water, as an offering to a very sacred shrine of Mahadev in the Dholpur Raj. Some of these poor creatures had to tramp a distance of about three hundred miles and back, and as they passed us daily we were struck by their devotion. More than half of them bore in their hands small white and red bags, in which they conveyed the ashes of their departed male and female relatives, in order to deposit them in the Ganges. I counted as many as five bags in the hand of a single individual.

"Among these pilgrims we sought to work, and when they rested under the trees we had splendid opportunities for preaching to them. At nights they rested by our camp, and around the fire we had many interesting conversations with them.

"Last June I baptized a Persian, who was on a visit to Agra. Since he left this station I have twice heard from him and once of him. He has gone back to his own country now, taking with him letters of introduction to the missionary of the C.M.S. at Bagdad."

### THE NATIVE CHURCHES.

It is gratifying to report real progress in the direction of the self-support and independence of the native Christian churches.



The Rev. R. Spurgeon, reporting on the work of the Barisal district, says :—

“ Another great difference that has been wrought during these past few years is in the relationship of our native churches to the Society. When I wrote in 1883 there was only one native pastor supported by a church ; but now there are nine pastors—five in the Madaripore and four in the Barisal division—who receive no help from us. Two or three of these are not dependent upon their churches, however, as they ‘ work with their own hands,’ as Paul did. ALL the churches are now self-supporting, though some are just now without pastors.”

The Rev. W. R. James, writing from Madaripore, reports :—

“ Amidst much that is discouraging in the churches we often meet also with a good deal that is cheering. No doubt the building up of the Church of Christ in these districts is an uphill work. But where has it been otherwise ? Still, it must be said that here, in addition to the evil tendencies of the natural man, which are always the same everywhere, we have to contend with systems of false religion and gross ignorance, which is the root of many degrading superstitions and other similar evils. However, one thing that has often cheered and encouraged me is the firm belief which our Christians seem to have in the efficacy of prayer. It is to them a matter of business : they pray because they believe that God hears them ; they ask because they believe they will be answered. Is that a small thing ? I trow not ; it is a very great thing. In estimating spiritual results we are ever apt to forget one thing. Progress does not necessarily mean what one is, nor does it necessarily mean what he is in comparison with others, but the advance which he himself has made on what he once was. If this canon be applied to the Christian community in these districts, I will not hesitate to say that they have made much progress, and that they give us ground of hope and encouragement for the future. Since February we have had about seventy-five baptisms, and there are many more anxious to confess Christ in the same way. The baptismal services at some of the churches were full of enthusiasm and very encouraging. All the churches are now independent, and six of them have pastors. Two of these were only lately appointed. We are now looking out for suitable men to take charge of the stronger of the remaining churches. The churches were made independent not a day too soon : of this we all feel sure ; for since this step was taken there has been much more progress. The pastors feel that they belong to their own people ; hence they take more interest in their own work and the welfare of their flocks. This I have personally observed, and it has made me glad. In two of the churches—viz., Dighaliya and Suagram—a practice prevails which, if adopted by the Christians throughout the district, might prove very beneficial. In the above-mentioned churches, instead of a sermon on Sunday morning, they read a chapter or portion of a chapter, and expound it as well as they can. We were present at one such service while at Suagram, and the practice commended itself very much to our judgment.”

The Rev. W. Bowen James, of Dinagepore, writes :—

“ In Dinagepore the work has been progressing steadily. Three Hindu families have during the year joined the Christian community, and are now receiving Christian instruction. Nineteen persons have been baptized—three in the town of Dinagepore, nine at Lukma, and seven at Noyapara. The moral influence of the churches is being strongly felt by the heathen around. At the close of my address at the Leor market, a man in the crowd made some remarks to his friends concerning what he had recently

seen of Christianity, and they who professed it. The Christians, he said, had some strange ideas and customs. They observed no caste distinctions. They attended none of the markets held on Sunday either for business or pleasure, nor did they on that day labour in their fields. They worshipped no idols, but sang hymns and prayed to an invisible God. He confessed they were truthful and honest, and they lived moral lives.

"On my asking him where he lived, and where he had seen these Christians, he replied that a year and a half ago a number of them settled down on his land, at a village three or four miles away. I then understood that our brethren of Mukrampore were the people referred to, and that the man in the crowd was none other than their landlord. I felt thankful to God for this testimony, and my heart went forth to those poor people of Mukrampore and Lukma, through whom the light of the Gospel shines forth in the dark places of heathendom, which light has already attracted the attention of their Hindu and Mohammedan neighbours."

## NATIVE CHRISTIAN TRAINING CLASSES AND SCHOOLS.

### SERAMPORE.

The Rev. E. S. Summers, B.A., reports :—

"The past year, though not without its difficulties and trials, may fitly be described as a year of blessings. We do not know that this result is owing to any special exertions on our part ; rather it seems to be the outcome, so far as we can trace the human instrumentality, of patient and hitherto unrewarded labour in the past. We have to record seventeen baptisms for the year, two only of which, however, were the baptisms of converts from among the heathen, though in every case it was the first time of confessing Christ in any form. The two converts from heathenism were both men in advanced life. One was a Brahman of high caste, well educated, and occupying an important position in the Police. After many years of investigation and some years of conviction, he determined to be baptized, the last difficulties that he had to overcome being caused by some who would fain have had him baptize his sons at the same time that he himself confessed Christ. But, as he said, 'Why should they be baptized? They do not believe.' We cannot in any way look upon him as the fruit of our labours, as we knew nothing of him till he came to Serampore to be baptized, because he wished to confess Christ on the spot consecrated by the pioneers of Christian missions to the people of Bengal. Others had sown and we entered into their labours. He was looking forward to leaving active service and retiring on pension ; he intended to reside in some station where he might co-operate with a missionary in Christian work. To our great sorrow we heard of his death at Chittagong within a fortnight of his baptism. Mr. De Cruz, with whom he was well acquainted, was with him during his last moments, and bears witness to the triumphant character of his death. We had hoped that he might have lived some years to labour among his people, but we feel that he has not confessed Christ in vain, since many have felt rebuked for their want of faith as they saw a man who united in himself the retarding influences of high estate, comparative wealth, more than average education, and advanced years, go down into the baptismal waters. The other convert is an intelligent but illiterate man of an out-caste community, who acted as priest for his people. He has had to give up property and suffer much for his faith. However, he continues steadily preaching Christ and attacking idolatry."

## THE VERNACULAR THEOLOGICAL CLASS.

"The students in this class have been fewer in number and poorer in quality, but I think that we may say we have only tried the more earnestly to do the best we could with them. Some of these, however, who do not seem able to pass good examinations, are fair preachers and may make good workers. We had seven students to begin the year with, and seven entered, including one Jibon Chandra Maity, who left somewhat irregularly last year, but has been allowed to return. One of the old students left in the early part of the year owing to ill-health, from which he could not recover, and one of the new students was dismissed after the midsummer examination, as he did not seem fitted for the work. Hence we finish the year with ten students, four of whom will be leaving at the completion of the three years' course."

## THE NATIVE CHRISTIAN BOYS' BOARDING SCHOOL.

"In this school we have had between fifty and sixty boys, the sons of native Christians, under our care. Mr. Edwards has kindly superintended all the arrangements excepting those distinctly connected with instruction. The highest class this year has been one preparing to enter upon the year of special study for the Entrance Examination of the Calcutta University. During the year 1891 we hope to have an Entrance class of at least four boys.

"It is in connection with this school that we have had special spiritual blessings during the year, and it seems desirable to enlarge a little upon the fact, as I think that some of our brethren and constituents do not fully understand either the character or the objects of the school. From the first we have kept before us that the school, to be of any real value to the Christian community, and to be worthy of its connection with Serampore College, must be an English school working up to the Matriculation Examination of the Calcutta University as its highest standard. We are anxious that our boys should be able to pass the Entrance Examination of the University which will qualify them to enter into the community of educated men; but we are far more anxious that they should pass the test prescribed by Jesus Christ and enter the Kingdom of Heaven. The two ideas are not so incompatible as some imagine; for during the past year, while we directed more attention than before to the mental improvement of the boys, the spiritual blessing has been more marked than before. This year we have baptized thirteen boys on the confession of their faith, and have others waiting as candidates. Had we been holding a series of special services, pressing the boys to come forward, we should have been able to speak of a revival and of a successful one too. But we have nothing to force on any premature expression of spiritual life, and the action on the part of the boys has been taken by themselves. Our main instrument of spiritual instruction is the daily morning service taken by Mr. Edwards or by myself, during which a large portion of Scripture is read and its truths impressed either by questions or exhortations on their minds. Besides what we ourselves have done, we have been greatly helped by Mrs. Summers and our Zenana ladies, Mrs. Manuel and Miss Macintosh, who have kindly formed the boys into a Sunday-school. The change to feminine instruction seems to have been both pleasant and profitable, and it was in connection with this Sunday-school that the first boys came forward for baptism. A careful examination of their knowledge and experience showed that they had been feeling their way to the feet of the Saviour for a long time past, and their final confession of faith was the natural and healthy result of long continued instruction, not the feverish outcome of emotions violently and prematurely excited. At that time five boys were baptized. Later on I

was speaking on the duty of confessing Christ in the Johnnuggur chapel, having some other persons in view, who I thought needed a little stimulus to take their right position, and three more of our boys unexpectedly stood up and expressed their desire to be baptized. Some months later on eight more of our boys sent in a letter to Mr. Edwards, requesting to be received as candidates and baptized as soon as possible. At the close of the school session, five of these were baptized, two were recommended to wait that their minds might be more fully made up on certain points, while the eighth one was absent at the time."

### NORTH-WEST PROVINCES DELHI INSTITUTE.

The Rev. Stephen S. Thomas writes:—

"On the whole I have to report a year of pleasant and satisfactory work. Mr. Imam Masih has continued taking the oversight of the students and school-boys in the compound, much to their advantage and to my peace of mind. The compound has been enlarged by the enclosure of a piece of land to the east of Mr. Imam Masih's house, and in accordance with the suggestion of the Consulting Committee I have had it freely planted with trees.

"*Study.*—In consequence of the shortness of the session, the number of books read this year is somewhat smaller than usual. The results of the examinations taken altogether are very satisfactory. Suleiman deserves special mention, and some others have a good average. Two or three students disappoint me very much; they have passed the examinations, but I fear, that somehow, the marks rather overstate their actual worth.

"*Preaching.*—Last cold weather I organised three parties to evangelise our north and south districts. They were out nearly three months, and visited from 150 to 200 villages. Almost everywhere they found the people ready to hear the Word of Life. May the seed then sown yet bring forth fruit! The students have also preached regularly in the *chamar bastis* and in the ordinary Sunday services.

"Bazaar preaching in Delhi city twice a week has been pretty regularly sustained. On an average, in the principal street in the city on Tuesday evenings, we get a hundred men to listen quietly to 'the truth as it is in Jesus.' It is pleasing to see the same people present week after week. One cannot but believe that God is working in their hearts silently more than we wot of. At any rate I am firmly convinced that, *with* results or *without* them, it is our duty to preach so long as men will listen, whilst it is our privilege and comfort to pray, 'Lord, let Thy work appear unto Thy servants.' Mr. Imam Masih and I have met the students on Sunday afternoons to ask God's blessing on our work, and I believe these have been times of blessing to us all.

"*Students.*—Five students were admitted this session, making in all twelve men in the preachers' class. Their conduct has been, with few exceptions, very good.

"The departure into active service of seven of our students emphasises the effect of these training institutions—viz., to multiply a paid native agency. I regret that they have to be paid with foreign money, but I believe that the masses of the people can be reached only by such native agency, and that if the Gospel is to spread throughout India, it will only be by the almost indefinite multiplication of native preachers. May God give us the right men!

"The class next session is likely to be small. We must be content to have it so, rather than sacrifice quality to numbers. The sure result of undue forcing of this training work would be the introduction of unfit and unworthy men into the ministry; and though I am most anxious to get good men, and very earnestly hope

that brethren in the North-West will look out for them, I am equally anxious to be saved the worry and responsibility of getting bad ones.

*" Native Christian Boys' Boarding School.*

" As a result of our General Secretary's visit to Delhi, this school was affiliated to the Training Institution, and is now a part and parcel of its work. Only such boys are to be admitted as give promise of becoming either teachers or preachers. At present there are thirty-two boys in the school. Some of the advanced boys give promise of becoming very useful men. During the year three have joined the church. English, under Mr. Crudgington's supervision, is now being taught in the school, in consequence of which the Educational Department will not give any grant-in-aid, as it does not approve of such a good education being given to boys who are mostly drawn from the low caste. But this being our training school, we are anxious to qualify the boys as well as possible for the work of teaching or preaching. They will be subject to Government examination, and receive certificates in the usual way, and thus will secure the educational status which we desire for them. The school Bible-classes are regularly conducted by Mr. Herbert Thomas, and beyond question they have been productive of much good."

### DAY SCHOOLS.

During the past year there has been much good work done in day-schools. There are now connected with our Mission 149 day-school teachers, and 3,592 scholars :—

From Delhi, Mr. Crudgington reports :—

" In the last annual examination by the Government Inspector schools ten (not including boarding school) were examined, and the following passes reported :—First Standard, 44 ; 2nd Standard, 34 ; 3rd Standard, 20 ; 4th Standard, 7. The two schools to the east of the Jumna do not come under the jurisdiction of the Panjab Inspector ; and two within this district had been too recently established to be examined. The number of these schools at present is 10 ; teachers, 13 ; number on registers 30th November, 285.

Khristanga Biswas reports as to the South Village Schools :—

' At present twelve boys' schools and five girls' schools are under my supervision. The teachers of Rashkhali, Bolakhali, North Likhikantipur, and Narsikdarchoke have received rewards from the Government for their zeal."

With regard to the Bistapur Native Christian Boarding School, Mr. Biswas reports :—

" The work of the Bistapur boarding school is as encouraging as before. During the year many young boys have been admitted ; it is therefore difficult to expect as great progress as before. At the beginning of the year four boys were sent to Serampore boarding school, and one has left at his guardian's wish ; besides, seven were newly admitted from different churches, of whom three have gone home after six months, on account of their guardians' negligence. Two boys have left the school on account of illness. The present number of boys is fifteen. They are all supported by the Birmingham fund. The boys are divided into three classes : five of them are in the first class, four in the second, and six in the third."

All the brethren point out the urgent need for better trained school teachers, and urge that immediate steps be taken to establish a good normal school training class for Bengal. As already stated, this matter has received the sympathetic consideration of the Committee, and arrangements are being matured for the establishment of such a Class.

### SUNDAY SCHOOLS.

There are now 176 Sunday-school teachers engaged every Sunday in teaching 2,167 scholars.

The Rev. J. Stubbs, of Bankipore, writes :—

“ There are, it is said, 42,000,000 children in India who ought, according to their age, to be in school. Only about 3,500,000 of these are receiving any education, and less than 200,000 of this comparatively small number are learning the truths of Christianity. I am thankful to say that some of this latter number are to be found in the verandahs of our house every Sunday morning. The highest attendance during the year was 357; the lowest, 29. This was on a Sunday in the rains when a cyclone was blowing, and our house was like an island in a lake. The average attendance during the first quarter of the year was 260; during the second quarter (after the children had been frightened by false reports about the visit of our esteemed Secretary, Mr. Baynes, as I shall presently explain), 117; during the third quarter (when, through sickness, it was impossible for either Mrs. Stubbs or myself to go into the bazar to remind the children that it was Sunday), 68; and during the fourth quarter (in the face of a good deal of opposition of which I will presently make mention), 133. The visit of our beloved Secretary was a sort of oasis in our missionary life, and we shall long cherish the memory of it as a choice benediction, but the effect of it on our school was surprisingly disastrous. On the Sunday *after* Mr. Baynes's visit we were greatly astonished at the reluctance of many of our regular scholars to come to school. When we pressed them, they said :— ‘ No, we are afraid to come. The foreign Sahib came to pick out children to take away to England.’ At first we laughed at them, and told them they were not wanted in England as there were plenty of children there, but it was no laughing matter to them, and we ultimately found, to our sorrow, that this rumour, which some of the devil's servants had spread abroad, had taken firm hold of both the children and their parents. Though eight months have passed away, the effect of the lie still operates, and although, happily, the children are steadily returning, the more fearful of them even now occasionally say, ‘ We don't want to be sent to England.’ Our school is, I suppose, the first heathen Sunday-school which has been held here, and as Mr. Baynes is the only outside visitor we have ever had, this very unexpected result of his visit is not, perhaps, so surprising as at first appears.

“ If any one should ask :— ‘ Have you had any converts in the school? ’ I can reply :— ‘ Thank God. Yes.’ One evening, in January last, our hearts leaped for joy when a dear child came, with beaming face, and, clasping her hands, said to my wife :— ‘ Mem Sahiba, Jesus Christ is the Saviour of *my* soul. I say this from my heart.’ It is impossible for this child, a girl of ten years, dependent upon her mother, to be baptized, but she has given every evidence of being truly converted. She is always ready in the class to speak of her love to Jesus. It is easy to be a Christian among Christians, but few in England can realise what it is to confess Christ in the midst of a heathen community. But this is what this dear child has done and is still doing.”

## NATIVE STUDENTS AND MISSION WORK.

The special work amongst the young native students in Dacca carried on by the Rev. R. Wright Hay has during the past year been most encouraging. The city of Dacca has often been termed the Athens of Bengal. It is full of educational institutions, and the Dacca Government College, with its fine staff of European professors, is perhaps one of the best in all India. During the greater part of the year there is a native student community there of between six and seven thousand. "We have thus," writes Mr. Hay, "an area stretching far beyond the district we actually occupy brought into a focus, and in circumstances which make the moving soil peculiarly receptive of the abiding seed."

Reporting on the work during the past year, Mr. Hay writes :—

"Efforts for the spread of the knowledge of Christ have been made on the lines indicated in previous reports by means of Bible-classes, chapel services, and personal intercourse, the latter including correspondence and the lending of good books, and in all of these engagements the measure of encouragement received has been such as to constrain to a spirit of constant gratitude and expectancy. The open-air preaching, which I found so pleasant to myself and so profitable to many last year, has during this year given place to regular preaching in what we call, after the example of brethren elsewhere, 'The Gospel Hall,' a bungalow built in the mission compound by the roadside, and into which we find no difficulty in gathering an audience which can be addressed to greater advantage than amid the distractions of a public promenade. Many who would not enter the chapel hear the Gospel in the freer evangelistic meetings held in this hall, and during the year young men and now and then an older man have begun the study of the Word of God, that they may know more perfectly the truth which they first heard in one of these meetings. We generally make provision for any in these meetings who may not know English sufficiently to be able to apprehend the message in that language by having an address in Bengali also, and brethren Morris and McLean have heartily helped in this matter.

"In addition to the ordinary Bible-class meeting twice a week, as before I have recently opened a graduates' class for the inductive study of the Gospels. This is still small, but is likely to grow, and has already attracted several devout men who seem glad of some help in their reading of the sacred story. In May I had the joy of baptizing a member of the Bible-class, a Hindu student, who had, previous to his coming to Dacca, received instruction from brethren Ellison and Chowdhry at Mymensingh. He has been graciously sustained in the midst of acute suffering consequent on his following Jesus, and is bearing bright testimony to his Saviour before his teachers and fellow-students in the school which he continues to attend."

In a more recent communication Mr. Hay writes :—

"I have been greatly struck by the disposition to hear the Gospel which prevails among the Hindu students, many of whom come to our evangelistic services quite as regularly as Brahma young men, who are supposed to be more open to the truth than others. With but little in the way of announcement, it is an easy thing to get together a hundred students to listen to the plain presentation of the Gospel. Thus far I have

done next to nothing in the way of lecturing on Christianity, believing that what is needed is the message of salvation addressed in simplicity, not to Hindus and Brahmos and Mussulmans, but to *men*, and I think that the readiness of so many to attend our meetings arises largely out of the fact that what is sought in these meetings is the making clear to those who come, not that Christianity as a system is superior to this or that other system, but that Christ is the Saviour of all who put their trust in Him. We have had deeply impressive proof that a profound work of spiritual conviction is going on in many hearts, and that so few have yet bravely entered the path of open discipleship of Christ by baptism only increases our sense of the solemnity of the process that is in operation around us. When young men avow their love to One, obedience to whose command must involve them in suffering and privation of the keenest sort; and when, contemplating the necessity under which His love has put them to give such obedience even at such cost, they are driven into an entirely new sense of their own weakness, a making perfect of the strength of God is manifestly near at hand. Time would fail me were I to attempt to mention, even briefly, instances of spiritual crisis such as I refer to—earnest, aspiring hearts that own Christ Lord and Master, and, because they do so, have entered into a totally new consciousness of moral responsibility and of human infirmity, and are being initiated by the Holy Spirit into that fellowship with Him whom they have begun to love, which cannot but express itself, ere long, in their taking up the Cross and participating in the making up of what is behind of the sufferings of Christ.

“In addition to the regular preaching of the Gospel, classes for the inductive study of the Bible are carried on, and out of these students are led to carry on a systematic daily study of the Gospel narratives with me in private. It is in this inner circle of the work that I find most joy, kneeling in prayer with inquiring souls, listening to the statement of their mental difficulties and spiritual conflicts, sympathising with their perplexed hesitancy, where love to the Divine seems first to directly cross tenderly-cherished love to the human, and encouraging loitering faith to make haste to its goal. Only recently a bright young fellow, a student in the Government College, and who has been led to love Christ Jesus, told me, with trembling lips, that away in his village home his girl-wife of only twelve years is absolutely ignorant of Him, and desired me, in our prayer together before our reading of each day's Bible-lesson, to pray for her that she may be brought to know Jesus and to love Him. You can imagine how this young man's expression of his love to his Saviour in open confession of Him must be tempted to linger awhile with the not unspiritual hope that his wife may be one with him in faith ere it becomes possible for the Somaj to separate them. Such men need the prayers of all who love the Lord and His Kingdom, and there are many of them here.

“Then the ‘Students' Welfare Association' is attempting auxiliary work of great importance—the promotion of the moral well-being of the 6,000 youths and young men annually assembling in Dacca. In the committee of this Association, of which I am glad to act as secretary, we have some of the best and most influential men in the city—professors, schoolmasters, pleaders, and doctors—representing different religious sections of the community. We have weekly ‘friendly talk' on some social or moral subject; and this, in addition to the immediate good done, brings me into touch with a wider circle of students than I could hope to reach on a purely evangelistic line of effort. Besides, I feel it is right that a Christian should be in the forefront of such a movement, if for no other reason than as a testimony to the fact that fidelity to Christ commits him to every cause that makes for righteousness. The ‘Purity' crusade is only one section of the work of the Students' Welfare Association, but perhaps the most important section. It is spreading, and just



last week we established a society in the Government College, consisting of sixty students and four professors, pledged to purity. In a land where every form of vice abounds the efforts of the servants of Christ must abound towards the resisting of every form of vice. And so we have also a 'Society of Total Abstinents,' which promotes abstinence from intoxicating liquors, ganja, and opium. Of course, we know the Gospel goes to the root of all these things; but the *need of something at the root* is never so deeply felt as when the dark fruit of some of those heavily-laden branches is soberly looked at; and so we would fain go on working while it is day against the works of darkness, in humble dependence upon the Lord, who prevents our weakest efforts from being in vain."

### MEDICAL MISSION WORK.

Reporting on Medical Mission work, Mr. Crudginton, of Delhi, writes:—

"I hope our Father in heaven sees more good in our work than appears in a report. Certainly He knows more of it, and, I trust, sees as much good, or even more, than we poor creatures imagine in the work we do. I feel strongly the great influence medical work has, and that it is in fact a great evangelising agency. The amount of good it exercises is probably known only to the Great Master. Many through its agency hear the Gospel who otherwise would not hear it. They are spoken to in the dispensary every day, and the word of life is thus carried by word of mouth and tracts into many a corner where otherwise it would not reach. For in our dispensary we have both men and women attending. Numbers come from great distances and help to make up what we lack in being unable to reach them. It is common enough for men to come fifteen or twenty miles to get treatment. Saul David, our native doctor, is kept pretty busily employed day by day, and does a good amount of evangelistic work in addition to dispensary work. Every week he accompanies myself or another two or three times for *dasti* preaching, and together with this he has duties in connection with the native church as deacon and secretary, and in this he is most helpful and hard working.

"We have had the usual run of cases. Diseases of every kind, from the crown of the head to the sole of the foot, with a preponderance of chest diseases and fevers.

"By our register I find we have had during the year 10,932 patients. As this is slightly under last year's number, I should like to explain the reason. First, we had to close the dispensary for some days—once owing to the illness of Saul David's wife, at another time in order to give Saul David himself a rest. Like others of us he was run down, and had extra trouble in the death of his father and mother within a few hours of each other. Once or twice he has had to run out in the district to attend some urgent call of teachers or students when away; so that this reduces the number of working days for the dispensary, though not as far as he is concerned. However, it is gratifying to know the dispensary has been open 235 days in the year. Of patients treated in their own homes there have been 439, and the visiting of these consumes time. Prescriptions to the number of 348 have been given to those able to pay for their own medicines. And of village patients suffering from quartan fever we have had 2,205, apart from the above figures."

The Rev. W. R. James, of Madaripore, writes:—

"Not one of us is a doctor. Still we have been able to help many in the way of relieving physical suffering. Our predecessors did a great deal in this respect; and the

effect which their services have on the Hindus, and especially on our Mohammedan neighbours, will not soon disappear. We thought it would be a great pity to allow the work to drop which they so successfully began. So we requested Mr. Baynes to supply us with a chest of medicines, and he was kind enough to grant us our request. Although our knowledge of medicine and disease is very meagre, yet we trust that our effort has not been altogether in vain. During the commencement of the hot season, about half-a-dozen patients came to us daily, and, by God's help, several cases of cholera were treated successfully; also, many have been cured of fevers and other diseases."

Many other brethren, Gogon Chunder Dutt, of Khoolna; R. H. Tregillus, of Jessore; J. Stubbs, of Bankipore; and W. Bowen James, of Dinapore, have found a practical knowledge of medicine most useful in preparing the way for the introduction of Gospel teaching in the homes of the people.

### TRANSLATION AND LITERARY WORK.

The Rev. G. H. Rouse, LL.B., reports:—

"This year I spent most of the season at Darjeeling, quite hoping to be able to do a large amount of literary work in that cool and quiet region. But immediately on my arrival my eyes began to trouble me, and, on consulting the station surgeon, he told me that the right eye would probably never be of any more use to me. I have had also to be careful in the use of the left, and, since August, I have been able to read very little indeed.

"I have, therefore, not been able to do much. I have prepared the very brief notes and references for the Octavo Bengali Bible, and these are almost completed. The somewhat more extensive notes and references for the Crown Bengali Testament have been prepared up to 2 Corinthians. I have also revised the manuscript notes which I wrote some years ago on the Prophets, and prepared fresh notes up to the middle of Zechariah. The Commentary is in type up to Ezekiel xl. I have also supervised the preparation of the monthly Bengali tracts for the Calcutta Tract Society. But proof-reading, of which I have done a good deal in my time, must now be left to younger and stronger eyes."

Mr. Herbert Anderson, of Calcutta, has during the past year devoted himself largely to Bengali Scripture and other proof reading, and rendered valuable aid to the literary department of the Calcutta Mission Press.

### ASSOCIATED MISSIONARIES—THE NEW DEPARTURE

With regard to the brethren associated together in the Madaripore Bungalow with the Rev. W. R. James, the Committee are thankful to report that the plan has so far worked most happily.

Mr. James writes:—

"Twelve months have now passed since we came to Madaripore, and we all feel constrained to say, 'Hitherto has the Lord helped us.' He has kept us all in health and strength, and we have been in need of nothing.

"We could not get bread save from Barisal or Calcutta, so we lived on cakes and chappaties; but this year we hope to be able to make our own bread, and to get our cook to bake it on the premises.

"For the purpose of learning the *vernacular* there is no place like Madaripore. There are no Europeans here, and a man must learn to speak in the Bengali.

"Our young brethren have passed their linguistic examinations with marked credit.

"During the first year, at any rate, five or six brethren might well live together, as we are doing, and so of course live at a much cheaper rate than each man by himself."

In the judgment of the Committee, there are many favourable features connected with this plan:—

"It affords special advantages for evangelistic work—men being more free and unfettered, and able with greater ease to engage in pioneer toil.

"It gives special opportunity for brotherly communion and spiritual fellowship; in a heathen country with no helpful surroundings, a consideration of the utmost value.

"It promises a larger amount of work for the actual sum of money expended than under the ordinary arrangement."

For the future, so far as may be practicable, new brethren going out to the mission-field for the first time will be thus associated together during their probationary term, and their personal maintenance allowances regulated by the experience gained in connection with the cost of the Madaripore household.

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## CEYLON.

### PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

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<b>Missionaries</b>	...	...	...	...	...	...	3
<b>Native Evangelists</b>	...	...	...	...	...	...	22

Our senior missionary in Ceylon, the Rev. F. D. Waldoek, sends the following report relative to the

### COLOMBO DISTRICT.

"The past year has been one of much trial, owing in part to the prolonged illness of several of our agents.

"Increase to the churches has been unusually small, but there is a considerable number of inquirers.

"Much time and effort have been expended in preparing for the future. During his welcome visit in March last, Mr. Baynes intimated that arrangements should be made for the separation of the evangelistic and pastoral work. Operations with this in view had been anticipated by careful returns taken by the Conference, showing the resources and contributions of the churches, and, as the result

of considerable labour in getting the several churches to realise and accept their responsibilities, a scheme was matured which has been approved by the Committee and will be set going at once. This, we trust, will be of the greatest possible benefit in enkindling fresh life in our churches themselves, and in largely extending our evangelistic operations.

"The regular work has proceeded, as usual, as far as practicable, but scarcely any tours could be undertaken owing to illness.

"As compared with 821 in the previous year, the number of Sunday-school scholars was 918, and the number of day scholars, as compared with 2,042, was 2,406; showing an increase of 257 girls and 107 boys. The contributions from the native churches were slightly in advance of the former year."

Cheering accounts have been received from the various out-stations connected with the Colombo district. The self-supporting church at Grand Pass has a membership of 147.

Good work has been done at the Leper Hospital near Hindala by Mr. H. de Silva, where a Christian school is carried on in a building lately built by the Government as a reading and recreation room.

### COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock sends the following report:—

"The past year has been one of exceptional trial. Ever since I resumed management of the school a spirit of unrest and discontent appeared to be prevalent, and this, at length, culminated in five of the elder girls running away to join the Salvation Army, in August last. Not the least intimation was given of their intentions, either to their parents or ourselves, and we cannot think that true devotion to Christ's cause is shown by clandestine and deceitful conduct. Two of these girls eventually returned to their parents, one as a consequence of proceedings in the Supreme Court. The others, being over age, were at liberty to follow their own choice. We were compelled to request the removal of five other girls, as they appeared disaffected; but, on the other hand, fifteen new scholars have been received, and thirteen of these pay, some the whole and others part of the cost of their education. We intend requiring this in future, unless under very exceptional circumstances, as the advantages they enjoy are thus more appreciated. The number on the list at the close of the year was only twenty-one, but we have a good many fresh applications, and the spirit now prevailing in the school is loving and obedient, so that we may hope for a blessing on our labours in the future, and pray earnestly that the Spirit of God may be poured out on teachers and scholars."

### CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

The Rev. Frank Durbin, pastor of the Cinnamon Gardens Church, sends the following report:—

"The Lord has been with us, and we have had blessing during the year. Nine have been baptized, and some have been restored; but we have lost several by deaths and removals. Mrs. A. M. Ferguson, the wife of our senior deacon, has been taken home; and our loss is great. She was for more than forty years a most earnest member and

generous supporter of the church ; her consistent and faithful life, full of love for the Master and those for whom He died, will long be remembered by many in all parts of the world, and serve as an inspiration to those who are still labouring in the great harvest field.

“ Our hearts have been filled with gratitude and joy, because several of our senior scholars have given themselves to Christ and have joined the church.

“ We are also thankful to see a goodly number of educated Singhalese and Tamil young men coming to our services, and some we know have become Christians, but have not yet professed Christ.

“ Our Sunday morning services and week-night prayer-meetings have been specially well attended throughout the year, as have also the weekly services in bungalows and Band of Hope meetings. For some months Mrs. Waldock conducted weekly Bible readings for women who could not attend the church regularly. Several ladies have done much good in visiting the poor and sick in their homes and in the hospital. The pastor has twice visited up-country stations, seeing scattered members and holding services in isolated places. Early in the year it was decided to erect a ‘manse’ adjoining the church, Mr. Waldock very kindly consenting to superintend the building, which is now completed.

“ We enter upon the new year with hopeful and expectant hearts ; and now Mrs. Durbin is here, who has heart and soul in the work, we feel confident the Lord will increasingly use and bless us as a church in this heathen land.”

The Committee rejoice greatly in the manifest blessing that rests upon the ministry of Mr. Durbin, and in the increasing prosperity of the Cinnamon Gardens Church ; and greatly appreciate the generous help and sympathy of the church in connection with the work of the Mission in Ceylon.

### SABARAGAMUWA DISTRICT.

On the departure of the Rev. Geo. Gray, the charge of this district was undertaken by the Rev. F. D. Waldock. The Committee are most anxious to secure some suitable brother to succeed Mr. Gray in this important and difficult field of work. It is quite impossible for Mr. Waldock to give much time to the district, as the Colombo work demands all his time and energies.

The Committee earnestly appeal to pastors and students at home to ponder the pressing needs of the work in Ceylon for immediate reinforcement. The fields are “ white,” but the labourers are indeed few. The work is languishing for lack of workers. Surely the very difficulties of the vacant post constitute an earnest appeal. May the Lord of the harvest thrust forth some specially qualified and consecrated worker.

There are five stations at present associated with the Sabaragamuwa district, the principal one being that of Rutnapura.

Mr. Waldock writes :— ‘ All who are trying to Christianise Sabara-

gamuwa have surely very special claim upon our sympathy and prayers in view of the gross immorality and stolid ignorance generally prevailing in this province, and the bitter opposition of men of influence, who 'hate the light because their deeds are evil.' "

### KANDY DISTRICT.

The Rev. H. A. Lapham, of Matale, has charge of this district, in which there are seven stations.

Mr. Peris has recently taken up work in Kandy and Gampola, and five converts have been baptized at the latter place, and at Kandy, since the re-organisation of the Church, the prospects are encouraging.

With regard to work at Matale, Mr. Lapham reports :—

"In April last we opened a book-room in the Matale Bazaar, and have maintained it as a working centre ever since. At the back of the hall (once used by the Salvation Army, now no longer in Matale) the girls' school of about twenty-five children is held. All round the walls of the portion facing the street are bright coloured Scripture cartoons; on the whitewashed walls one of our young men has painted Singhalese texts of Scripture in ornamental scrolls, &c. There are two cases of books for sale, a table supplied with Singhalese newspapers, and comfortable seats for readers. On Wednesday evenings we hold a regular service there, consisting of the singing of native lyrics and the delivery of short addresses, and we usually get good audiences. Altogether we are gratified with the results of the venture.

"In our schoolroom at Maligatanne (another quarter of the town of Matale) we carry on a service regularly on Sundays attended by a good number of outsiders. In this we are much assisted by the pastor and brethren of the Matale Church. In another part of the town, Ponnegama, too, we hold a regular Sunday service which is well attended in a school, which has been started by the efforts of Miss Eaton, the daughter of the magistrate.

"The jail is regularly visited and some interest is being manifested by some of the prisoners.

"Fortnightly services are held in connection with the Sunday school at Elevela, two miles from Matale.

"Rattatte is regularly visited. Two were baptized there during the year.

"Owlikande, 7 miles from Matale, is another sub-station where we have a few apparently earnest inquirers.

"Abbotsford Estate, the residence of J. M. Ferguson Esq., junr., son of the proprietor, has a flourishing Baptist Church composed of conductors and Tamil coolies. I baptized two coolies there this year."

Mr. Lapham calls special attention to the active hostility of the Buddhists :—

"Buddhist opposition," he writes, "is now an active and organised force, which must be reckoned with. With a European at its head to direct, it is strenuously waging war against us. The head men are gathering round their European leader, and are using all their influence to overthrow our week-day and especially our Sunday-

schools. In some districts, after a struggle, we have gained the victory ; but in other districts the struggle is only commencing. Kalyaslola, with its Sunday-school of 150 boys, has been selected for a great battle. In the Buddhist newspapers have appeared columns of print against us. Public subscriptions have been started for funds to oppose us. Buddhist emissaries have been sent out from Kandy to stir up the people. Now, after twelve months' agitation, their school is to be started in the very next compound to ours. We cannot but lose ground temporarily, but we are not doubtful of the issue.'

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## CHINA.

### PRINCIPAL STATIONS:—

**SHANSI**—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

**SHANTUNG**—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu,  
Chan Shan and Chouping.

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### THE DEPUTATION.

One specially important event in connection with the Mission in China during the past year has been the visit of the Revs. Richard Glover, D.D., and T. M. Morris. The question of a deputation visiting the mission stations in China has engaged for some time the anxious consideration of the China Committee. The extension of the work in this part of the mission-field during recent years, and the difficulty of realising at so great a distance its peculiar needs, have forced the conviction of the necessity of such a visit. It may also be stated that urgent appeals for a deputation have been repeatedly made by the Chinese Missionaries themselves.

The Committee feel deeply grateful to Dr. Glover and Mr. Morris for so generously undertaking this important service, and to the churches at Tyndale and Burlington for the readiness with which they consented to make the needful arrangements in view of so long an absence as such a journey must necessarily involve.

The Committee are also devoutly thankful to Almighty God for preserving the Deputation in health and strength; and they earnestly trust that in a few weeks they may be permitted the joy of welcoming home their honoured and beloved brethren on the completion of their arduous enterprise.

The Committee confidently anticipate most valuable results from this

visit, and they look forward with the greatest interest to the receipt of the report of the Deputation.

The following resolutions, unanimously adopted by the missionary brethren of the Shantung Mission, may find a fitting place here:—

I.

“Resolved that we express our heartfelt gratitude to the Revs. R. Glover and T. M. Morris for their visit to this part of the mission-field, and our recognition and appreciation of the deep and affectionate interest in us and our own work which has prompted this toil and self-sacrifice on their part. We are thankful also to remember the frank and brotherly manner in which these gentlemen have discussed with us the varied questions of our mission work, and the painstaking earnestness with which they have become so far acquainted, as time would allow, with its details. We feel good reason to hope that one of many permanent results will be seen in a closer and more intelligent sympathy between the Committee and denomination on the one hand, and the Mission in Shantung on the other.

“We part with these gentlemen regretfully, and shall long remember the pleasant and stimulating intercourse we have had with them. We commend them to the Heavenly Father’s care, praying that they may travel to Shan-hsi in safety, may be divinely directed in their mission there, and reach England in health and peace.

II.

“We beg also to cordially thank the General Secretary, Mr. Baynes, for the messages of good-will and affection he has sent us through the Deputation. We deeply regret that the ill-health, both of Mrs. Baynes and himself, has prevented his visiting us, and trust that we may yet see him in Shantung. We wish to assure Mr. Baynes of our warm esteem for him and our increasing remembrance of his many labours on behalf of our work.”

The Committee feel they ought here to record their cordial thanks to the two donors who have so generously provided the entire cost of the journey of the Deputation, so that no part of the expense will fall upon the funds of the Society.

I.

### SHANSI PROVINCE—TAI YUEN FU.

The central station of the Mission in the Shansi province is the capital city of Tai Yuen Fu.

During the absence of the Rev. Arthur Sowerby, on furlough in England, this important position has been occupied by the Rev. George B. Farthing, who reports as follows:—

#### TAI YUEN FU AND DISTRICT.

Tai Yuen Fu and district have now been in my charge for nearly a year. In what follows I wish to give you a simple account of what has been attempted during that time, and with what results.



## THE CITY OF TAI YUEN.

*"Gospel Hall.*—This hall is a shop upon the main street with an open front. Its arrangements are very simple. A few scrolls, a picture of Christ as the Good Shepherd, and a map of the World in hemispheres relieves the bareness of the walls. A table—upon which are a few books for sale—several benches, and a couple of chairs exhaust the stock of furniture. This place, free to all, has been opened every day, save sixteen, this year for the proclamation of the Gospel. The style adopted, however, has not been that of ordinary preaching. It was so at the beginning, but I quickly learnt that very little was understood owing to the want of familiarity on the part of the hearers with the subject treated and the vocabulary employed. My plan has been, *first*, to elicit by questions just what those present knew and believed, and then starting upon common ground to lead them on step by step, by loving reasoning, as their powers to comprehend expanded.

*"Book Distribution.*—Arm-chair experience places an overwhelming amount of confidence in the scattering of books. Provided that the books distributed present intelligibly essential truths, and set forth clearly God's plan of salvation, there would, too, seem to be ground for such assurance, but one's ideas as to the value of this kind of work are quickly modified when one comes into contact with the people, and traces out something of the fate of the books scattered. Give and all will take. Reverence for the mere printed character may lead to their preservation, but only that they may be safely stowed away behind or beside the idol-shrine in the home. It is 'a good book' and so it is given a place of honour, but to read it is with the majority of people a thing impossible, and with not a few others far too troublesome a task, and so is 'taken as read.' This led me to make a *charge*, less a great deal in all, save a few cases, than the cost price.

*"Preaching and Teaching.*—The Sunday morning service for Christians, recognised inquirers, and any interested outsiders, has been sustained as formerly. In the early part of the year our doors were closed during service, and opened only to such as might choose to knock for admittance, but lately the doors have been open throughout. In all my preaching clearness, simplicity and adaptability have been ever kept in view, as necessary to my aim in presenting and pleading for the truths of the Gospel. For some months past I have at this service been engaged with the exposition of the earlier chapters of Mark's Gospel, and intend to continue, all being well, this year. Last winter the doors were thrown open on Sunday afternoons, and by singing of hymns, accompanied with the harmonium, passers-by were attracted. When a good company had thus been gathered, two or more of us gave Gospel addresses.

*"Opium-work.*—During the year I have helped *five* men to break off their opium. Of these, *three* came to stay upon our premises for the purpose. All got through successfully, and are ever expressing their gratitude at having secured freedom from the bonds of so terrible a curse. The other *two* lived at a distance, and had medicine from me and attention from one of our most intelligent and warm-hearted inquirers. They are both learners, and the accounts which have been given me of them have been thoroughly satisfactory.

*"Effort towards Voluntaryism.*—Those who are connected with us are so few in number, and possess such a limited supply of this world's goods, that one finds it hard to press any scheme of self-support upon them. Still we are hoping and praying for the day of great things, and it seemed to me, after much thought, that it would be as well to take some steps towards voluntaryism now, lest afterwards it should seem as though our policy had changed. Very little was possible, but I decided that the very little should

be done. Some three months ago a box was fixed to the door of the chapel, and some few contributions have been received. This fund will be under the control solely of the Church, to be spent for the Church.

*"Itineration.*—The city work demanding so much of my time and energies, I have not done nearly all that I had hoped to do amongst the surrounding villages. However, I have visited several of them, and in every case was received cordially, and listened to patiently. In one village I have prevailed upon a man connected with us to open his house one afternoon each week for a religious service. My helper Tau SS. and I arrange between ourselves for one of us to be present. Except that it in some way compels the Christian to make a more open profession of his faith amongst his fellow villagers, no great success has as yet marked this new branch.

"Now that Mr. Duncan is to be associated with me in this district, it is my hope that we shall be able to give a fairly large amount of time to the country work.

#### "WHAT OF THE FUTURE?"

"What is the promise of the work? Does it show signs of future fruitfulness? It is from this side alone that anything we are doing can justify its right to existence, or, at least, that is my feeling.

"Well, after trying to estimate clearly the worth of working Tai Yuan Fu and neighbourhood, and founding that estimate upon visible and tangible facts, I am of opinion that the present promise justifies our expectation of large fruitfulness in the near future. I speak at present only of promise, simply because we have not baptized and have not added any new names to our church roll this year. But—unless I am wofully mistaken—we shall have the joy of sending you such tidings next year, and I trust every succeeding year. There has been an awakening amongst a few of late which cannot but extend. One day, whilst at our street chapel, a man came and asked me to accompany him to his home—a lodging-house, as there were altogether fifteen, including himself, who had been interested in the things which they had heard about us, and who had been made more so by the books which they had purchased in order to more fully understand what the doctrine we taught really was. I went with him and found, not fifteen, but nine only who were ready to hear the truth.

"It was about six o'clock in the evening when I set out, and it was not till after nine that they allowed me to go—they all the time inquiring about or listening to my explanations of the Gospel.

"Amongst our inquirers there are two men—fur-traders—whom we shall baptize in the spring. Their business takes them away from Tai Yuan six months of the year, as one of them must needs go to Mongolia to buy up skins, and the other to Chiao Cheng, their native place, about forty-five miles away from us, to receive the purchases made by his partner, and to prepare them for the Tai Yuan market in the winter months.

"They are spiritually-minded men, and are not content to gain joy and hope and comfort for themselves from the Gospel, but have bought books from us to give to their friends, and in Chiao Cheng they have established a service for their neighbours that they may impart to them also the knowledge of the true God.

"It is from facts of this kind—few in number and not at all in proportion to our hearts' desires—that I have ventured to speak of the work as promising."

## HSIAO TIEN TZU AND SHIH TIEH.

The Rev. Evan Morgan, who has had charge of these stations, writes :—

“ We have made Shih Tieh our headquarters, and find it more convenient to have our home here.

“ Schools have been started in Hsiao Tien and Shih Tieh this year. It is too early to say how successful this new venture is, or how far it helps on Mission work.

“ Work has been carried on steadily in Hsiao Tien. In the second month of the year several (eight) inquirers and members came in for daily instruction. We read together in the morning a catechism by Dr. Blodgett, and in the evening we studied the Epistle of John. After the morning class, and before the evening, I spent the time in visiting the adjoining villages—preaching in the street, and calling on inquirers. It was my hope that the Church members and others who had come in for instruction would manifest a desire to impart the truth that they had received to others. But I was disappointed. With the exception of one inquirer, they did not manifest any desire to go forth and tell the news. But the warmth of the one exception did much towards covering the luke-warmness of the others. This man has not been an inquirer very long, he has not yet been admitted into the Church. He very cheerfully and gladly offered to accompany me. We had many a journey together to the different villages.

“ We are confident that our work is not lost, that we have not laboured in vain. In due time results will be apparent. But we feel somewhat disappointed that no more success has attended our labours during the past year in Hsiao Tien. This leads me to mention the lines on which I think we ought to work. Outsiders, foreigners, and evangelists must open the door in every district. When this has been done, and a few believers have been gathered, the after success of the work will depend on the amount of effort exerted by these believers. The success and prosperity of the Church will be in proportion to the work done by them. The duties of teaching and educating must be discharged by the foreign missionary. It is almost a dead certainty that when the native church makes no effort towards self-expansion, and relies on foreign money and foreign aid to do the work that she ought to do, that church is doomed to hang on between life and death. Therefore my main attention has been directed towards the culture of the spirit of self-support in the native Christians.

“ Two promising inquirers have been added to the work at *Shih Tieh*. One of them heard Hu preaching on the street. He took a book home, became interested, and has attended services regularly. I was at his home the other day, and I admire the man's perseverance to travel such a rough and difficult road at least twice a month. The other inquirers are making some progress; they seem earnest and true. Evangelist Hu has been suffering from rheumatism considerably, and has not done a full year's work. Notwithstanding, he has done splendid work. He has lost none of his zeal and energy. Some time ago he contemplated giving half his salary to the chemist to come to help him in the work. But for the present he has not carried out his intention, not being quite satisfied with the zeal of the chemist.

## THE REV. HERBERT DIXON.

Readers of the MISSIONARY HERALD for the past year will be well acquainted with the special medical missionary work carried on by Mr. Dixon, and of the encouraging results springing from it.

The following extract from a recent report gives further information :—

“My hospital is a series of five small rooms or suites of rooms, each containing a brick bedstead, and capable of accommodating some ten patients, each having a friend with him. A kitchen is attached. A few plates and cooking pots are lent to each patient. Each patient who is able to do so pays rent for his room, the money thus received going towards the rent of the place. The chapel is rented with the hospital, and I reckon the hospital share of the rent at £3 per annum, half of which will probably be paid for by patients. I have had but few cases that have tied me to the pity. I have been into many more villages than had previously been visited. My pony has enabled me to do this by saving much valuable time between the villages.

“The object of the hospital is to receive patients who come from a distance, whether the case is serious or light ; they are mostly eye cases. They are regularly instructed by our evangelist (Chao S. S. Senior), who is too old and weak to walk far, and whose total cost is, say, £6 per annum (he has been on the Hsin Chou staff some three or four years), and they come in regularly to morning and evening prayers, which I conduct myself when in the city. On Sundays they also attend Divine worship.

“Could you but know the wild rumours afloat as to what horrible practices we indulge in during worship, and the dread there often is at the thought of entering our chapel, you would the better appreciate the use of our hospital in teaching the people what is meant by worship and prayer.

“Further, our hospital is used for helping our inquirers to break off opium. Some five have been cured, including the aunt of an evangelist.”

The Rev. J. J. Turner is now on his voyage back to China, and intends, on reaching Shansi, to resume his evangelistic labours in association with his colleagues at Tai Yuen Fu and the neighbouring district.

## WORK IN TIENTSIN.

### THE REV. TIMOTHY RICHARD.

During the past year the Rev. Timothy Richard has been working in the city of Tientsin. The feeble condition of his health prohibiting his undertaking a long and fatiguing journey to Shantung to join his colleagues there, he accepted—as a temporary engagement, and for only a term of twelve months—the editorship of the only daily Chinese newspaper in the North of the Empire, thus relieving the funds of the Society of any outlay on his account for twelve months.

During the current year Mr. Richard anticipates rejoining his missionary brethren in Shantung, at Tsi Nan Fu, the capital of the Shantung province, in association with our Mission there.

The following report has been received from Mr. Richard relative to the work of the past year at Tientsin:—

“During the first part of the year I was engaged in revising our series of Christian Biography. Between what my wife has been doing for some years, and what I have

done, we have a complete series extending from the times of the Apostles down to modern missionaries, but as we have no funds for their publication they remain in MSS.

"In June, when I found that my health was not sufficiently recovered to permit of my undertaking the work which was expected of me, I made a temporary arrangement for the editorship of the only daily paper in North China, hoping thereby to show, by degrees, how Christianity is the salvation of nations as well as of individuals. This arrangement, so long as it lasts, entirely relieves the Society from the need of supporting me.

#### "THE WOES OF CHINA.

"From a political view China has had another sad year. The population of China increases at the rate of *four millions* a year—forty millions as much as all the Germans every ten years. Without new means of support this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names, droughts, floods, &c., about twenty millions must have perished from starvation during the last dozen years. This year, in the province where Peking and Tientsin are situated, we have great floods, such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest. The saddest thing about all this poverty and starvation is that not one in a thousand of the Mandarins either know the cause or the remedy. Such as did know, like the Marquis Tseng, who had been Minister to England, and his uncle the Viceroy of Nankin, and especially the Emperor's father (the Seventh Prince), have suddenly been cut off by death. Now, alas! few of the remaining Mandarins know how to save their country.

"During the spring, owing to the absence of exact information and of suitable education about the new forces at work in China, disgraceful calumnies were spread about missions, especially Romanists. The Missionary Conference appointed seven of us to draw up a Statement of Christianity, &c., with a view to present it to the Government, to prevent the consequences of unchecked mischievous rumours.

#### "A ANTAGES OF A PAPER.

"The editorship of the paper has enabled me to call attention repeatedly to these evils—politically, in leaving the people to perish for lack of food; religiously, in leaving the millions of the land without any religious instruction, actually like sheep without a shepherd, and at the mercy of the ignorant and evil-minded. There are some thousands of readers of the paper; many of the articles have been reprinted in the Chinese papers in Southern and Central China; and the most energetic viceroy in all China lately telegraphed to me for a copy to be sent regularly to him.

"Last year I wrote to you of one of the devout scholars in this neighbourhood having come to me and been baptized. Soon he himself wished to help to spread the Gospel. I advised him to follow out Our Lord's special method of 'seeking the worthy' first. In the spring of this year he brought two men—father and son—who come from a family who have been for generations devout, and, what is more, who are said to be *Jews* originally! After waiting for about a month for my return from the Mission Conference, in Shanghai, they had to return without seeing me, as I was delayed. They had come about sixty miles. This week the son appeared again, and has come to know when he and his father may be baptized. They have committed portions of our Christian books to memory. They are well to do. The son, who is twenty-eight years old, wishes to

have his son, a lad of ten years old, educated in a Christian school, instead of in heathenism, and will gladly pay all expenses.

“Another interesting feature of the Christian who was baptized last year—Mr. Li by name—is that last month he visited three Taoist priests, old friends of his, who had been searching for years for the true religion, and are anxious to join the Christian Church, being persuaded now that the truth is in Jesus Christ.

#### “MRS. RICHARD’S WORK.

“Mrs. Richard has a class of women here, who are gathered from the surrounding country. They study Christian books during a few months in the winter, and then return to their various homes. This work has been of great help in gathering many converts from the country. The various Christian homes are like beacons giving light, and like leaven spreading from village to village.”

## II.

### SHANTUNG PROVINCE.

The central station of the Mission in the Shantung Province is Tsing Chu Fu.

Reporting on the work of the past years at

#### TSING CHU FU

the Rev. Alfred G. Jones writes :—

“As regards the work of this year in the church at Tsing Chu Fu, its most prominent feature was undoubtedly that which I alluded to in the close of my report for 1889—viz., the completion of our plans for the establishment of a *native-paid and native-appointed pastorate*. There was no time of the year when that matter was not under consideration and in process of completing.

“Some time early in February I visited Tsing Chu Fu, and at the spring meeting of the churches placed before them the arrangements that had been sketched out, printed, and issued for their general information. Of course both people and students had to receive a good deal of instruction as to their duty in the matter, all this being entirely fresh to them, the details needing careful explanation to and consultation with the leaders. The sum and substance of the plan was to divide the entire area of the church into six pastoral districts, from which contributions were to be promised to one central fund by each station, and then meetings were to be held in order to make up their minds as to whom they would select to act as assistant pastors, this being the term by which we denominate these young men during their probation of three years.

“During the autumn, as, indeed, always, Mr. Bruce, residing at Tsing Chu Fu was in incessant communication with me and in contact with the church leaders, so that in November, when I again visited Tsing Chu Fu, a week of negotiation completed the whole matter, the Christians showing a very good and generous spirit, and the pastors-elect the same. Difficulties of course there were, arising from the novelty, largeness, and seriousness of the obligation assumed on both sides, and we had to make some little concessions and give some guarantees in order to make them feel easy (especially as the harvest of 1890 was very poor); but nothing material or damaging, or

nothing that will not rectify itself in a few years time, when the pecuniary strain of the present has been tided over.

"Finally, as regards this matter, on the arrival of the deputation from England, the six men chosen were ordained, Mr. Glover preaching the ordination sermon, which was translated section by section as he gave it.

"The result is that we now have a missionary in charge of the church work (I suppose some sixty or seventy stations), Mr. Bruce; under him comes the old native pastor, now sixty-two years of age; and then, over the six districts, these six young men, one in each, elected and paid by the native church with a regular system of subscription and administration, to ensure, so far as we can, the running of the new plan. This, taken with the fact that the leaders of all the stations are voluntary unpaid workers, constitutes a system as near self-supporting and self-governing as we now can get it, second to none in China, if not, indeed, the first in these respects, and I think the only system that can be worked in a very poor country if Christianity is to spread and root itself any farther than where the foreign money plants it.

Mr. Percy Bruce also reports relative to the Native Christian Church, as follows:—

"You will see that, in the church statistics, addition to the names of the pastors, assistant pastors, and schoolmasters, I have given the names of the general deacon and church stewards. The reason is that these brethren are, like the pastors, officers of the whole church, which is made up of the sixty-six Christian communities, or of districts into which the Church is divided. Although they do not receive a penny of remuneration, their work is very arduous and important; they form, with the pastors, a committee of general management. Outside these, however, each local Christian community has its own officers—always a leader (*i.e.*, a kind of lay pastor) and, generally, a deacon and instructor of children. It occurred to me, while I was filling in these statistics, that, for Christian workers, this church of a little over a thousand members, with its six supported pastors and assistant pastors, its general deacon, and nine stewards; its sixty-six leaders with the deacons would compare not unfavourably with a church at home with the same number of members.

"You will notice that, while the church has held its own in the number baptized (109), the number of those whose names cease to be on the roll is so large as to leave the net number of members not much above the previous year, and the reports show that this has been the case for the last few years. The reason is not far to seek. This year, for example, the death rate (46 in 1,037) is very high, owing to the cholera scourge in the autumn. In the three years that I have been in China we have had cholera epidemic twice, a famine in one year, bad harvest in another, and a consequent stream of emigration. All these are draining off the very life-blood of the church. To still hold her own in place of such odds is a matter for deep thankfulness to God.

The Rev. R. C. Forsyth reports also from Tsing Chu Fu:—

*The Book Shop* has done a fair share of business considering the fact that the past year has been one of great distress, one of the after effects of the late famine. The sales for the year have amounted to about £25 of our money, and though this amount seems small yet it must be remembered that religious books are sold at half-price, and that Chinese books are very cheap compared with prices in England, so that this means a considerable circulation.

"*Printing and Publishing.*—This work is also in my hands, and as in the new districts there has been great extension, so the printing has been very large. As a

consequence, I have employed two men, who have been constantly at work, and when the pressure has been greatest have had two extra men employed. They have turned out 25,780 books, besides sheet tracts, &c., including some reprints, and a new book entitled the 'Tien tao Chuan,' or the 'Narrative of the Heavenly Doctrine,' which is meant to be sung and recited by the native evangelists at the fairs held in various parts of the country. Besides this, a book has been published by Mr. Jones, on the rainfall and the carrying capacity of the streams in the Chow-p'ing district, showing the necessity of embanking and dredging, if floods and famines are to be prevented in future. This book was published by Mr. Jones from private funds, and presented to the various officials of the district, and it has, I believe, been very well received.

### NATIVE CHRISTIAN TRAINING INSTITUTE.

The Native Christian Training Institution, conducted in Tsing Chu Fu by the Rev. J. S. Whitewright, has been carried on with great efficiency. The leaders' classes have also done excellent work, and in connection with this movement more than 100 men have received special instruction in religious truth.

Mr. Whitewright reports:—

"The progress of the work in connection with the Training Institute during the year 1890 has given us cause for great thankfulness.

"In the month of February (at Chinese New Year), five of the students having completed the course of study for schoolmasters, left us to take charge of village schools, under the care of Mr. Couling. Of the rest, thirteen in number, six were chosen by different sections of the native church as pastors, *the Church guaranteeing their support independent of the Foreign Mission*. These men were solemnly ordained to the work of the ministry at a meeting of the representatives of the native churches. The Rev. Richard Glover gave the charge, Mr. Jones translating, Mr. Morris also took part in the service. Of the remaining seven students, two will probably work in Mr. Harmon's district, and the others as teachers in the village schools.

"This year the students have been specially indebted to the Rev. J. P. Bruce, B.A., for a series of lectures on the Old Testament, and also to Dr. Watson for a course on elementary physiology.

"During the year the usual evangelistic and other work has been prosecuted with vigour. It has been especially encouraging, that the requests for preaching assistance received from the Christian stations have been far beyond the powers of the students to supply.

"As this year closes the course of the first set of men, I should state that during the past five years in all twenty-four regular students have been admitted, eight of whom have had the full course, most of the others having three or four years. Out of the whole number two were dismissed—one simply for lack of capacity, the other on account of immoral conduct. With regard to the last-mentioned case it should be stated that he had not been received as a full student, and that it is the only case of the kind that we have had. With this exception the general conduct of the students, as well as their earnestness in their work, has been a source of devout thankfulness to us all.

"During the last two years four of the students have been driven, by stress of poverty, to emigrate to the province of Shen-si, to the district lately visited by Messrs.



Morgan and Shorrock. Their leaving us was a matter of great pain at the time, but we have been thankful to hear repeatedly of their steadfastness in the faith.

"During the past five years evangelists and other mission assistants have come in for short courses of study. Evening classes have also been held, and in other ways we have endeavoured to extend the usefulness of the Institution.

"The leaders' classes (*i.e.*, the classes held for short periods for the assistance of the unpaid leaders and workers of the various stations, many of whom are too old to enter on a course of regular study) were held as usual in the spring and winter of 1890. Mr. Couling and Mr. Forsyth, together with three of the senior students (now pastors), took part in teaching these men. It is proposed that in the future these classes be held at Chow-p'ing, as their continuance in Tsing Chu Fu district is less necessary now that we have trained pastors in the field, and the great majority of those requiring to attend them reside in the Chow-p'ing district, and at some distance from Tsing Chu Fu."

### MISSION SCHOOL WORK.

The Rev. Samuel Couling writes :—

"The time has come round again for letting you have a brief account of the year's work. There is not much to be said, because school work is pretty much the same all the year round and every year, and is always destitute of striking incidents.

"During 1890 there have been eighteen boys in our city (boarding) school. The elder boys have had instruction in Euclid, and algebra, and elementary science ; the younger have worked at arithmetic, Euclid, geography, and general history. All have constantly studied their Chinese classics and composition, of course. In their Scripture classes they have been taught Scripture history generally, and specially the life of Christ and the life of David.

"I am glad to report that the conduct of the boys has been exceedingly good. Several are sincere Christians and give good promise of great usefulness in later life.

"One boy (the most promising in the school) has emigrated to Shen-si, and two more will follow him in a few months.

"In the village day-schools we have 145 names on the books in 13 villages. The work done has been more satisfactory than in former years. The two great hindrances in this work are, first, the lack of educated teachers, and next the cruel poverty of the people, which prevents most boys from attending school long enough to gain any great advantage. However, we hope that, with trained teachers and increased help, things will improve every year."

### MEDICAL MISSION WORK.

Dr. Russell Watson reports on Medical Mission Work at Tsing Chu Fu :—

"During the past year we have seen the following :—

Out-patients, visits to dispensary ... ..	11,805
In-patients received in hospital, since its opening in autumn, 1889 ...	262
Poisoning cases treated at their own homes, all of whom recovered ...	49

"During the summer months we were absent from here, having to go to Shanghai and Chefoo on account of Mrs. Watson's health.

"In the autumn of this year cholera again visited the country round Tsing Chu Fu and great numbers died. We were able to save a large proportion of those who promptly availed themselves of medicines, which we distributed. We have of late years been gradually, but surely, extending our influence among the upper classes. In the autumn the literary students came in large numbers during the examinations, and we are constantly receiving calls from officials, literary men, and gentry.

"This past year we have extended our work by going systematically every month to two county cities, both on the borders of the Tsing Chu Fu church area—Lin Chii sixteen miles to the S.E., and Lin Chih, seventeen miles to the N.W. To the one we go on the 1st of the Chinese month, and to the other on the 15th, and stay three days at a time. We see usually about 100 patients a day at these places. A preacher accompanies us, and he is kept busy, talking and distributing books to the people, who come from all parts of the country round. In both cities we have now many friends.

"In the autumn I took the students who have this year completed their studies in the Theological Training Institute, and are now become pastors, schoolmasters, and evangelists, through a short course of physiology. They attended the course with close interest, and it will, I anticipate, help them to disperse in the future some sound ideas about the human frame, and dispel many of the absurd and erroneous notions which the Chinese entertain."

### CHI-NAN-FU.

The Rev. Francis James reports from Chi-Nan-Fu :—

"During 1890 my two Evangelists visited 130 towns and villages, and circulated 2,100 books and tracts. These are only given to people who appear both able and disposed to make good use of them. Books and tracts have been distributed in this city, and a good number of books sold at the book store. At the close of each year I send copies of new books and tracts issued during the year to the officials, principal scholars, and chief families, that they may know something of our work and teaching in their city.

"Some of my time has been given to the preparation of needed books and tracts. I compiled a selection of the finest passages in the Bible, arranged under subjects. This will be convenient for use by Christians and inquirers, and will, I trust, enlighten outsiders as to the value of our sacred books.

"At Mr. Whitewright's request I wrote a tract on 'Foot-binding,' viewed religiously and medically. This is a cruel and very injurious custom, and we are bound to do something to set it in a right light before our Church members, though I fear it will be long before the practice dies out.

"Also, at Mr. Whitewright's request, I wrote a small book on 'Persecution, its Causes, Remedies, and Effects.' I trust this will prove useful to those who teach, and those who suffer severe persecution for their religion.

"Another small tract on some of the 'Evidences of Christianity,' partly translated from a chapter in 'Swan's Letters on Missions,' is ready, and will be helpful to evangelists and leaders of the Churches, as well as to non-Christians generally.

"For the literati and officials who are hostile to Christianity, I have prepared a book, 'Misconceptions Explained.' This deals in a kindly spirit with the most popular objections to Christianity and missionaries. It has been accepted by the North China Tract Society, and thus will have a wide sphere of usefulness beyond our own mission.

"Another is 'Mirror of Progress and Ruin,' in high literary style. Specially written

for scholars as an introduction to Christianity. This is adapted for circulation at examinations and as a present to officials.

"I have sent a number of articles to the Chinese Christian magazines issued in various places and circulated widely."

### CHO -P'ING.

The Rev. W. A. Wills sends a very cheering report from the comparatively new station of Chow-p'ing. He writes:—

"This year we have had the joy of gathering some of the first-fruits from the past two years' efforts in this new field. In nearly thirty different villages small churches or outstations have been opened, and over 150 have been received into fellowship upon public profession of their faith in the Lord Jesus Christ by baptism; while a far larger number are inquiring and learning more of the truths, from whom we are hopefully expecting many will come out boldly on the Lord's side.

"At many of these villages arrangements are being made for Christian day and Sunday schools.

"The services held at our central church, Chow-p'ing, continue well attended, for though some have left us, fresh faces have come."

### CHOU-TSUN.

"About twelve miles S.E. of this city is a large mart called Chou-Tsun. This is said to be the second largest population in the province, containing over 80,000 people, and it is the largest commercial centre.

"In accordance with the unanimous request of my colleagues I have made this important town my special care. From past experience, I have found one of the most effectual means of breaking down much of the pride, superstition, and prejudice of the people, and gaining access into a new place, has been by the free distribution of medicines. By this means the hearts of the people are opened by doing good to their bodies; it shows them that foreigners can come with disinterested motives as well as for the sake of gain; it wins their gratitude, gains their confidence, induces them to receive us as friends, and thus prepares them to receive the more readily the truths that tend to the healing of their soul.

"I go on their market days, hire a room in an inn, and dispense medicines, having an average of fifty patients every visit.

"In a work like this it is difficult to gauge spiritual results and say how much good is really being done. When I commenced I had not a single friend in the town, now a hearty welcome waits me in many homes; already have I seen the prejudices of several against foreigners gradually subdued, and many gentlemen call upon us in our inn at evening for a friendly chat. But for the medicines in the first place, these would otherwise had no intercourse with us.

"During the year I have seen 774 men, 599 women, 124 boys, and 95 girls—total, 1,592. A large majority of these patients have been seen several times. Besides these we have had several opium and match-poisoning cases."

Mr. Harmon has been engaged in very extensive evangelistic work.

He writes:—

"The work of the year has been done upon the old lines, preaching the ever blessed Gospel stands now as always at the head of our methods. In the house and by the

way, in chapels and fairs, amongst inquirers and opponents, in all places, in all ways, and to all men, do we seek to reach the people with the blessed message of salvation intrusted to us for the Chinese."

Mr. Drake has been principally working in the two counties of Kao Yuan and Hsin Cheng, and Mr. Nickalls in Po Shan and Chilo-Chuan.

THE FUTURE.

Looking forward to the future, the Rev. A. G. Jones writes :—

"I would have no one feel disheartened over Missionary work in China. God is revealing—discovering more and more to us year by year. Heathendom may seem from a distance to be an impassable barrier to our progress. It may seem that, viewed nearly at first sight ; but, when examined closely and persistently, it is seen to be full of crevices affording footholds by which to scale it more or less successfully, and without doubt we yet will be able to get the very gates themselves thrown open, and so prepare the way for the inletting of a great body of Christ's followers to complete the capture."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS ... ..	4
Missionary ... ..	1

During many months of the past year, Mr. El Karey has suffered much from broken health.

During the winter much suffering has been caused by floods due to excessive rains.

Mr. El Karey writes :—

"Roads have been quite impassable, people could obtain no work, and even cattle have been buried alive in mud and slime—the consequent sickness and want are most distressing.

"Nevertheless our schools are well attended, and our chapel is generally full at both the services on the Lord's-day.

"Our Sunday-school is also very encouraging, and there are some very promising scholars.

"We have had to suffer much persecution and opposition, but we pray and work, and we feel sure the blessing will come."

The Committee are glad to report that Mr. Burton, of Newcastle-on-Tyne, one of their colleagues, has kindly undertaken to visit Nablous in connection with his tour in the Holy Land, and confer with Mr. El Karey as to the work at present carried on in Nablous and the surrounding district, reporting fully to the Committee upon his return, and the Committee anticipate valuable results from Mr. Burton's visit and report.

# Western Missions.

## AFRICA.

### PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

### PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo, Liverpool (Lukolela) and Munsembi.

Missionaries (5 in England)	...	...	26
Female School Teacher	...	...	1

## UPPER AND LOWER CONGO RIVER.

In reviewing the work of the Congo Mission, the Committee feel they have abundant reason to thank God, take courage, and GO FORWARD.

The following picture of the work, as it exists to-day, is from the pen of the pioneer Congo Missionary and Explorer, the Rev. George Grenfell:—

### REVIEW OF THE WORK.

“The past year, like so many of its predecessors in the history of the Congo Mission, has been characterised by its own special sorrow. Just as it was drawing to a close we lost a devoted sister, and our brother, Percy Comber, his beloved wife. A few short months and the work to which she had so long looked forward, and for which she was so eminently qualified, was done—the Lord having taken her to be with Himself.

“But if we are sad because of loss, we have reason to rejoice, and do rejoice, because God has been pleased to restore those of our number who have been seriously ill, and concerning whom, for a time, we were in great anxiety.

“We have also to be very grateful for the measure of success that has attended our efforts to plant our Master's flag in hitherto unevangelised centres and still nearer to the heart of the Continent. At the commencement of the year our most advanced post was at Lokolele, some 600 miles north-east from the point where the Congo falls into the Atlantic. Since then, however, Messrs. Weeks and Stapleton have established a Station at Munsembi, and Messrs. Oram and W. L. Forfeitt have occupied Bopoto.

### FUTURE WORK.

“In addition to having formed these two new stations, we have obtained from the Congo Government grants of land for the formation of two more. For one of these we

have already received on the upper river the needful tools, materials, and stores, and have prepared the framework of a small house. These are all in readiness for going forward when Mr. Darby arrives to join Mr. White, as he expects to do, in July. By that time it is hoped that the way will be quite clear for our effectively occupying the favourable site promised us near the Lubi Falls, the limit of navigation on the Loika river, and the nearest point on the Congo system of waterways to the Eastern Soudan. The progress of events seems to indicate that this will ere long be one of the most important centres of the Continent—it is only fifty hours' march from the stations of the Soudanese Arabs on the Welle river, and is apparently destined to be the point upon which caravans, with a view to rapid and safe communication with the civilised world, will concentrate from Gordon's lost provinces.

"Having moved, stage by stage, thus far, we are within striking distance of the object proposed by that generous friend of missions, Mr. Robert Arthington, when he gave our society splendid donations for the formation of a line of stations along the Aruwimi valley towards Lake Albert. It is hoped that the time will speedily come when the funds will be provided and the unsettled state of the natives, reported by Mr. Stanley, will have given place to confidence, and have resulted in the re-forming of their abandoned towns. With a view to obtaining information as to the present prospects of the Aruwimi route it is proposed that the steamer *Peace* makes an early voyage to reconnoitre so far as the river may offer facilities for so doing.

"But on the Aruwimi and Loika we shall enter upon a new phase of work, for we shall be in contact with the East Coast Arabs, who are steadily pushing their way north-westwards to the country occupied by their co-religionists of the Soudan—in fact, their advanced guards have already met, Islam from the south-east is already in touch with Islam from the north, and the poor natives are thus, as it were, between the upper and nether millstones. In entering upon this region Christian missions will have to face the fanaticism of partially enlightened believers in God, as well as the heathenism of ignorant and demoralised men. But, however arduous the task may threaten to be, we are full of hope and confidence; we have not entered upon the contest at our own charges, and if we find ourselves on the threshold of great difficulties they are not of our own seeking—our trust is in Him in whose name we have been sent forth.

#### OUR PRESENT STATIONS.

"Of the thirty-three Mission stations now established on the Congo, eight belong to our own Society, the new one we are hoping to establish near the Lubi Falls before the close of the year will make the ninth. Of these eight stations five are on the upper river beyond the cataracts; of the other three, Wathen and San Salvador are in the cataract region, and Underhill just below. San Salvador, the first of our stations to be established, is about 180 miles due east of the mouth of the river, the river being available as a waterway for about half the distance. Underhill, the first link in our chain of stations, is at the head of the 100 miles of navigable river extending from the coast to the foot of the cataracts. These cataracts extend north-eastward for more than 200 miles, and separate the lower reach from the 6,000 or 7,000 miles of waterway that are furnished by the upper river and its affluents. Wathen Station is about two-thirds of the way from Underhill to Arthington, which is the first of our up-river series, and established at a point some 300 miles from the sea coast. Bolobo, our next station, is 200 miles beyond, Lokolele another 100 miles farther, Munsembi is 200 miles beyond Lokolele, and Bopoto is distant yet another 200 miles, thus making a total of 900 miles between our first and last stations, there being respectively 100 miles and 1,000 miles from the mouth of the river.

"The staff for the working of these stations is distributed as follows:—

<i>San Salvador</i> —Mr. and Mrs. Lewis (now in England). Mr. and Mrs. Graham. Mr. and Mrs. Phillips. Mr. J. A. Fuller.	<i>Bolobo.</i> — Mrs Grenfell. Mr. and Mrs. Harrison (ss. <i>Peace</i> ).
<i>Underhill.</i> — Mr. J. Lawson Forfeitt, F. R. G. S. Mr. and Mrs. John Pinnock.	<i>Lokolele.</i> — Mr. A. E. Scrivener. Mr. James Clark ( <i>en route</i> for England). Mr. J. S. Whitehead.
<i>Wathen.</i> — Mr. and Mrs. Bentley. Mr. Phillip Davies, B.A. Mr. George Cameron. Mr. Percy Comber. Miss Silvey (now <i>en route</i> for the Congo).	<i>Munsembi.</i> — Mr. J. H. Weeks. Mrs. Weeks ( <i>en route</i> for Congo). Mr. Stapleton.
<i>Arthington.</i> — Mr. J. L. Roger. Mr. S. A. Gordon.	<i>Bopoto.</i> — Mr. F. R. Oram ( <i>en route</i> for England). Mr. W. L. Forfeitt. Mr. H. White. Mr. W. P. Balfern ( <i>en route</i> ). Mr. and Mrs. Darby (in England).
<i>Bolobo.</i> — Mr. R. V. Glennie. Mr. Grenfell (now in Eng- land).	

#### OUR PRESENT WORK.

“Of the work at new stations like *Munsembi* and *Bopoto* very little can yet be said. The people at these places but very faintly realise the object for which our brethren are among them. Through the action of the Congo Government in seizing the *Peace*, three stations were for a time seriously imperilled; but by the help so readily accorded by the agents of the Dutch Trading Company, and our brethren of the American Baptist Missionary Union, they were furnished with essential supplies, and thus enabled to tide over what otherwise might have been a time of disaster. Happily at the close of the year our own steamer was returned to us, and the last news we have tells of the accumulated stores, which have been so much needed, being on their way up river.

“At *Lokolele* and *Bolobo* school work and services have been regularly maintained, and many of the people understand the message that is given them, though as yet they are not prepared to accept it. The ‘rightness’ of our teaching is recognised, and the majority believe we are their friends, and that we are trying to do them good; but there is very little, if any, realisation of responsibility to God for wrong-doing, and no acknowledgment of obedience due to Him. We trust that the gracious influence of the Holy Spirit may ere long very mightily follow the teaching, and that the people may be awakened thereby and enabled to realise their true state. By the kindness of Mr. Wade, who so fully equipped our printing office at *Underhill*, we are also provided with a complete outfit for a printing office on the upper river. In two or three months we hope it will be delivered at *Lokolele* and placed under the care of Mr. Scrivener, who did such good work with the down-country press. At present, in the eyes of the people, our books are often nothing more nor less than mysterious charms; but when they see their own boys setting type and pulling off the impressions, the white man’s books, one of his greatest marvels, are robbed of their mystery, and they are no longer ‘fetish.’ At *Bolobo* we have already begun to enlighten the people in matters practical as well as in those things that pertain to the ‘Kingdom,’ for since it is the home of the steamer it is necessary to maintain a small industrial establishment there. We have erected two workshops, and are in a position to do any needful repairs to the steamer and engines and also to our boats, and for these the lathe given us by our Birmingham friends is

often called into requisition, greatly to the astonishment of our neighbours. The old boiler of the steamer is now connected with what was originally a hand-power sawing machine as well as with our lathe, and promises to be of great assistance. In addition to these items, we have prepared the framework of four small houses for our new up-river stations, and so feel that we can claim to be giving a very practical education to those of our young people who are employed in these departments, and are working very largely under the direction of Mr. Field, who originally came out as one of Bishop Taylor's missionaries.

"Letters, dated January, from *Bolobo*, tell of very considerable uneasiness among the natives on account of the force of 500 soldiers at that time making their way through the country. The Government recognising, in the event of the expedition having to fight, that the mission stations might be attacked, offered to send a guard of soldiers for the protection of the missionaries. This, however, it was thought best to decline. At the time the mails left this force was about thirty miles distant, and, under the circumstances, the next news is anxiously waited for.

"At *Arthington* the work has been carried on amidst considerable difficulties, and these have recently culminated in the migration of the Nshasha people to the north bank of the river. The Congo Government régime is just now being felt to bear very heavily upon both Europeans and natives, and it is this that has driven our Dutch neighbours, as well as the natives, to seek the protection of the French flag. With the flight of the townspeople our work at this station is for the present principally confined to the twenty or thirty children living on the mission premises.

"From *Wathen* encouraging reports are sent from time to time concerning the Evangelistic tours of our brethren stationed there. The country round is divided into four districts, and these are apportioned to the four missionaries who regularly make itinerations of a week or more in their several spheres. The work on the station is also duly provided for, and daily services and the school are regularly maintained. Mr. Bentley's printing press is also now in working order, and promises to be a most useful auxiliary. The material for the new schoolhouse, the cost of which Sir Charles Wathen has so generously provided, is now on its way out. We are hoping that it will be erected by the end of the year and that a large proportion of the 120 children it is proposed to accommodate will then be in residence. The importance of this phase of our work, in the present condition of the country, cannot be overestimated.

"*San Salvador*, our oldest station, is also our most advanced. There we have our largest church, constituting a power that very distinctly makes for righteousness. Though we have been grieved during the year by the wrong-doing of those of whom we hoped better things, we have been able to rejoice over those who have maintained their integrity in the face of great opposition, and also because of the continued manifestation of the power of the message to bring others into the fold. The school, also, is a very encouraging feature of our work, and seeing that education here in the capital of the old Congo kingdom is at a premium, there is no difficulty in maintaining a day-school, whereas at most of our other stations it is not possible to secure scholars unless we provide the inducement of free board.

"At *Underhill*, the receiving station for the whole Mission, the time of the brethren is very largely engrossed by the business devolving upon them, a very considerable portion of that business being the receipt and despatch of stores for the up-country stations. The management of a well-appointed printing office is also among the cares of this place; and, as in the case of the transport service, it is work for the general good, for the books emanating therefrom are of service all along the line. At the present moment Mr. Bentley's translation of the Gospel by Luke is going through the press. Mr. Week's translation of Matthew was issued thence some time ago. Mr.



Cameron's translation of Mark having already been printed in England, we are only waiting for Mr. Bentley to complete his translation of the Gospel by John, and we shall have the Gospels complete, but only in one of the five languages which obtain in different parts of our Congo Mission-field. Our brethren are at work upon each of those languages, and some translations both in Kiteke and Kibangi have already been printed; but as yet only a commencement has been made with those spoken at Munsempi and Bopoto.

"During the past year the very interesting work has been maintained among the people employed in making the railway, which commences at a point two miles beyond Underhill, and is to provide transport past the cataracts, and the men have been so appreciative that they have voluntarily contributed small sums towards our general fund. The directors of the company have undertaken to erect a meeting place for their men, and to put it at our disposal for holding services, a promise greatly appreciated by the workpeople and by our Missionaries.

"Another interesting fact in connection with our work is the awakening of the sympathy of our friends at the Cape of Good Hope, through the visit paid in search of health by our brethren Percy Comber and Lawson Forfeitt at the close of the year. This sympathy has taken the very practical form of a remittance for the support of our work on the Congo, and we trust will result in the formation of an active auxiliary for the furtherance of Christ's Kingdom in less favoured parts of the Continent.

"As we look back on the past year and see the progress God has enabled us to make, and as we look forward and see the promise of still greater things before us, we are much encouraged. The difficulties of the early years are behind us, let us hope never to return. Our staff is such as no longer to involve the holding of a station single-handed, and our houses and circumstances generally are so improved that the early hardships, and their consequent risks, are but rarely encountered. For the mercies of the past year we thank God, and we trust that the promise of the future may be very abundantly realised, and His name glorified thereby."

### THE FOUNDING OF MONSEMPI STATION.

The following report from the Rev. J. H. Weeks gives interesting information relative to the establishment of the new station.

Mr. Weeks writes:—

"On Friday, 11th July, Mr. Stapleton and I left Bolobo on the *Peace* to commence a new station.

"Having gained the north bank, we steamed along it for a considerable distance, and landed at a very large number of towns, which gave us various kinds of reception. At some the people ran away, leaving half-a-dozen men to defend their empty towns. These brave defenders were very much relieved when they heard that we had come to look at their town and not to fight. At others the people gave us a very cordial reception, and quite an ovation as we landed. At others they received us in sulky silence, and eyed us with suspicion as we walked through their towns.

"We went from Bungundu to Ngingiri, a distance of about 350 miles, and visited a great number of towns, and studied as well as we could the *pros* and *cons* of the different districts; and, after much consideration, we decided to settle at Bogindu, in the district of Monsempi. It is a medium size town at the mouth of a creek that leads into the Mobangi. This creek is full of people, and the main river below and above us has a considerable number of towns.

“We have in Mosenmbi a centre from which we can visit the towns both above, below, and behind us. We have within an hour of us by canoe at least 7,000 people; then there are those behind us and others up the creek which we have not visited yet; and from Bungundu to Bangala there is one continuous line of towns with short intervals of forest. A splendid sphere for itineration.

“The language here is the same as that spoken (with possibly slight dialectical differences) at Bangala, and therefore opens up to us a large and powerful tribe of the finest people on the Upper Congo. Bangala, or Iboko, is a very thickly-populated district.

“The language has not yet been reduced to writing. For this we are sorry, as it will be more difficult to make a beginning, and consequently longer before we can commence real work.

“We afterwards bought three houses in which to live and store our goods. Not having much, it did not take us long to ‘move in.’ That night we slept in our native hut, which was well supplied with numerous kinds of vermin and insects. We heartily wished that the last occupants had taken these away with their pots and mats.

“The next morning the *Peace* commenced her return journey to Bolobo, and so left us to our work.

“How pleasant it would be if we could, upon landing, commence our mission work right away. If instead of having to learn word by word of the language from the natives we could start at once to deliver our message. If instead of having to build and plant we could give the whole of our time to itinerating and teaching, then things would move quicker, and larger results be accomplished.

“During the first six or seven weeks we built a large house, 50 by 20 feet, of mats and bamboo walls, with palm-frond roof. It contains two bedrooms and a store. We have outside a large open porch, with seats all round it, so that our neighbours may sit and chat with us. I think that this informal mode of intercourse is the means of much good.

“We took possession of our house the other day, and, although of humble build and mean furniture, it is a palace compared with our small native hut that let the rain through in streams and the wind in great gusts.

“Amid our other work we have been able to procure and write down 400 words, and day by day we are enriching our vocabulary.

“The people were very disappointed when they found we would not buy ivory and slaves. During our first week or two they brought many tusks for us to buy, only to take them away and doubt our sanity for refusing to buy them. Then they asked us if we would buy slaves, and again being told no, they put us down for fools.

“Cannibalism is not practised openly, but we have every reason to believe it exists.”

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## LOWER CONGO.

### WATHEN STATION.

The Rev. W. H. Bentley sends the following report:—

“The year 1890 has seen some steady seed-sowing at Wathen Station, although there is not much to say as to results.

“Our first duty, that of *preaching the Gospel*, has been fulfilled with the usual interruptions of occasional sickness, and the other hindrances, which seem to be normal.

“ On the station there is a daily service at 8 o'clock a.m., at which the main religious teaching is given ; workmen and all on the station are expected to be present ; strangers, passers-by, some of our food purveyors and patients attend, sometimes few, sometimes many.

“ The Missionaries have taken this service by turns ; sometimes Christian natives have conducted, and in such a manner as to lead us to encourage them in such exercises.

“ The near towns have been frequently visited ; as to those more remote, we find the system of itineration which we have adopted to be highly satisfactory. Generally one, sometimes two, of our number have been away itinerating.

“ Each one of us working in a definite district, we are thus able, by traversing and re-traversing in various directions, to know and visit the towns, and travelling nearly always with natives of the district, and getting introductions from one town to another, we feel that we know now a large part of our districts. Not only are *we* becoming well known, but our purpose and message also. Many have been startled and concerned at the great truths which we have declared. For instance, the thought of the resurrection, the being brought face to face with those they had murdered or otherwise wronged, in the presence of a just and holy God, has made many shudder, and listen on with interest to the message of the love and work of the Saviour, and wish to be saved by Him.

“ The little church has had only an addition of one by transfer from San Salvador while two members have removed permanently to that town, and we expect an application for transfer very shortly. However, we hope to baptise two of our senior scholars on the first Sunday of February, 1891, and another lad has recently professed faith in Jesus ; so our numbers are increasing, although the actual figures for the year have only the one addition by transfer. We had to regret that the church treasurer's account was all receipts and no expenditure, with far too good a balance ; we have yet to wait for a paid evangelist. The church members, however, have done what they could in Christian work in the towns round, and in one or two little itinerancies. This work is regarded as a duty, and is not paid.

“ *Medical Work* has been regularly carried on, a goodly number of patients have been attended to, and useful work has been done. One of the most-talked-about cases being that of a little girl who stepped upon a cerastes viper as she entered her house, in a near town. The reptile bit her in the instep. The leg swelled to a great size, and in a few days the region of the bite broke out in a terrible ulcer. Mr. Davies treated her daily, and now she is quite well again. She still spends the greater part of her time on the station ; she is such a bright little girl, and quite a favourite.

“ *School Work* has been carried on during the year by Mrs. Bentley, assisted for too short a time by Mrs. Comber, and by some of the senior scholars. As many as sixty-nine have been in daily attendance, then, after a while, some dissatisfied boys ran away, and now our daily numbers, including eight workmen, stand at fifty-six, seven being girls. Our sleeping accommodation has been so very restricted that for some time we have been obliged to make but little special request for school children, and we are hindered in our work by it. This led us to lay our difficulty before our good friend, Sir Charles Wathen, who at once, and in the kindest manner, undertook to contribute £500 for an iron school-house and dormitory. Very fair progress has been made during the year, and with the increasing numbers who can read and write the ideal of the scholars has been raised. It is no longer considered by them a great achievement to be able to read and write in a very indifferent manner, and something better must be striven after by those who would excel. This is a very great point gained, and, in consequence, some of our children have

learned to read and write fairly in ten months; altogether there has been considerable progress during the year. Of those who have returned to their towns, some twelve of our boys and one girl had learned to read fairly well, others have been but a short time under our influence. The most advanced scholars have been studying telegraphy, and since this State is to become a Belgian colony they have had a weekly lesson in French. All are taught the three R's, besides sewing and geography.

"In *literary matters* here, a small book of texts, prepared by Mr. Cameron, and printed by a friend in Liverpool, has been published this year. St. Luko's Gospel is now in the Underhill Press; the Epistles of John are waiting to be printed, and the Gospel of John is under revision.

"The *Bromley Printing Press* is now in working order upon this station, and two of our senior scholars are becoming handy at the work. A transliteration of all Bible names for Congo, by Mr. Davies, is in the Press here; and also the first number of a Congo magazine, "*Se Kukianga*" (The Dawn is Breaking), which should be published about the 1st of February.

"So amid many difficulties and trials the work has been carried on, and we have great cause for thankfulness and encouragement that we can report *a steady and very real progress in all departments.*"

## UNDERHILL STATION.

The Rev. J. Lawson Forfeitt reports from Underhill Station:—

"The 'Forward Movement,' which we have been privileged to witness during the past year, in the opening of two new stations on the Upper Congo—Bopoto and Mounsembe—has, of necessity, added considerably to the work both of transport and of correspondence at this our base station.

### NEW BURDENS.

"The new transport laws and regulations for the imposition of new taxation, introduced by the Congo Free State Government, have also demanded special attention and vigilance—on the one hand to do our best to conform with the laws of the State, and on the other to protect our own interests, and secure, if possible, some concession in the matter of taxation, on the ground of the manifest advantage to the State and its subjects resulting from our presence and labours within the State's territory. We are hopeful that an appeal, which was made to the sovereign immediately the new decrees were issued, will meet with favourable consideration. We must, however, respectfully remind the friends and supporters of our work that there are some taxes payment of which we cannot altogether escape, and these will represent a considerable increase in the total expenses of the mission. This Congo mission has, from the first, commanded in England a warm interest, amounting in many instances to enthusiasm, evidenced by much prayerful sympathy and liberal financial support, for which we are most grateful, and from which we cannot but conclude that these new claims, consequent upon the development of the State, will be generously considered and met by the churches at home. Will not this increased need prove a sufficient call to some churches and individual Christians who hitherto may have done but little to come forward and take their full share in the great work of giving the Gospel to the heathen, which should be regarded both as a duty and a privilege by every converted man and woman?"

## EVANGELISTIC WORK.

"The opportunities for evangelistic itineration work from this station are extremely limited, so much of the time of Mr. Pinnock and myself being taken up by the necessary business of the Mission, upon the smooth working of which the comfort and well-being of our brethren at the up-river stations in some measure depends. We are, however, thankful to be able to do something. Sunday services, both in Congo and in English, are held regularly on the station. Our own Mission *employés* attend the Congo service, and not infrequently a goodly number of carriers also, who may have arrived late on Saturday, and who remain on the station until Monday for loads. Services are also held for carriers on week-nights when opportunity offers. The English services during the past year have been attended by many of the *employés* engaged at the railway works, men from Sierra Leone, and other West Coast districts. These men have also been visited at their quarters at Matadi on Sunday afternoons, and they have much appreciated the services held, as well as the literature which has been distributed.

"Another branch of our work consists in visiting the various river-side trading factories] and preaching to the native traders and carriers generally to be found there in large numbers. In this we receive most valuable help from brethren who may be staying at Underhill on their way to and from Europe, belonging not only to our Society, but members of other missions established on the Congo. Our Congo senior lads who are Christians also take an active interest in this good work of making known to their fellow-countrymen the glad tidings of salvation. The peculiar conditions of the work amongst the carriers preclude the possibility of tabulating results; but we may well believe that good is done, and that God's blessing attends our efforts. We have been informed by a Missionary who had made a tour in a new district that men in the various towns told him they had heard 'God's palaver' for the first time at our services at the river-side factories, when on their expeditions for the purposes of trade or to engage in transport work.

"It is noteworthy that at these meetings, when we meet with a carrier who is more intelligent and better dressed than the majority of his companions, we usually find upon enquiry that he comes from a town or district in the interior where Missionaries have laboured, and we are often gratified by the hearty way many of them join in the hymns, and some will occasionally take part in the service by offering prayer.

"The 'Edwin Wade' printing press at Underhill continues to take its important share in the work of the Congo Mission. During the past year a *Congo Hymn Book Supplement* and a *New Congo Reading Book* have been issued. We have also printed the *first sheet of sixteen pages* of Mr. Bentley's translation of *Luke's Gospel*, and the remainder of the book is now in hand. In addition to the above a variety of sundry printing has been done, such as advice forms, notes, &c., the use of which is a great convenience, and saves much time and trouble."

## S.S. "PEACE."

The seizure of the s.s. *Peace* by the authorities of the Congo Government at Stanley Pool in September last caused the gravest anxiety alike to missionaries and Committee.

For more than a month she was retained by the Congo State Government authorities and used for the transit of arms, ammunition, and troops.

The Committee felt it incumbent upon them to at once represent

the facts of the case to the Government authorities in Brussels, to point out what appeared to them the illegal nature of the seizure, the peril to the lives of the Missionaries at stations on the Upper Congo entirely dependent upon the regular transit of supplies by the *Peace*, and the outrage upon the well-known pacific character of the Mission by using the steamer for transit of arms, ammunition, and troops.

In response to this representation the Government in Brussels promptly telegraphed instructions to the authorities on the Congo to at once return the steamer to the Missionaries, and expressed their sincere regret at the incident.

In view of all the facts of the case the Committee have declined to receive from the Congo Government a money payment in satisfaction of the wrong committed. They object strongly to the seizure of the ship which they consider was altogether illegal, and they further strongly object to the purposes for which the steamer was used, which they consider most injurious to the work of the Mission.

The Committee have good reason for believing that no such high-handed action will occur again.

### A SECOND CONGO STEAMER.

After prolonged conference with Mr. Grenfell, the Committee have arrived at the unanimous conviction that in the interests of the Congo Mission a second steamer has become a positive necessity. Not only does the present steamer, *Peace*, need thorough overhauling and careful repair, but her carrying capacity is far too small for the growing needs of the up-river stations, this lack of carrying capacity necessitating her making constant up-river trips for the supply of mission-station stores. Mr. Grenfell has very clearly pointed out that, should any accident happen to the *Peace*, the up-river stations of the mission would be in serious jeopardy, and the lives of the brethren gravely endangered.

The Committee have had before them estimates from seven ship-building firms for the construction of a new steamer with twice the carrying capacity of the *Peace*, and upon lines and specifications drawn up by Mr. Grenfell. As the result of careful examination, the Committee arrived at the conclusion that the tender meeting, in full, the necessities of the case was that of Messrs. Thorneycroft & Co., of Chiswick, the builders of the *Peace*, the contract price being £3,000. In addition to this sum there are a few extras mentioned by Mr. Grenfell, which may be needful for the proper equipment of the vessel, probably amounting to a further

sum of £250. The transport expenses of such a steamer from London to the Congo, and from the mouth of the Congo to Stanley Pool, will require a further sum of £1,000; so that, including cost of labour, for reconstruction on the waters of the Upper River, the Committee feel the total outlay will not fall short of £5,000.

## The West Indies Mission.

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### THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

#### BAHAMAS DISTRICT AND OUT-ISLANDS.

**PRINCIPAL STATIONS:—Nassau and Inagua.**

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	..	...	...	...	...	...	...	...	...	92

#### SAN DOMINGO, TURKS AND CAICOS ISLANDS.

**PRINCIPAL STATIONS:—**

Puerto Plata and Grand Turk.

<b>SUB-STATIONS</b>	<b>13</b>
Missionaries	2
Evangelists	36

#### TRINIDAD.

**PRINCIPAL STATIONS:—**

Port of Spain and San Fernando.

<b>SUB-STATIONS</b>	...
Missionaries	...
Native Evangelists	...
	<b>10</b>

#### JAMAICA.

**CALABAR COLLEGE, KINGSTON.**

Missionaries	...	2
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#### THE BAHAMAS MISSION.

The Rev. Charles A. Dann, having completed his engagement with the Committee, has returned to England. During the absence of Mr. Wilshere

in America, Mr. Dann ministered to the Zion Church in Nassau, and greatly endeared himself to the friends there by his sympathy and earnestness. The Committee are glad to report that the operations in America which Mr. Wilshere underwent with a view to relieve his throat were quite successful, and that he has returned to the Bahamas greatly benefited by the treatment he received while in the States.

With regard to the work of the Society in Nassau, the Committee arrived at the unanimous conclusion that an effort should be made to render Zion Church self-supporting. They therefore agreed to permit the church to use the chapel building belonging to the Society, on condition that it be maintained in good repair, and vacated when desired by the Committee, and to meet the expense of sending out a pastor from England should this be desired, the church undertaking to provide the pastor's stipend, and to meet all other needful outgoings.

The Committee trust that this effort may be successful, and that for the future the church in Nassau may be able to meet all needful outlay for a pastor and the conduct of worship out of funds locally contributed.

Reporting upon the Bahamas Mission for the past year, Mr. Wilshere states there are 84 stations and 4,393 church members, and that of these 260 have been baptized during the past twelve months. At Adelaide, San Salvador, and George Town new chapels have been built and opened, and new chapels are in progress at Rum Cay and Watling's, and Rothville, Stevenstone, and Gambier.

### **THE TURKS AND CAICOS ISLANDS AND SAN DOMINGO.**

In the last report the Committee stated that negotiations were in progress with a view to the transfer of the Turks and Caicos Islands and San Domingo Missions to the Jamaica Baptist Missionary Society. These negotiations have been somewhat retarded by the absence from Jamaica of the Rev. D. J. East, who was compelled by the state of his health to take furlough in England.

Mr. East has now returned, and the Committee trust that they may soon hear that the proposals relative to the suggested transfer before the Executive of the Jamaica Baptist Missionary Society have been approved and accepted.

It is evident to the Committee that it will be greatly to the advantage of the work and the workers that the Turks, Caicos, and San Domingo Missions should be associated with the Jamaica Society, the good results springing from the transfer of the Hayti Mission abundantly proving the wisdom of the proposed change.



The Rev. T. H. Pusey reports from Grand Turk:—

“The spiritual conditions of the churches is healthy, but drought and deep poverty have prevailed throughout the entire region.

“At *Grand Turk* we rejoice over twenty-one received into the Church by baptism—scholars from the Sunday-school.

“The *Caiques churches* are prospering, but the people are in great distress from the total loss of their crops. I have baptized forty-three converts during the year.

“At *Puerto Plata, San Domingo*, I have baptized three converts. I have also commenced work in Spanish, and Spanish-speaking people crowd our chapel doors and windows.

“Mr. Donaldson and Mr. McCaulay, at *Puerto Plata*, Missionary schoolmasters, have done and are doing fine Missionary work, and sustain the services during my absence.

“At *Monte Christo* the people are engaged in building a chapel. I have there baptized five converts.”

## TRINIDAD.

### PORT OF SPAIN.

Reporting on the work in the Port of Spain district, the Rev. R. E. Gammon writes:—

“During the past year eighteen members have been added by baptism. We have now 152 members. There has been a steady increase in Sunday-school work.

“During the year we have opened up fresh work at *Carapichaua*, where we have commenced a day-school.”

## SAN FERNANDO.

The Rev. W. Williams, who after a season of rest and refreshment in England, resumed his work in the San Fernando district during the past year, writes:—

“I cannot but thank God for the results of the year's work in my district. With one exception, all the native preachers seem to have done their part well during my absence, and this fact, together with the aid rendered by Mr. Gammon, and the Lord's blessing, will account for the gratifying results. It was impossible for Mr. Gammon to have done more than he actually did. He now knows by experience some of the difficulties connected with the work in my district. Of the native preachers, the most energetic and successful is Mr. Saunders, whom I left in charge at *Princes Town* before leaving for England. He has been very successful in awakening the people, and instrumental in adding forty-three by baptism to the Church, of which number eleven had formerly been Romanists. At *Princes Town* there is now a church of 131 members and a congregation of about 300. During the year, it will be seen that 135 have been baptized, the largest number during any one year since my first arrival in Trinidad, and that there has been a clear gain of 138 to the membership. Of the 135, Mr. Gammon baptized 114, and I have had the pleasure of baptizing 21 since my return. There has been an increase in nearly all the churches, and two new stations have been established. On the whole, and taking everything into consideration, the year has been marked by signal blessings, and we take fresh courage and pray for the Master's blessing on the work of the new year.”

## JAMAICA.

### CALABAR TRAINING COLLEGE, KINGSTON.

The Committee are thankful to report the return to Jamaica of their veteran friends, the Rev. D. J. and Mrs. East.

During Mr. East's absence in England, as was stated in the report for last year, the Rev. Thomas Martin, formerly of Barisal, very cheerfully undertook the duties of president of the College, and won golden opinions from all with whom he was brought into contact by his sympathetic kindness and valuable services.

The Committee desire cordially to recognise the valuable help rendered to the Institution by Mr. Martin, and to assure him of their grateful appreciation of his ready response to their invitation.

There are at present in the Institution nine theological students preparing for the ministry, and twenty-six normal-school students in training as day-school teachers. The Institution was never in a more prosperous state than at present, and Mr. East writes most encouragingly as to the character and ability of the present students.

Referring to the present needs of Jamaica, Mr. East writes :—

“ The closing of the Government College at Spanish Town, and the awakening intelligence of our Jamaica people, the demands of the churches for well-trained schoolmasters, and well-trained godly ministers, have greatly increased the need of such an Institution as Calabar College. Appeal therefore is confidently made in its behalf. The Institution is pre-eminently a missionary one. Upwards of a hundred schoolmasters are conducting schools in connection with Jamaica Missionary stations. About half of the pastorates of our churches are occupied by brethren who have been educated in Calabar College. Most of the Home and Foreign missionaries in connection with our Jamaica Baptist Missionary Society, besides four in connection with English or American societies, owe their ministerial education to the same source. During the session of 1891 thirty-five young men will be preparing for Christian work.”

### JAMAICA CHURCHES.

With regard to the membership of the churches in Jamaica at the recent forty-first annual session of the Jamaica Baptist Missionary Union, held in Kingston in February, the following figures were presented :—

“ Four churches, viz., Porus, Mandeville, Vaux Hall, and Bethel Town, have been privileged to hold Jubilee celebrations during the past year, and some of their reports speak with gratitude of the enthusiasm manifested on these occasions, when ‘ fifty years of mercies ’ declared the faithfulness of God. The following figures show the results of the year's labours in additions and losses :—

Baptized ...	...	2485
Restored	...	1289
Received ...	...	467—4241
Died ...	...	706
Excluded ...	...	1504
Dismissed ...	...	301
Withdrawn	...	139
Erased ...		717—3367
Net Increase ... ..		874
Number of Members ... ..		34894
Number of Inquirers ... ..		5852
Local Preachers ... ..		421
Deacons and Leaders ... ..		1677

These items exhibit an increase of 155, 45, and 68 respectively; 91 churches report an increase of 1,622, an average of nearly 18; 53 churches show a decrease of 750, an average of 14; 11 churches are stationary; 44 churches have had no addition by baptism.

“ The total net increase is less than two and a half per cent. on the membership.

“ The chapel accommodation now reported is sufficient for 76,645 persons; the out-stations number 68, and class-houses 507.”

£2,815 7s. was the amount reported as raised and expended on church buildings during the year.

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## European Missions.

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### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

##### PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsoe, and Trondhjem.

The reports from Norway for the past year indicate a large measure of prosperity. Large numbers have been added to the churches, and a growingly aggressive and evangelistic spirit has been manifested.

The Committee feel that the time has now arrived when the churches in Norway should be thrown upon their own resources, and maintain their own ordinances and church work without foreign financial help. They have, therefore, given notice to the various churches at present assisted by grants in aid from the Baptist Missionary Society that for the coming



and meetings held in cottages and farmhouses as opportunities for doing so have presented themselves. Our friend's experience in tending the sick and in the use of remedies has proved very useful. Over five hundred patients have, during the year, called at the Mission for remedies or advice. A word in season has been addressed to them, and in some cases permanent good has been done.

"ROSCOFF.—At this seaport, where a Sailors' Rest was opened some years ago under the auspices and with the help of our Committee, the meetings have been held both in English and in French during the months that the harbour has been visited by English crews. Some of these meetings have been well attended, but the presence of an active evangelist, who, residing in Roscoff, might visit the thickly populated island of Batz and the Leon district generally, is very necessary. Let us hope that before long this most bigotted part of Brittany may have its own witness for the Truth.

"DIBEN.—I had hoped to be able to report this year that the new mission house we are building at this sub-station was finished and had been opened; but different circumstances have delayed the work, and another month must elapse before we are quite ready. I am glad to say, however, that our friend Lohou has been there as our evangelist since the 1st of October last, and that he is working with every prospect of success. The meetings, which are still held in one of the fishermen's cottages, are very well attended. The people themselves acknowledge that drinking, which was the bane of the place, has considerably diminished since the meetings were begun. In most of the houses a copy of the Scriptures is to be found, and, in some cases, is read with profit and pleasure by the inmates."

## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY—Turin and Genoa.**

**CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbivello, Leghorn, and Florence.**

**SOUTH ITALY—Naples and Avellino.**

<b>SUB-STATIONS</b> ... ..	<b>22</b>
<b>Missionaries</b> ... ..	<b>4</b>
<b>Female Missionary</b> ..	<b>1</b>
<b>Native Evangelists</b> ..	<b>10</b>

### NORTH ITALY.

#### TURIN AND GENOA.

During the past year the Mission in Northern Italy has been much prospered, and the Rev. W. K. Landels, who has charge of it, has been greatly encouraged.

A very interesting work of a thoroughly independent character has been established in

#### SAN REMO.

Mr. Landels writes:—

“About a year ago a few Christian brethren in San Remo wrote to Mr. Wall as president of the Italian Baptist Union, asking that an evangelist should be sent to them. He wrote to me about them, and in the month of April last I went down to San Remo. I found a most interesting work going on. There were two small congregations gathered together, one in the town itself, the other in Borghetto S. Nicolo, near to Bordighera. The meetings were under the care of a man who, while ministering to the brethren, was supporting himself by his labour. He is a man full of zeal and a good speaker, although he has had the benefit of very little instruction. I took occasion on that visit to speak with the brethren of our distinctive principles as Baptists. They had already heard of these from Signor Jahier, and now listened to me with pleasure, were deeply interested, and promised to look into the matter. Two months later Signor Jahier was invited to go there to baptize a number of them. He had then the joy of baptizing eight believers and of forming the church. There are now in the two places eighteen members, and the work seems to be enjoying the blessing of God.

“This is the only independent Baptist church in Italy. The brethren are unfortunately too poor to be able to meet all the expenses of the work. An appeal was therefore made to the Baptist churches in Italy on their behalf, and a subscription was started to help them to pay the rent of the hall in San Remo, and the expenses of travelling between that place and Bordighera. The hall in Borghetto San Nicolo is provided by one of the members. The money subscribed has, I am happy to say, been sufficient to meet the needs of the work.”

There are at present 109 church members in the Northern district; forty-one having been received into church fellowship during the past year.

Referring to the work in

### TURIN,

Mr. Landels writes:—

“The meetings have been better attended than in any former year. This has been most marked in respect to the new hall in Via Saluzzo, which has proved far too small to accommodate the people who have come to hear the Gospel. The number of meetings held in the two halls was 438; an average of more than eight per week.

“Great progress has been made in Sunday-school work also, and two of the senior scholars have put on Christ by baptism during the past year.”

With regard to tract distribution, Mr. Landels reports:—

“Our tract work, the expenses of which are met by Miss K. Emery, has been carried on, as in past years, successfully and encouragingly. We have now a distributor in Genoa as well as Turin. The duty of these men is to visit in the poorer quarters, to invite people to the meetings, and to distribute tracts, not only in the two cities, but also in all the neighbouring towns and villages. In Turin and districts, some 60,000 tracts have been distributed, of which very few indeed have been either torn up or thrown away. I have sometimes followed our colporteur at a distance to watch him at his work, and have been greatly struck, not only with the able way in which the tracts were offered, but also with the pleasure with which they were received and read.

“The following towns were visited during the year:—Moncagliero, Puzodi Strada, Asti, Collegno, Chivasso, Venaria, Orbassano, Carsentino, Cuorgnè, Rivoli, S. Maria Valenza, Gambarano, Cassino Po, Mirafiori, Pinerolo, Briecherasio, Bibbiana, Biella, Caselle, Avigliana, &c.”

Mrs. Landels also conducts an interesting Mothers' Meeting, and two of the members of this Meeting have joined the church during the year.

The Mission Press has also been well used. The work turned out has chiefly been in the form of notices, handbills, library cards, &c. The number of copies printed has been:—For Turin, 28,948; for Naples, 13,200; for Genoa, 8,100; for Torre Pellice, 3,800; for Rome, 500; general, 1,030; in all 55,584 copies. This work has been done at a total cost of about £5.

### GENOA.

With regard to the work in Genoa, Mr. Landels sends the following report from Signor Cuomo:—

“The meetings are so crowded that I would like to be authorised to purchase some more chairs. These we will put into a side-room, where we shall be able to accommodate those who are now obliged to go away for want of room.

“The following fact has created a great impression among our brethren here. In one of our meetings lately a catechumen got up and asked permission to speak, and then said that from the time he believed in Jesus his heart had been full of peace and joy, that he was no longer ashamed of the Gospel, and wished publicly to declare himself a follower of Christ. His words were spoken in such a way as to carry conviction with them, and the same evening he was received into the church. His example was immediately followed by another, who publicly confessed his past errors and his penitence. Every one in the meeting was greatly moved, and gave glory to God. The result of this has been that a number of persons have come forward and given in their names, expressing their desire to accept the Gospel and to be instructed in the truth.”

### SOUTH ITALY.

#### NAPLES AND AVELLINO.

The Rev. R. Walker reports from Naples:—

“The year 1890 has been in some respects the most trying and disappointing I have experienced in Italy. We began with high hopes, apparently well grounded, but our expectations have not been realised. The amount of work really performed has been greater than in any former year, for we have had greater opportunities. With two meeting-rooms going all the time, we have had eight meetings per week all the year round, except for two months during summer, when we gave up two of them. Visiting in the families to which we have access has been carefully attended to, and always with advantage. I believe that the very best way to evangelise in this city is to visit the people in their homes. It is a work which cannot be done quite so freely as at home, for the customs of the people do not admit of it at all times; but wherever it can be done, we can do more good than in any other way. The last two years have brought great changes in the homes of the working-classes. Driven out of their old haunts by the city improvement works, which are being vigorously carried out, they have gone into new, clean houses and into new surroundings. To some extent their prejudices have received a blow, and they are more accessible; but we have been disappointed in our hopes of getting any considerable number of them to our meetings; or if they come to the meetings, their

habitual indifference seems like a wall of ice around them. At Via Foria the Sunday morning meeting continues to testify to the interest our old members take in the church, for it is generally well attended. The Sunday-school, too, keeps up well, although there is room for improvement still."

### AVELLINO.

At Avellino a good work has been carried on amongst the soldiers. Signor Libonati has been much cheered. He has more than seventy soldiers who regularly attend evening classes, and, assisted by three or four of the members of the church, he teaches them reading, writing, and arithmetic, and then preaches Christ to them.

Mr. Walker writes:—

"When this work began, a priest in the town endeavoured to have it stopped by using his influence with one of the officers. Signor Libonati, however, appealed to the chief in command in Avellino, and he put matters right. Since then the work has gone on steadily. I saw the classes and had the pleasure of preaching to them one evening recently, and I felt grateful to the Lord for this new opening. As these men will only remain one year and then be replaced by others, I am hopeful that it will become a regular branch of the work in Avellino. Seven or eight villages and small towns have also been visited regularly from Avellino, and tracts distributed to those who could read and were willing to accept them."

With regard to the Naples Printing Press, Mr. Walker writes:—

"I feel I must express my hearty gratitude to the many kind friends who have sent me help for the printing press which I have now in Naples, and which is being got ready to do a lot of good work. The sympathy expressed by these friends has been most cheering to me when encouragement was much needed."

## CENTRAL ITALY.

### ROME, TIVOLI, THE MAREMMA, AND FLORENCE.

The past year has been one of considerable difficulty in Rome. The late memorable commercial and financial crisis has greatly affected all classes.

In some quarters rents have fallen fifty per cent., and hundreds of shops are closed.

Thousands of the working classes are without employment, and suffering from famine, sickness, and despair.

The Rev. James Wall reports:—

"Through the terrible commercial distress some of our members have had to leave Italy; many are scattered in the provinces. This is discouraging; but it seems to be the Lord's way of sending the good seed into parts otherwise likely to be neglected. Several of our brethren who left us thus have gathered little groups around them for the reading of the Scriptures. One of these I had back in Rome for a month's instruction, after which he returned to communicate to others what he had received here.

"Death, too, has been busy in our ranks. Five of our oldest members have been removed from communion on earth, and among them three of our best workers.



Two died in the public hospitals, and gave triumphant testimony before many witnesses. One was for many years an elder in Lucina. He was one of King Victor Emmanuel's veterans. Among his many medals there were both the gold and silver ones for military valour. He was true to his heavenly King, and will, I doubt not, be crowned with imperishable tokens of His approval in the day of loss and reward.

"Our five stations in the city with their regular gospel services, their Sunday-schools their mothers' meetings, their medical missions, their classes, Bible work, tract work, domestic visitation, &c., have been sustained according to our resources throughout the year.

"Our occasional efforts—special services, Sunday school treats, missions during Lent, Bible, tract and preaching tours—have all been sustained, and some greatly increased. More than a hundred thousand tracts, forty thousand copies of the *Christian Illustrated Paper*, and many leaflets, hymns, notices, invitations, have been put into circulation in and round Rome."

Mr. Wall reports that sixty-six converts have put on Christ by baptism during the past year.

Relative to the district of

### THE MAREMMA,

Mr. Wall writes:—

"Branching out from the Eternal City our work takes first the line that stretches northward along the Mediteranean. In Civita Vecchia we have a small church and Sunday school, and regular services; in Comete a few believers occasionally visited; in Orbetello a small church, a large school, and occasional preaching; while in the country round there are four small towns where there are small groups who meet for the reading of the Scriptures; in Grosseto we have several believers, but no meeting, and so in several places until we reach Leghom. In this important city our evangelist has been greatly cheered by many conversions and the baptism of fifteen believers. Several of the members have rendered valuable help both in the Sunday-school and in taking occasional services.

### FLORENCE.

"Leaving Rome by the line to Florence, we have many towns which have been visited during the year. One brother, who eighteen months since was a clerk in the Roman Bank, now gives his time to printing and selling our paper, and visiting the district between here and Arezzo. The brethren in Florence have promised to visit the other places nearer their own city. Our evangelist in Florence has been signally blessed in his work during the whole year. Our hall is in a splendid situation, and has been nearly always well filled; often crowded. During the year the Sunday-school has been well attended. Thirteen new members have joined the church, of whom eight by baptism.

### TIVOLI AND THE ADRIATIC.

"Leaving Rome towards the east, our work extends far among the mountains, and its influence to the Adriatic. The church in Tivoli stands firm and is doing well. Several of the brethren are active, and as they only get an occasional visit from Rome, they conduct services among themselves. There is a night school, and some little work in a village near. Several places beyond are visited from Rome, and near Sulmona the brethren hold a meeting for the reading of the Scriptures."

### MRS. WALL'S WORK.

During the past year Mrs. Wall has devoted herself with characteristic zeal and earnestness to work amongst the Roman poor, assisted by her like-minded sister, Miss Yates.

Hospital and medical work, mothers' meetings, meetings of beggars, house-to-house visitation, and school work—in all these different ways she has laboured for the Master, and been greatly encouraged by manifest blessing and numerous conversions.

Mrs. Wall reports that :—

“The great scarcity of work during last winter has been the cause of much poverty and illness among the workmen, hundreds of whom have not for months earned a single sou. Few persons have any idea of the extreme misery to which these men are reduced. Fine-looking, able-bodied men, who a little while ago would have been far too proud to ask for assistance, are now obliged to seek a night's shelter in the public dormitories, and accept a loaf at the close of our meeting, with a gratitude which is painfully touching. At our weekly meeting for the poor, they stand round the door in crowds, begging that they may be admitted, and when I expostulate with them, and tell them this meeting is more especially for the old and infirm and those unable to work, they tell me they are starving and have nothing to eat, and can find no employment whatever. By their starved and hungry look I know their sad tale is only too true, and feel if they are not soon helped it may, alas, be too late, for sickness and fever will take hold of their weakened constitutions and find them too feeble to resist. One week, some months ago, I asked our old men if they would stand during the meeting, as by doing so I could admit double the number, and each one would be giving bread to one as poor as himself. They were quite willing and very pleased, so the chairs were all removed; and now instead of having one hundred and twenty seated, we have a weekly attendance of nearly two hundred and fifty.”

More than 8,000 have attended Mrs. Wall's gatherings during the past year.

With regard to Medical Mission work, she reports :—

“Our Medical Missions have been richly blessed this past year. We feel we cannot overestimate the great importance of this branch of the work, as we see the spiritual and moral influence it exerts over the many hundreds of families who attend and have been relieved in times of sickness.”

“We have recently received another worker into the Home. Miss Georgina Fasulo is an Italian; she came to Rome when quite a little girl, but has since been trained as a nurse in England. She was anxious to return to work for Jesus among her own people, and the Lord has very lovingly opened the way, dear friends in England having very kindly arranged for her support. We receive her with great pleasure, feeling sure she will be most useful in the work.”

### FINANCES.

The Balance Sheet for the year just closed exhibits a debt of—

£10,561 8s. 11d.

It is, however, gratifying to know that this large deficiency is not due

to any falling off in the general contributions, for these amount to £42,457 2s. Od., as compared with £42,072 18s. 7d. for the previous year.

It should also be stated that in addition to this increase a sum of £2,472 3s. 10d. has been specially contributed for the extinction of the debt of 1890, and that the gifts for special Stations are in excess of the year previous by £1,126 9s. 4d.

The deficiency is mainly due to reduced receipts from legacies. In 1890 the legacies carried into the Balance Sheet amounted to £10,759 12 3

For the year just closed, the receipts have been only 2,872 17 6

A decrease of .. .. . £7,886 14 9

The enhanced value of the Indian rupee has reduced the gain on exchange during the past year by £1,099 14s. 4d., while the increase in the year's expenditure has amounted to £1,422 4s. 4d., these items accounting for the heavy deficiency.

The total receipts for all purposes, including balances, are as follows:—

Donations in liquidation of debt .. ..	£2,472	3	10
General contributions .. ..	61,206	18	3
Widows and Orphans' Fund .. ..	2,310	14	5
Special Funds Account .. ..	21	8	6
Balances on Special Funds and Widows' and Orphans' Fund from last year .. ..	2,111	14	0
	<u>£68,122</u>	<u>19</u>	<u>0</u>

The total expenditure, including balances, is as follows:—

Debt from last year .. ..	£2,472	3	10
General expenditure .. ..	71,768	7	2
Widows and Orphans' Fund .. ..	2,709	1	8
Special Funds Account .. ..	369	8	2
Balance on Special Funds and Widows and Orphans' Fund .. ..	1,365	7	1
	<u>£78,684</u>	<u>7</u>	<u>11</u>

It is abundantly clear from these figures that the present annual expenditure is some £10,000 in excess of the present normal receipts.

The large and rapid extension of the Society's work on the Congo and in CHINA has entailed a very heavy additional charge upon the permanent income of the Mission.

Ten years ago there were only six missionaries connected with the Congo Mission, with an annual expenditure of only £1,500. Last year there were twenty-eight missionaries and an expenditure of £14,592; of

this large expenditure, however, the personal allowances of missionaries have amounted to only £3,720, while freight, travelling, transit, and taxes have amounted to £6,674; outfit and passages, £980; buildings, school expenses, and new stations, £2,275; and steamer and boat expenses, £862.

Ten years ago our staff in China consisted of only three missionaries, with an annual expenditure of less than £2,000. Last year we had twenty-one missionaries, with an expenditure of £10,034.

During the past ten years, therefore, our annual expenditure on these two fields alone has been increased by at least £21,000. During these ten years our *General* contributions from the churches have risen from £29,022 to £42,000—an increase of £13,000, some £8,000 less annually than the increase in the expenditure of the two Missions already mentioned, which, with the increase of expenditure during the same period in India and Italy, more than explains the present deficiency.

This large extension of missionary agency in China and on the Congo was undertaken unquestionably at a time when it seemed quite reasonable to expect such an annual increase in the income of the Mission as would cover the increased annual outlay, and for some three or four years this forecast was *abundantly justified by actual results*. During the last three or four years, however, this annual increase of income has not been maintained at the same ratio, and it now seems plain that unless a speedy and much larger augmentation is secured, it will be impossible to sustain the present staff. The Committee earnestly hope that the widespread efforts that are now being inaugurated with a view to commemorate in some adequate and fitting manner the approaching Centenary of the Society may be crowned with such full measure of success as shall secure for the Mission, by new and enlarged annual subscriptions, not only an equilibrium between present expenditure and receipts, but permit also of the support of the contemplated extensions and reinforcements already sanctioned for Calcutta, Northern Bengal, and in the North-West district between Agra and Delhi, and so urgently called for in other parts. In view of the CENTENARY now so close at hand, to think even of retrenchment or recall would surely be disaster and reproach.

The increase of expenditure in this country during the past ten years on ARTICLES OF LUXURY ONLY has been at the rate of THIRTY-FIVE PER CENT. per annum, and is still increasing.

Such an increase in missionary contributions would set the finances of the Society in a thoroughly satisfactory condition, and permit of large extension and reinforcement.

The Committee clearly recognise the present crisis, and should the efforts in connection with the coming Centenary fail to secure the urgently-needed increase in the permanent income of the Society, there will remain only one course open to them—instead of REINFORCING *they will be compelled to RECALL.*

The entire expenditure of the Mission is now undergoing most thorough and careful examination, with a view to ascertain what reductions can be made without loss of efficiency.

It is proposed to make the Debt a first charge upon the Centenary Fund, and concentrate efforts throughout the country upon raising the permanent income.

The gravity of the present position will surely appeal to the sympathy and support of all our churches.

What is needed to secure the needed funds for this sublime enterprise is a deeper sympathy with the Lord Himself, and a more constant and personal realisation of His presence and power. The Church of Christ has been called and consecrated to this work by its blessed Master; and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people—penetrating like a fire that burns into men's souls, and then leaps out in flame of impulse and passionate surrender, we shall see this Mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to realise their blindness—will be told from every pulpit; it will be the burden of daily prayer in every Christian home; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love. May the Lord hasten the coming of this blessed time!

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## The China Deputation.

(See *Frontispiece.*)

**T**HE Rev. Timothy Richard writes from Tientsin as follows:—

“DEAR MR. BAYNES,—Herewith I send you a picture of the China Deputation—Dr. Glover and the Rev. T. M. Morris—just as they started from Tientsin for Shantung in their sheepskin linings.

“I remain, yours sincerely,

“TIMOTHY RICHARD.”

## APPENDIX I.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS, PRESENT POSTAL ADDRESSES, AND THEIR CORRESPONDENTS.

*For abbreviations of Addresses, &c., see Notes at the end of this List.*

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
*Allen, I., M.A. ...	May 17th, 1863	B.M., Mussoorie, N.W.P., India...	
*Anderson, J. H. ...	Dec. 6th, 1863...	B.M., Lansdowne, Darjeeling, Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M., 37, Elliot Road, Calcutta, India	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfern, W. P. ...	Sept. 9th, 1890	Congo ... ..	Eason, Mr. Chas., 30 Kenilworth Square, Rathgar, Dublin.
Balfour, J., M.A. ...	July 17th, 1883	Calabar College, Kingston, Jamaica	Shawyer, Mr. J. J., 12, Wood Street, Swindon.
Banerjea, B. N. ...	April 18th, 1872	B.M., Baraset, Eastern Bengal, India	
Barnett, T. H. ...	April 22nd, 1880	B.M., Howrah, Calcutta, Bengal, India	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bentley, W. Holman	Feb. 19th, 1879	Congo ... ..	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lan- cashire; and Warmington, Miss H. B., 50, Wigmore Street, W.
Bevan, G. W. ...	July 17th, 1899	B.M., Madaripore, Furreedpore, Eastern Bengal, India	
*Bion, R. ...	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K. ...	... ..	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
*Broadway, D.P. ...	Nov. 4th, 1856	B.M., Bankipore, N.W.P., India	
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.
Cameron, G. ...	July 16th, 1884	Congo ... ..	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Dinapore, N. India ...	Preston, Mr. J. W., 215, Herbert Road, Small Heath, Birming- ham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Carey, W. ... ..	Dec. 16th, 1884	B.M., Barisal, E. Bengal, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ... ..	... ..	Gya, North India	
Charters, D. ... ..	Mar. 17th, 1885	Congo (in Scotland) ... ..	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Roman-ath R. ... ..	... ..	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Clarke, J. A. ... ..	Nov. 20th, 1888	Congo ... ..	Thomas, Mr. S. J., 10, Richmond Terrace, Breck Road, Liverpool; and Rudkin, Mr. A. P., 9, August Road, Liverpool.
Comber, P. E. ... ..	June 16th, 1885	Congo ... ..	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S. ... ..	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E. ... ..	Jan. 15th, 1879	B.M., Delhi, Punjab, India ... ..	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ... ..	Oct. 7th, 1884	B.M., Allahabad, N. W. P., India .	Brazier, Mr. John, Ekowe Villa, Southcote Road, Bourne-mouth.
Darby, R. D. ... ..	Mar. 16th, 1886	Congo (in England) ... ..	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ... ..	Mar. 17th, 1885	Congo ... ..	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street, Woodsley Rd., Leeds.
Davies, W. ... ..	July 17th, 1889	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Bevan, Miss, 21, Silverdale Road, Birkenhead.
Day, Alfred ... ..	Oct. 7th, 1889...	Pastor, Havelock Baptist Chapel, Agra, N. W. P., India	
D'Cruz, J. A. ... ..	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	Bannister, Mr. H. C., 21, Gloucester Crescent, Regent's Park, N. W.; and Macaulay, Mrs., Thalatta Lodge, Portrush, Ireland.
Dixon, H. ... ..	July 9th, 1879...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.; and Crosbie, Mr., 41, Ferntower Road, Canonbury, N.
Drake, S. B. ... ..	June 8th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ... ..	January, 1875 ...	B.M., Jhenida, Jessore, Bengal, India	
Duncan, Moir B., M.A. ... ..	Jan. 20th, 1886	c/o Agent, C. I. Mission, Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.; and Kow, Mr. John, Albert Street, Newark-on-Trent.
Durbin, Frank ... ..	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Dutt, G. C. ... ..	September, 1867	B.M., Khoodna, Bengal, India ...	Labrum, Miss E. A., Sevenoaks.
East, D. J. ... ..	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. G., Gwenholme, East Park Road, Harrogate; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhanah	.. .. .	B.M., Nablous, <i>vid</i> Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1881	B.M., Rungpore, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India (in England)	
*Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussoorie, N.W.P., India...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., <i>c/o</i> Agent, C. I. Mission, Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forfeitt, J. Lawson	May 21st, 1889	Congo ... ..	Collier, Mr. E. P., Grovelands, Tilehurst, near Reading.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo ... ..	Cooper, Mr. J. J., 6, Castle Crescent, Reading.
Forsyth, R. C. ...	June 17th, 1884	B.M., <i>c/o</i> Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. A. A. ...	Nov. 19th, 1889	Congo ... ..	Parkes, Miss E., 7, Prospect Place, Roehampton, near Putney.
Gammon, R. E. ...	July 8th, 1875	B.M., Port of Spain, Trinidad, West Indies	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Glennie, Robert ...	July 17th, 1889	Congo ... ..	
Gordon, S. C. ...	Mar. 17th, 1890	Congo ... ..	Dewing, Miss, 3, Victoria Road, Rusholme, Manchester, and Read, S. A., 94 and 95, Cheapside, E.C.
Graham, R. H. C....	June 8th, 1886...	Congo ... ..	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Grenfell, G. ...	Nov. 5th, 1874...	Congo (in England) ... ..	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.
Harmon, Frank ...	Feb. 15th, 1887	B.M., <i>c/o</i> Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.
Harrison, F. G. ...	July 19th, 1887	Congo ... ..	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.; Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne; and Bushill, Miss A. R., Sunnyside, Coventry.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Bear Row, Salisbury.
Hook, G. H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	
Hughes, G....	June 17th, 1890	B.M., Madaripore, Furreedpore, Eastern Bengal, India	



Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
James, F. ... ..	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Julpaigori, Bengal, India	
James, W. R. ... ..	Nov. 28th, 1877	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Mathewson, Miss Christian, 5, Comely Park Place, Dunfermline, N.B.
Jenkins, A. L. ... ..	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	
Jewson, A.... ..	April 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India	
Jones, A. G. ... ..	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China (coming home)	Robinson, Mrs. Edward, 23, Westfield Park, Redland, Bristol.
Jones, D. ... ..	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C. ... ..	July 13th, 1869	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	
Kerry, George ... ..	Feb. 5th, 1856...	84, South Road, Intally, Calcutta, India	
Kerry, J. G. ... ..	June 21st, 1881	B.M., Barisal, Backergunge, East- ern Bengal, India (in England)	Bridgewater, Mr. H. O., Aylestone Park, Leicester.
Landels, W. K. ... ..	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	Lithgow, Samuel, 84, Wimpole Street, Cavendish Square, W.
Lapham, H. A. ... ..	Oct. 18th, 1880	B.M., Matale, Ceylon ... ..	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T. ... ..	Dec. 1st, 1882...	Congo (in England) ... ..	Williams, Mr. Simon, Brunswick House, Llanrwst, North Wales; Allen, Mr. C., 137, Fort Road, Bermondsey; and Ashley, Mrs., 1, Commercial Buildings, Chobham Road, Woking, Surrey.
Massih, Imam ... ..	... ..	B.M., Delhi, Punjab, India ...	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.
McIntosh, R. M. ... ..	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ... ..	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India	
McLean, A. J. ... ..	Nov. 15th, 1887	Dacca, East Bengal, India ...	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ... ..	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ... ..	Mar. 17th, 1885	B.M., Monghyr, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo (in England) ... ..	Hooper, Rev. G. D., Garsington House, Hendon, N. W.
Morgan, Evan ...	Feb. 19th, 1884	B. M., c/o Agent, C. I. Mission, Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B. M., Dacca, Eastern Bengal, India	Briant, Miss S. A., 20, South Side, Clapham Common, S. W.
Nickalls, E. C. ...	Jan. 20th, 1886	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Norledge, T. W. ...	July 17th, 1889	B. M., Madaripore, Furreedpore, Eastern Bengal, India	
Oram, F. R. ...	May 15, 1888 ...	Congo (coming home) ... ..	Tozer, Mr., 220, Evering Road, Clapton; Sharp, Mrs. M., Levant Cottage, Halford Street, Thrapston; and Whitley, Mrs. T., Oak Lodge, Bycullah Park, Enfield.
Paterson, H. ...	Feb. 19th, 1884	B. M., Patna, North India ...	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
*Pestonji, H. ...	July 9th, 1872...	B. M., Baptist Chapel, Bellasis Road, Bycullah, Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo ... ..	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B. M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pinnock, John ...	July 20th, 1887	Congo	
Potter, J. G. ...	Jan. 18th, 1881	B. M., Agra, N. W. P., India (in England)	Chrystal, Rev. J. R., Almada Grange, Hamilton, N. B.
Pratt, W., M. A. ...	Jan. 15th, 1890	Calabar College, Kingston, Jamaica	Knott, Mrs. Herbert, Aingarth, Stalybridge, Cheshire.
Price, W. J. ...	July 10th, 1877	Baptist Mission Press, 41 Lower Circular Road, Calcutta, India (temporarily)	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1880...	B. M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T....	April 22nd, 1869	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.
Robinson, D. ...	Dec. 16th, 1884	B. M., Howrah, Calcutta, India ...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1883	Congo	Walker, Miss, Woodside, London Road, Leicester; and Sawday, Rev. C. B., Stoneygate Road, Leicester.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Rouse, G. H., M.A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar. 17th, 1885	Congo ... ..	Tuckwell, Rev. J., 42, Aldridge Road Villas, Westbourne Park, W.
Shorrocks, A. G. ...	June 8th, 1886...	B.M., c/o Ag-nt, C. I. Mission, Tientsin, North China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo (returning to Congo) ...	Sidey, Miss, Main Street, Tweedmouth, Berwick-on-Tweed ; Whitehead, J., and Mrs. Anderton, Tynwald Mount, Hesketh Park, Southport.
Sircar, John ... ..	... ..	B.M., Barisal, Backergunge, East- ern Bengal, India	
Smith, G. A. ...	Jan. 21st, 1891	B.M., Simla, N.W.P., India ...	Watson, Mr. R., J.P., Thrum Hall, Rochdale.
Smith, Jas....	Mar. 16th, 1852	B.M., Simla, N.W.P., India ...	Davis, Mr. R. W., Grange Road West, Middlesborough.
Smyth, E. C. ...	July 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Archard, Mr. A., Sunny Mount, Beechen Cliff, Bath.
Sowerby, A. ...	Jan. 18th, 1881	B.M., c/o Agent, C. I. Mission, Tientsin, North China (in Eng- land)	Jones, Mr. W. S., 7, Chichester Street, Chester.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Barisal, Backergunge, Eastern Bengal, India	Blewett, Mr. Ed., 107, Egerton Road, Bishopston, Bristol.
Stapleton, Walter H. ... ..	Nov. 19th, 1889	Congo ... ..	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Stubbs, J. ... ..	Oct. 7th, 1884...	B.M., Bankipore, North India ...	Summers, Mr. E., South View, Tarvin Road, Chester.
Summers, E. S., B.A. ... ..	July 6th, 1876...	B.M., Serampore College, Bengal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Teichmann, A. ...	June 8th, 1883...	B.M., Pirijpore, Backergunge, Ben- gal, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, Punjab, India (in England) ... ..	
Thomas, J. W. ...	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Thomas, S. S. ...	July 15th, 1885	B.M., Delhi, Punjab, India ...	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Waldock, F. D. ...	April 23rd, 1862	B. M., Maradana, Colombo, Ceylon	Fox, Mr. H. C., Wingfield, Stoke, Devonport.
Walker, R. ...	Jan. 13th, 1880	B. M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Wall, J. ...	Sept. 25th, 1871	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	Mead, Mr. J. B., Endsleigh, Wickham Road, Brockley, S.E.
Wall, J. C. ...	July 17th, 1889	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo ... ..	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
White, H. ...	Mar. 19th, 1889	Congo ... ..	
Whitehead, John ...	June 17th, 1890	Congo ... ..	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland; and Lord, Mr. W. S., 29, Ashmount, Mizzy Road, Rochdale.
Whitewright, J. S. ...	Jan. 18th, 1881	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China (in England)	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B. M., San Fernando, Trinidad, West Indies	Bonell, Mr. D., Sandfield Terrace, Guildford.
Wills, W. A. ...	Oct. 6th, 1885...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B. M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss... ..	July 19th, 1887	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	Jones, Miss Frances B., Trentham House, The Avenue, Acton; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

#### ABBREVIATIONS, NOTES, &c.

**B.M.**—Baptist Missionary, should follow the name in all addresses so indicated.

**N.W.P.**—North-Western Provinces (India).

All Congo Missionaries should be addressed:—Rev. —, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South-West Africa.

• Retired from active service.



S. B. Drake,

J. S. Whitewright,  
F. Harmon.

E. C. Smyth,  
J. P. Bruce.

J. R. Watson,  
T. M. Morris,  
G. B. Farthing.

A. G. Jones,  
Dr. Glover.

R. C. Forsyth,  
Pastor Ching,  
E. C. Nickalls.

S. Couling.



MEETING OF CHINA DEPUTATION WITH OUR MISSIONARIES IN T'SING CHU FU, SHANTUNG.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

#### THE YOUNG PEOPLE'S EFFORT.

**W**E have been glad to receive by almost every post during the last fortnight most encouraging communications, testifying to the enthusiasm with which the young people in our Sunday-schools and congregations are accepting and using the Centenary cards. In a considerable number of cases the quantity first applied for has been found quite inadequate; the eager interest of scholars and of other friends demanding a second and a third supply. We believe that every application has had attention, and shall much regret, notwithstanding the great pressure upon the Mission House resources, if a single applicant has been disappointed.

As it is of the utmost importance that this effort should be extended to

#### **EVERY TOWN AND VILLAGE**

throughout the kingdom, we would respectfully but earnestly appeal to officers in Sunday-schools, and congregations where, as yet, no cards have been distributed, to write for a parcel without further delay. It must not, however, be forgotten that there are some instances where annual missionary services, Sunday-school anniversaries, or other local circumstances have made the date fixed upon by the Committee for beginning this young people's effort unsuitable and inexpedient; but we are pleased to be assured response has only been temporarily deferred. We also find that our General Baptist friends will be more prepared to co-operate when their current financial missionary year, which is now closing, has actually terminated, and when the fusion of the two sections of the denomination has been formally sanctioned at the meetings to be held in Burnley during this month.

We would take this opportunity to invite those interested in the Society, who may not at the present time be connected with any of our Sunday-schools or congregations, to apply for cards, as several similarly situated have done, either for the use of members of their own family or that of their friends.

In answer to many inquiries which have been made with respect to

#### THE CENTENARY MEDALS,

we beg to state that the Committee have not yet decided whether it would be better to present them as soon as this effort amongst the young people shall be completed, or defer the presentation until next year, which will, of course, be the Centenary year.

The matter, however, of immediate importance is the universal distribution of the cards, so that all our young friends may have the opportunity to join in a movement upon which they will be able, we trust, to look back with gratitude and pleasure.

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### Our Anniversary Meetings.

THE recent Annual Meetings of the Society are gratefully to be remembered for their true missionary fervour. The proceedings having been fully reported, a slight reference only is required. The meetings were begun as usual with a prayer-meeting in the Library of the Mission House, when our venerable friend, the Rev. John Aldis, gave an inspiring address. We feel especially thankful for the excellent tone which pervaded the members' meeting presided over by Charles Finch Foster, Esq., of Cambridge. The unanimous adoption of the report of the Committee, containing, as it did, several recommendations of considerable moment; and the heartiness with which the proposed fusion with the General Baptist Missionary Society was formally approved, were decisions of a character more than sufficient to make the occasion memorable. The attendance at the Soirée, with Lord Kinnaird as chairman, was more than usually thronged, and the speeches were of a high order. We feel under a special debt of obligation to the Rev. Charles H. Kelly, the ex-President of the Wesleyan Conference, for so kindly, and at so short a notice, taking the place of the Rev. Charles Garret announced to preach the annual sermon, but prevented through illness from fulfilling his appointment. Mr. Kelly's discourse was much appreciated.

The Annual Meeting, presided over by Samuel Smith, Esq., M.P., and the Young People's Meeting, whose chairman was Frank J. Marnham, Esq.,



the Treasurer of the Young Men's Missionary Association, were in interest all that could be desired. In this number of the HERALD we are able to give the admirable paper read by the Rev. J. G. Greenhough, M.A., at the Missionary Breakfast Conference, to which we would direct the attention of our readers. In addition to our own anniversaries, the Ladies' Zenana and the Bible Translation Society held their annual meetings, the chairman of the former being Hugh Matheson, Esq., and of the latter, R. Foulkes Griffiths, Esq., Q.C. The meeting of the Young Men's Missionary Association was also held, with the President, H. M. Bompas, Esq., Q.C., in the chair.

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## A Century of Mission Work.

MISSIONARY ADDRESS BY THE REV. J. G. GREENHOUGH, M.A., OF  
LEICESTER.

*Delivered at the Missionary Conference in Exeter Hall on May 1st, 1891.*

IN trying to fix upon a line of thought which might serve as a fitting introduction to this conference I have been irresistibly drawn by the approaching centenary. We are all anticipating it with so much prayerful and grateful emotion that it is difficult to speak on the subject of missions without referring to it, and have thought that it might be possible, without forestalling the ground that is to be occupied next year, to say a few words about the hundred years of missionary effort which would suggest thoughts for discussion, and at least stir up your minds by way of remembrance. And it is rather on the general lessons which may be gathered from the great missionary movement than on the story of our own particular work that I purpose to speak; and I wish to say, first, and indeed, to make it the keynote of all that follows, that no Christian man can think of these years and of what God hath wrought in them without sentiments of amazed thankfulness and rejoicing hope. To read the story of modern missions is like another baptism for the spirit; it is to be re-inspired with a magnificent confidence in God and our religion; it is a new chapter of Christian evidences more cogent than any which has been written since the days of the apostles; it is as a breeze from heaven sweeping away the vapours of depression and doubt, and making the air clear and radiant with splendid promise. It has been well said that the world never sees God's great works until they are almost accomplished. Even Moses could not see Him until He had passed by. He does not give notice of His work: they come upon men as a surprise. They proceed on unexpected lines; they are done by the despised and rejected of men; they grow up as a

root out of a dry ground." Men do not know the size and relative importance of the things which are taking place before their eyes. They are absorbed and excited by the temporary and sensational, by wars and political contentions, and social convulsions. These, they say, are making history and changing the face of the world, and they have no eyes for the little cloud which is rising above the horizon, charged with the full energy of God. It grows and covers the whole heavens before they are aware of it, and even then they view it with a dull incomprehension, having no conception of all that it portends.

Modern missions were born amid the throes of the French Revolution, their feeble early days were passed in that time of tumult and of horror when the world was ablaze with war, and thrones were toppling down like ninepins, and nations were born in a day. Their stronger youth has been developed in a century of unexampled material progress and invention, a century in which all the world has been agape with the wonders of science, the triumphs of electricity and steam, and the rapid enfranchisement of the peoples. No wonder that this Divine movement came into the stream of events unnoticed, and that men who undertake to write the history of our times find little or no place for it on their pages. Even Christian men, as a rule, have not yet taken a sufficient estimate of its magnitude, yet, as a recent writer in the *Quarterly Review* says, "Our age will come to be known as

THE ERA OF FOREIGN MISSIONS,"

and as Mackenzie, in his "History of the Nineteenth Century," repeats, "In the foremost rank of powers destined to change the face of the world stand these missions." "Among the glories of the century is none greater than this." They constitute, indeed, the most surprising event of the century. To think that only a hundred years ago, when some of your fathers and many of your grandfathers were living, one of the most clear-headed of Baptist ministers denounced as a miserable enthusiast the man who thought that Christian missions to the heathen ought to be attempted; that less than a hundred years ago the Church of Scotland declared by an overwhelming majority that the proposal was "visionary and revolutionary," and to put in contrast with that a few simple statistics of accomplished facts is to picture a change, a quite miraculous creation, which has hardly a parallel in history. There is something miraculous, indeed, in the rapidity with which the great idea, once started, took hold of the Christian mind. The light which Carey had kindled spread from hill to hill like beacon fires until every Christian Church in turn recognised the signal and responded to the call. In thirty years every great Church in

Britain and America had established its Missionary Society. They were like men whose eyes had been washed in a new pool of Siloam, and came back wondering and exclaiming, "Whereas I was blind, now I see." On every side was heard the cry, "Woe is me if I preach not the Gospel."

#### MISSIONS BECAME A NECESSITY

of Church life. There are now, including those of our colonies, about a hundred of these societies among English-speaking peoples. They employ, with female helpers and native auxiliaries, more than forty thousand recognised agents. The Bible has been translated into nearly three hundred languages. The professed Christian among heathen races numbers three millions, while those who have felt the power of Christianity or opened their hearts to it secretly are beyond computation.

By far the greater part of these results are not the work of a century, but of half that time. Three-fourths of the societies now operating have had their origin within the last sixty years, and it is within even a shorter period that the greater societies which were earliest in the field have attained anything like their present strength. So that it may be truly said the results which gladden our eyes are mainly the fruits of a single generation. Despondent Christians often compare the rapid spread of Christian belief in the early ages with its slow progress now. Modern missions are contrasted unfavourably with those of the past centuries; I venture to think if we knew the facts we should find the comparisons in favour of the present time. The historian Gibbon calculates that in the middle of the third century Christians numbered about one-twentieth part of the people who composed the Roman Empire, and one hundred and fiftieth part of the whole human race. That after nearly two and a-half centuries of faithful heroic witness. We do not quite realise the extent of that period. It is virtually five times as long as that in which the full energy of modern missions has been put forth, and, remembering this, one will be reluctant to acknowledge that even that glorious spring-time of Christian activity showed grander results than the days in which we live.

But there is another feature of missions even more gratifying than their magnitude, and that is their marvellous diversity, and the new proof which they have furnished of our Lord's attractive and subduing power over all varieties of human kind. We read in them a lovely comment on His promise: "I, if I be lifted up, will draw all men unto Me." It has become now a pulpit commonplace that the Gospel meets a universal need, and that all sorts and conditions of men can be brought under its regenerating influences. It is a commonplace now because foreign missions have ren-

dered it into a manifest fact. At the beginning of the hundred years it was so far from being an acknowledged fact that it was hardly a permissible theory. The Christian world, having made no endeavour to prove it, found excuses for blind neglect by denying it.

#### THE PIONEERS OF MISSIONS WERE RIDICULED

even by religious people for entertaining the absurd belief that heathen races could be brought to accept the Gospel. They had first to prove to Christ's own people what the sceptic only now doubts—that Christ is an all-conquering power. They were taking a grand leap in the dark, and a chorus of voices called it a mad leap. About the time that Carey landed in India, Abbé Dubois, who had been labouring for thirty years there in a decaying Catholic Mission, wrote that he did not know of one person who had yielded to conviction or become a Christian from disinterested motives, and that he regarded the conversion of the natives of India as impossible. Twelve years later Sydney Smith made merry in the *Edinburgh Review* over those fanatical cobblers and printers who were so infatuated as to believe that the Hindu could be drawn from his caste and intellectual pride and venerable customs and religion towards Christian faith and life. The desirability of it was to this reverend gentleman questionable; the impossibility of it was beyond question. Still thirty years later that large-hearted Christian, Charles Kingsley, full of generous faith in the most degraded of his fellow-countrymen, said, in one of his published sermons, that there were certain barbarous races of the earth who could not take in the Gospel. All attempts, he said, to bring them to the knowledge of the true God have failed utterly. Poor brutes in human shape! They must perish off the earth like beasts. To the same effect spoke all the traders who came back from their often infamous and murdering expedition to the coast of Africa and the Pacific Islands, excusing their own dark doings by picturing these people as utterly brutal and irreclaimable. In like manner it was regarded as almost an axiom by the American people that their Indian tribes were radically incapable of being grafted into civilisation and Christianity, and that they could no more be converted than the wild beasts of their mountains and prairies; and even within recent times we have had scientists of the evolutionary school gravely demonstrating, with a strange blindness to accomplished facts, that it was vain to expect from the lower races capacity to receive the moral and religious thought of the highly-developed mind, and that the effort to Christianise them must necessarily fail. We may well say now, "Where is the wise? Where is the scribe? Where is the Christian doubter?" Among each and all these irredeemable and incon-

vertible people multitudes are found sitting at the feet of Jesus clothed and in their right mind.

#### THE GLORY OF MODERN MISSIONS

is that they have won victories for Christ—not in a few places and in favourable conditions, but everywhere. They have made us look upon the whole race of man with other larger eyes. They have revealed to us his spiritual affinities; they have helped us to see him again as Christ saw him, and to love him with a tender, hopeful love, for the sake of those beautiful possibilities which are hidden under all degraded and repulsive forms. We have seen that he is everywhere our blood kinsman, and can be made our spiritual compeer. As our annual report says, nowhere has the missionary failed. The truculent savages of the South Sea Islands, the grovelling and stunted denizens of Labrador and Kamschatka, the bushmen of the Antipodes, the Maoris of New Zealand, the devotees of the Hindu Temple, the worshippers at the shrine of Confucius, the followers of the great Buddhist cult, the Kaffirs, Zulus, Hottentots, and negroes of Africa have alike felt the touch of Jesus, and responded to His call. The most corrupt dead have heard His voice and come forth. The barbarous race of which Charles Kingsley spoke has yielded some of the noblest fruits of Christian endeavour. The North American Indians, whom their white brethren despaired of, have established in Columbia, through the heroic labours of William Duncan, one of the finest Christian communities in the world. Some of the Pacific Islands, which the traders maligned, have become like sanctuaries. The savage tribes, who gave the evolutionist points for his argument, have answered them with almost lovely irony by growing suddenly into new men. Indeed, the remarkable feature of modern missions is that they have won their

#### MOST SIGNAL TRIUMPHS WHERE LEAST WAS EXPECTED.

The most degraded and the most brutal have been the most prompt to submit to the yoke of Jesus. Where human wisdom predicted most utter discomfiture, the missionary has had a triumphal march. Madagascar, Fiji, the Sandwich Islands, the New Hebrides, have crowded to the Lord like doves to their windows. Where the darkness was most oppressive, and the stench of sin most offensive, nations have been borne in a day; while India and China, the cultured and more richly endowed races, have lingered and hesitated, and presented to the Christian assault a more stolid and immovable front. This has been a surprising feature of the missionary movement; yet, by one who remembers how Christianity spread in the

early centuries, it might have been predicted. Christian history repeats itself: the Celts of Galatia and France and Britain, the Teutonic races of Germany and Scandinavia, who had no culture, no history, and only the most bestial religion, fell, like over-ripe fruit, at the touch of Jesus. The Divine Cæsar came, and saw, and conquered, while the Roman, hedged in by his intellectual pride, glorying in a past which his religion had made sacred, having his customs and laws, his political institutions, his philosophy, his poetry, his domestic usages indissolubly bound up with his religion, yielded most slowly, and with the most stubborn reluctance, to the new faith, and succumbed only after a conflict which filled three centuries. This parallel is almost complete. The fields which the missionaries of our society chiefly occupy, and we do not always remember it, are the hardest fields of all. In India and China we have people to deal with who, like the Romans, have a great past, a great literature, a legacy of great names in poetry and philosophy, who are intensely proud of their ancestry and traditions, who were mighty, civilised nations when our forefathers were savages, who are most stolidly conservative and averse to all change, whose religion is associated, as was that of the Romans, with all their political, social, and domestic life, and whose prejudice against Christianity has been inflamed, too, by many an act of wrong and injustice perpetrated by Christian powers. We ought not to be surprised that the light spreads slowly there. We ought not to be impatient with the men who are enduring, fighting valiantly there, though they record no triumphal captures. The conversion of the Roman empire and the Roman philosophy and religion was effected by the slow undermining of centuries. Nearly three centuries that intellectual, philosophical, pagan system of Rome held its ground against the Christian attack, showing no signs of coming dissolution except to the far-seeing and faithful eye, and then almost in a moment it collapsed, for everything had been working towards that end. That page of history is being written again in India and China to-day, and it teaches us to be patient and be of good courage and

#### LABOUR WITH CONFIDENT HOPE.

I have only another word to add, and that is, that these hundred years have proved to us that much, that almost everything under God depends for success in mission work upon the personality, the Christian character, the self-forgetting devotion and Christ-likeness of the men we send. Looking over the results of all these years, we find that our Lord has prevailed most signally, not where the messengers have been specially distinguished for scholarship, or marked out as able preachers, but where

in all lowliness and simple love of human souls, they have made themselves one with the people whom they came to save. It has not, indeed, been by what we ordinarily call preaching that the bulk of those who were once heathen have been won to Christ. Of course it has been by preaching if you take that word in its widest sense, but it has not been by addressing and persuading crowds and congregations, or by logical demonstration of the superiority of the Gospel, still less by direct attacks on heathen systems and philosophies, but by the quiet exhibition of the Gospel precepts in sweet, holy, self-sacrificing, Christ-like lives. The men who have most prevailed in heathen regions have, as a rule, though there are notable exceptions, neither been noted for scholarship nor singular preaching gifts; they have been men in whom, though "heart and mind accorded well," heart was greater than mind; men big with the love of humanity, brimful of sympathy, forgetting profession, regardless of emoluments, heedless of peril and discomfort in their urgency to save souls; men strong in the qualities of patience, perseverance, courage, and tenacity of purpose, and men of singular faith. Think of those whose names are as a sweet savour in all our memories, the men whose victories for the Cross have been most illustrious. Williams and Selwyn and Pattison and Paton among the aboriginal tribes, Moffat, Livingstone, Mackenzie, Hannington, Saker in Africa, Henry Martin at Cawnpore, Bishop Heber at Calcutta, Carey and Marshman at Serampore, Marsden among the Maoris, Broughton in Australia, Knibb in Jamaica. One or two of these were highly cultured men, one or two were made great orators by the occasion which they served, but the generality of them had neither great learning nor eloquence, and their force was not in the persuasion of the lips, but in the attraction of the life. They did their work by going down to the heathen people, moving among them as brothers, sharing their sorrows, and presenting

#### THE GOSPEL AS A BEAUTIFUL LIVING FACT

before their eyes. And that is one of the lessons which we are taught by these hundred years, that in choosing our messengers we should not put an undue estimate on intellectual fitness and attainments, or even on the gift of utterance, but should seek strong, brave, indomitable, sympathetic, Christ-like men, men of stern moral discipline and spiritual intensity, men who can endure hardship, men full of self-forgetting devotion, who are willing to take the lowest place in the service of the Master. It is moral fibre and the glow of passion that we need rather than the things which schools and colleges give. I had almost said that no man is fit to be a missionary who has not a larger spirit of self-sacrifice and a nobler disdain

of pecuniary rewards than the average minister at home. Such men, we thank God, have been given to us in numbers. May it please Him to give us numbers more. These, then, are some of the thoughts suggested by the century of work. They are all bright and hopeful thoughts, calling us to intense thankfulness and to earnest, cheerful continuance. Wherever we look over the field of missions we see aspects of promise, signs of grace, dawnings of a glorious day. The tidal wave which has been growing in force for a century shows no signs of abating, but is ever augmenting in volume. We are profoundly grateful that God has placed us in the midst of this movement, that he has privileged us to have some small part in it, that our eyes behold and our hearts are enlisted in the splendid work of human regeneration, and that as we labour and pray we have an assured conviction that it will still advance and succeed until Christ shall see of the travail of the soul.

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## The Fusion of the General and Baptist Missionary Societies.

### I.

**A**T the Annual Members' Meeting of the Baptist Missionary Society, held in the Library of the Mission House, Furnival Street, Holborn, London, on Tuesday, the 28th April, under the chairmanship of Chris. Finch Foster, Esq., J.P., of Cambridge, the following report, presented by the General Secretary, Mr. Baynes, was unanimously adopted:—

#### REPORT OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY ON FUSION OF THE TWO MISSIONARY ORGANISATIONS.

The Committee, in pursuance of the instruction given at the last Annual Members' Meeting, on April 29th, 1890, as contained in the following resolution:—

“That this meeting approves the action taken by the Committee in the matter of the proposed amalgamation of our Society with the General Baptist Missionary Society. That we adopt the resolution of the Committee, which affirms that, ‘in the interest of the Church of Christ, and the furtherance of Christian missions, it is desirable, if satisfactory arrangements for the union can be made, that our Society and the General Baptist Missionary Society be amalgamated.’ And we instruct the Committee to consider, and, after communication with the General Baptist Missionary Society, to report to us what arrangements they deem necessary to give effect to this resolution.”

### I.

beg leave to report:—

“That, in conference with delegates representing the General Baptist Missionary Society, they have unanimously agreed to mutually satisfactory arrangements for the complete fusion of the two Societies.



“ That such arrangements contemplate :—

- “ 1st. That the Baptist Missionary Society undertake to maintain the work now carried on by the General Baptist Missionary Society, funds permitting.
- “ 2nd. That, as far as may be practicable, the position of the present missionaries and Secretary be maintained.
- “ 3rd. That the following six gentlemen be recommended to the forthcoming Annual Members' Meeting for election as honorary members of the Committee of the Baptist Missionary Society—viz. : The four present honorary members of the Committee of the General Baptist Missionary Society—viz. : The Rev. S. S. Allsop, of Burton-on-Trent ; the Rev. William Orton, of Leicester ; the Rev. Dr. Underwood, of Burton-on-Trent ; and Thomas Cook, Esq., of Leicester, together with W. B. Bembridge, Esq., of Ripley, Treasurer of the General Baptist Missionary Society, and the Rev. T. Barrass, of Peterborough.
- “ 4th. That, subject to the final approval of the fusion of the two Missionary Societies by the General Baptist Association at their approaching annual gathering at Burnley in June next, and the transfer by the General Baptist Missionary Society to the Baptist Missionary Society of all assets and property, trust and otherwise, belonging to the General Baptist Missionary Society, the fusion be effected as soon after next June as may be practicable.

## II.

“ That ‘ The Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ and ‘ The General Baptist Missionary Society,’ shall, on and after such amalgamation, be finally approved and adopted by the General Baptist Association at their meeting to be held at Burnley, in June next, be administered and worked together under the name of ‘ The Baptist Missionary Society,’ as set forth in the foregoing Report, and have a common treasurer who is hereby empowered to receive and give receipts for all legacies, bequests, donations, subscriptions, and other contributions given to either of the said societies, and that the moneys so received shall be applied by such Treasurer according to the instructions or directions given by the testator or donor in each particular instance, or as near thereto as may be.

“(Signed)

W. R. RICKETT, *Chairman.*”

## III.

At the same meeting it was unanimously resolved :—

That the Rule respecting ‘ Name ’ in the Plan and Regulations of the Baptist Missionary Society be amended so as to read henceforth :—‘ Name.—The name by which the Society has been and is designated is the Baptist Missionary Society, including ‘ the Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ which was formed in 1792, and ‘ the General Baptist Missionary Society,’ which was formed in 1816.’

In addition to the six brethren mentioned as elected Honorary Members of the Baptist Missionary Society Committee, the following five were chosen to serve on the elected fifty-two members of Committee for the year current, viz. :—The Revs. John Clifford, D.D., London, and W. Bishop, Leicester ; and Messrs. R. Foulkes Griffiths, London ; James Hill, Derby ; and Alderman Wherry, Bourne.

## A Talk with a Kulin Brahman.

HE sat in my room. The conversation naturally turned upon religion.

“I don't believe,” said he, “in much of what is written in the Hindu sacred books. Take that story we were reading together this morning. Take other stories connected with Ram. They are altogether incredible. Here you have an account of Shita being carried off by Rabon. Ram (whose wife Shita was), who is imposed upon the Hindu people as an incarnation of God, knew absolutely nothing of the event, until he happened to come like any ordinary mortal, and discover that his wife was missing. Had he been the incarnation of the Most High, surely this fact would have been known to him ; and knowing it, he would undoubtedly have speedily put an end to the designs of the evil intruder.”

“I quite agree with you,” I replied. “That argument alone is enough to dethrone Ram from the position in which the Hindus have placed him. There are other matters, however, in his history—many more than we can speak of now—which do not tend to increase his greatness. You have that account we looked at a few hours ago. There was Doshosoth, Ram's earthly father, instructing his son in the principles of government, about which one would suppose he knew much better than his parental instructor. I understand that the educated young men of India are mostly like yourself in the incred-

lity with which they view their old beliefs ?”

“Yes,” he answered ; “they are. There is not a young fellow in the Government colleges who does not secretly laugh at the many absurdities of old Hinduism. I don't say that there is nothing good in our old Shastras, I don't say that our young men are prepared to throw them overboard ; but the incredible stories of the incarnations, adventures, and marvellous deeds of the gods we simply laugh at. They may do for the multitude—we don't believe them.”

“What do you believe then ? In giving up a superstitious faith, is it not true that most of India's thoughtful sons are turning out atheists, following, alas ! in the steps of the M.P. who died a little time ago, and whom the people revere so much, that were an image erected for his worship it would not be surprising ?”

“Yes,” he replied again ; “I am sorry to say that many of our young men, often, indeed, without much thought, do profess a disbelief in God, or at least assert that they know not whether there be a Supreme Being.”

“Now that appears to me,” I observed, “even a worse evil than idolatry. Idol-worship does indicate a belief in the existence of greater powers than men—a belief which atheism, of course, altogether disowns. Most Hindu idolaters, too, admit that there is one God—personal or impersonal—from

whom all others have proceeded. It certainly seems to me more preferable that men should worship something rather than worship nothing. Hinduism, again, with all its varied idolatry and belief, does teach in some way the need of an incarnation. It tells us that unless God reveal Himself in some visible form we shall know nothing of Him."

"Hinduism," he interposed, "may be considered as teaching that. But what if the teaching be false! I, for my part, see no need of an incarnation."

"Then how do you know God?"

"By inference. I cannot see my own eyes; but I see other things around me. Hence I infer that there is something through which that sight-knowledge is gained. I call that something 'the eye.' So I look upon the world and see life in many varied forms of motion, and, from that vision reason that some power works through these things, just as I effect the work of vision through the eye. I call that power God."

"My dear friend, however good your reasoning may be, the illustration seems to me to completely fail. Nobody, I imagine, comes to the conclusion that he possesses an eye from going through some process of reasoning to ascertain the fact. The child sees his eye in the mirror, in the water. He rubs it with his hand. He learns early that through it he sees. But I quite agree with your logic, nevertheless. You may correctly reason that God is because the world is, that the effect implies the cause. That argument, however, only brings us to the fact of His existence. What of His character and attributes! What of His thoughts and purposes towards the children of men! What of the many mysteries about which men are continually thinking, such as sin, sorrow, death,

a future life! Is not an incarnation needed to throw light upon such matters as these?"

"No," said he; "even these questions may be answered apart from knowledge gained through an incarnation. I judge that the character of God is just and holy, because He has made the world work in every way for the general welfare of mankind."

"But what about sin, my friend—what about sin? Whence came it? How are we to get rid of it? Men are constantly stealing, lying, committing adultery, hating their fellow-men, and despising God. How have all these evil practices sprung up in the human race?"

"Oh," said he, "God put at first in the heart of man four qualities which, when expressed in deeds, made what we call sin."

Here was the teaching of devils! God, then, was the author of the evil qualities in man. Yet He is to be regarded as holy and just. What a holiness and justice to adore! I had never before heard of these four evil qualities. I don't remember the names of them all now. I remember well, however, turning to him and saying:

"Don't you see, my dear sir, that by such a statement you make God the author of sin?"

"No," he again replied. "God gave man those qualities, it is true, but He also gave him intelligence, by which they should be regulated. To some extent they are necessary in the world, and are not wrong when allowed to have play in certain actions under certain circumstances. They must be controlled by intelligence. Then no harm will result from them."

"It appears to me," I observed, "that your reasoning itself indicates sufficiently, apart from every other fact, the necessity of God revealing Himself

clearly to the world. When there is no reliable knowledge based upon revelation of the character of God, of the origin of evil, and of similar matters, thoughtful men try to ascertain these things; and, in doing so, run into all manner of contradictory beliefs. They may gain certain truths from their constant thinking. But even these we should be justified in refusing to accept, because of the probable unreliability of all human theories respecting spiritual matters. Now, what authority have you for saying that God gave men the qualities, the tendency and result of which have been sin? Why should not I, with equal claim to accuracy, assume that evil had a different origin? I say nothing now of the logical outcome of your theory, which, to my mind, is that God is the creator of sin. I merely assert that men, following your example, may hold numbers of widely differing beliefs as to the matters of which we are speaking. May hold?" said I. "In fact, they do hold them. And because of this—on account of all existing and possible theories as to the mystery of sin—what we want is a God-given revelation, distinct, certain, and sufficiently complete to give us mental rest and satisfaction. The expression of this want I see in the varied incarnations of the Hindu mythology. Those incarnations are the embodiment of a people's need, and the unconscious utterance of a great prophecy. Now, such a revelation as we need we have in Jesus Christ—the spotless Incarnation. He has given us infallible instruction upon every spiritual fact which it is necessary for us to know. He has revealed to us the mind of God. He has made known to us a far more important matter than the mere origin of evil. He has indicated the way by which sin—the visitation of moral law—may be pardoned by God, Himself making a

great atonement through which alone this pardon of sin can come to men. Our duty is to accept this revelation, and believe in Him who is the Incarnation of God and the Saviour of the world."

"I know nothing as to the truth or falsehood of your religion," he replied. "We are born Hindus and Hindus we must remain. Even if after examining Christianity I should believe it, how can I become a Christian? Such a step on my part would mean the loss of caste, expulsion from all previous society, enmity of friends and relations, and probably a life of poverty. Though a Hindu myself, I say, as I said before, I disbelieve thoroughly in most of its teachings. It sanctions the worship of everything, and creates within men a superstitious regard which you, I suppose, can hardly believe to exist. Only a few days ago a man—a very ignorant fellow, it is true—came to my house and gazed in wonder at a timepiece I have. It was then just on the point of twelve. As soon as the hour commenced to strike, the stupid fellow cried in wonder, 'There's a god inside,' and immediately falling down he commenced to worship it. That's what Hinduism does for the people. They are afraid of everything and worship everything. But let us drop this talk about religion now. Will you come over to my house?"

"I have no objection."

"Shall be delighted if you will, and when you come, though it's against our custom, I'll show you my wife, if you would be pleased to see her."

"My dear sir, I have no objection whatever if you've none. But don't let me bring any disgrace upon you. I know that high-caste Hindus, like yourself, object very strongly to strangers seeing their wives. In fact, I always understood that no European could

possibly enter into a Hindu gentleman's house and receive such marked honour."

"Well! It isn't our custom; but you are my friend, and—it will be all right."

"Very good, let it be so. I must bid

you good day now, as I have some work on hand."

"Good day, sir."

T. W. NORLEDGE.

Madaripore,  
East Bengal.

## The Wives of Missionaries

THE man will do scant justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and not always reportable, but it has to be done all the same. They are busy at something all the time, helping out in a score of unnumbered and unsentimental ways. They look after schools, and teach Bible-women, and send them out, and take their reports. They look after the women of the churches—old folk, young folk, well folk, feeble folk, and all sorts of folk who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily—the care of their little families—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tours to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed in order to good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly, the husband is here to do a little civilising, as a sort of secondary work (though I challenge the wisdom of the whole attempt), but his wife often has to keep her eye on him to prevent his being barbarised while he is about it. He would go round with

sleeves out at the elbows, and shoes careened over on one side. He would get to taking his breakfast in the pantry or on his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to the Missionary Union that sent him out. Nor does that begin to be all of woman's work for missions that the wife has to do: she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of painkiller, warns the children against green fruit and colic, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion service, keeps the desk supplied with postage stamps, forwards the letter to her husband in the country, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor his shoes blacked when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

"DR. ASHMORE OF CHINA."

## Death of the King of Congo, Dom Pedro the Fifth.

**T**HE Rev. R. H. Carson Graham, writing from San Salvador, under date of March 6th, reports :—

“MY DEAR MR. BAYNES,—You will be surprised to hear that the King of Congo, Dom Pedro V., died suddenly on the 14th of last month. The immediate cause of death was, we believe, apoplexy, but the king had been ailing for a long time past.

“We had seen him several times during his illness, and sometimes were able to speak of spiritual things. He was glad to hear us, but, as far as we could judge, seemed little affected; however, it is well to remember that we do not know what the end was, and must leave him with Him who cannot err.

“As you might imagine, this event has rendered things very unsettled here; but I am glad to say that, though the work has been affected in some directions, we have been able to hold the services as usual; and we are likely to have a good opportunity of reaching people from distant towns, when they gather from all directions for the funeral.

“It has not been decided yet as to who is to succeed to the throne, but the king’s nephew is in charge of everything belonging to the king. The Portuguese Resident has not officially recognised him as the successor, however. When the funeral is over, and this matter has been settled, things will, no doubt, go on smoothly again.”

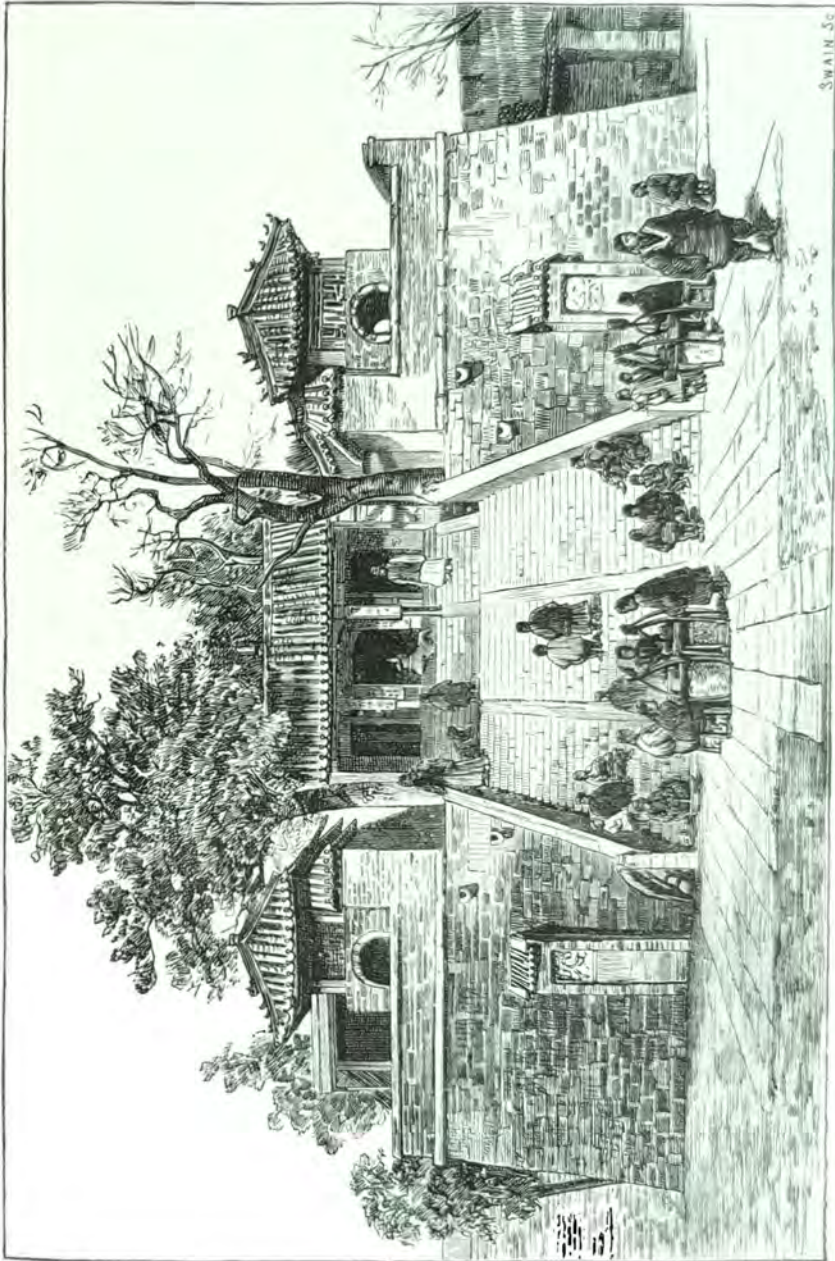
### Who will Respond?

**T**HE Rev. Robert Spurgeon writes from Barisal :—

“MY DEAR MR. BAYNES,—May I ask the readers of the HERALD for a small case of homœopathic medicines for the pastor of Askor Church? He is acquainted with their use, and during the late epidemic of cholera was greatly blessed among both the heathen and Christian villagers. He is pastor of a church with more than 200 members and some 300 adherents, and the cause is entirely self-supporting. I trust someone will be glad to help our brother by the gift of a case of medicines such as he now urgently needs. A more deserving brother could hardly be found in India.”

### The “North Pole Temple,” Tsi-Nan-Fu.

**T**HIS is a Taoist temple situated on the north side of the lake, close to the city wall. It is also called the “Temple of Longevity,” and those who wish to live long and to have a favourable transmigration when they die come here to worship. It is frequented mainly because of the fine view it commands of the lake and the hills not far off.



THE "NORTH POLE TEMPLE," TSI-NAN-FU.—(From a Photograph.)





## The late Miss Dean, of Barisal.

**T**HE Rev. Robert Spurgeon, of Barisal, referring to the late Miss Dean, of the Zenana Mission, writes :—

“MY DEAR MR. BAYNES,—Our sister has left an indelible record in the homes and hearts of the natives of Barisal. She was an exceptionally gifted worker, and wholly original in methods. It was a sad experience to us, her fellow-workers, when she was called to a higher service. Taken ill on the Sunday night, our dear sister left us on the Wednesday afternoon following, and the next morning her remains were placed in the grave among those of the natives whom she so much loved. There is no monument erected yet. But perhaps a living monument is more powerful. She had rescued from certain death a native child whose mother had died, and, as a second mother, Miss Dean had cared for the little one. Now little Johnny Dean is again motherless.

“Miss Dean was devoted to the good of the natives of Bengal. Her medical knowledge was of immense use. Though an independent worker, and supported by her own private means, she worked loyally with us in Barisal, and gave liberally to good works that she saw needed her aid. Her death has thrown a cloud over our station that does not easily lift, and her last hours are still to us each a stimulus and a spur in the path of service. Natives regard our sister as a heroine, for her unselfishness and devotion and love were patent to them as they are to us. May more of like spirit be sent out, or come out, as she did, propelled by love for the heathen; for our need is great, and the natives are perishing for lack of knowledge. ‘Who will be the next?’”

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## The Late Rev. William Teall.

**T**HE Rev. D. J. East, President of the Calabar College, Kingston, Jamaica, sends the following sketch of the Life and Labours of the late Rev. W. Teall :—

“The last but one of the second generation of the Baptist missionaries who came from England to Jamaica has passed away. Mr. Teall, after a long and painful sickness, was released from suffering and entered into rest on the night of Sunday, April 5th, 1891. His mortal remains were interred in the Kingston cemetery the following evening. The funeral service in the East Queen Street Baptist Chapel was conducted by the pastor, the Rev. Wm. Pratt, M.A., assisted by the Rev. J. Balfour, M.A., the Rev. M. Geddes, Rev. E. Palmer, and the Rev. Barron, of Annotta Bay, who came to Kingston

to represent the church there, of which Mr. Teall, up to the year 1890, had been pastor. Mr. East was unavoidably absent, attending Jubilee services at Mount Carey. Mr. Sherring, being absent at Stewart Town, was represented by a student of the College, at his request.

“From the time of Mr. Teall’s retirement from the pastorate, he had been actively engaged in occasional work. His last visit was to churches on the north side of the island, where he had been warmly welcomed by ministers and people. He returned to Kingston full of life and zeal, promising himself

years of usefulness in rendering service wherever his labours might be needed.

"To all appearance, there was every prospect of the gratification of his utmost wishes in the kingdom and patience of his Lord and Saviour. The first symptoms of the disease which finally proved fatal gave him little concern. After a surgical operation, he was sanguine of complete recovery, and was speedily moving about with his wonted activity. The sickness proved of a more malignant type than he anticipated. A second operation soon became necessary, but, after a consultation his medical attendant declared it to be utterly useless, and declined to perform it. The disease then began to make rapid progress, and the patient was compelled to take to the bed which he never afterwards left. The most acute sufferings were borne with exemplary patience. When not under the influence of morphia his mind was clear, and his spirit calm and peaceful; to use his own expression, "*Resting upon the Rock.*" He died without a struggle, laying aside the earthly in which he had groaned, to put on the heavenly, and enter into the joy of his Lord.

"Mr. Teall had been in the Jamaica Mission only two years short of fifty. He landed on the 30th of November, 1843, to labour in connection with the late Mr. Day, of Port Maria. In 1845 he became pastor of the church at Mount Angus, where he laboured for seven years and a half, during which he formed an out-station at Wallingford, about six miles distant, where he built a small chapel. In this sphere he was exceedingly happy and useful, notwithstanding many privations. His residence at Mount Angus consisted of a portion of the chapel, separated by a wooden partition; and, at one time,

the roof was so dilapidated that, in the heavy rains, it was necessary to make provision on the bed to catch the water as it fell through the broken shingles.

"In 1853, Mr. Teall accepted the pastorate of the church at Lucéa, in the parish of Hanover, associating with it that of Green Island, and, subsequently, that of Fletcher's Grove. This large and more important field he continued to occupy till 1867. During this period, he paid two visits to England, the first with his wife and five children, on account of failing health; the second at the request of his brethren, to raise a fund in aid of the day-schools of the Jamaica Baptist Mission. The latter visit was in 1864, and was so successful that, in the following year, he returned with English contributions a little over £1,000. At this time the schools of the Jamaica Baptist Mission were wholly dependent on the voluntary support of the friends of education.

"In 1867, Mr. Teall was called upon by his brethren to enter on another work of far-reaching importance. He had landed in Jamaica just after the disturbances at Morant Bay, in 1865, his spirit being stirred within him by the atrocities of martial law practised in their suppression." The Committee of the Jamaica Baptist Missionary Society, having had its attention called to the spiritual condition of this part of the island, resolved to commence a mission in it, and invited Mr. Teall to undertake it. This he did with much enthusiasm. A chapel was purchased at Morant Bay, and other premises, which the London Missionary Society was abandoning, and for several years Mr. Teall prosecuted the work with great acceptance among the people. His activity and energy were untiring, and God crowned his labours with

abundant blessing. On his resigning this sphere, native pastors were placed over three important churches which he had been instrumental in forming. Soon after he had taken up his residence at Morant Bay he was overtaken by severe domestic affliction. On the 3rd of January, 1867, he had to mourn the loss of his beloved wife, who had through so many years been with him as a faithful fellow-helper in his ministerial and missionary work. Mr. Teall's evangelistic work extended through the Blue Mountain Valley and over the adjacent parts of the Port Royal Mountains, the fruits of which will never be fully known until the great day shall declare them.

"On retiring from this strictly missionary field to resume pastoral work, he took charge of the church at Annotta Bay, the very port at which he had landed in 1843, when he first set foot on the soil of Jamaica. Here he laboured with zeal and faithfulness till within about a year before his death, when failing eyesight made the relinquishment of a stated ministry imperative, and the Missionary Society in England agreed to make him an

annual allowance as one of its oldest agents.

"Mr. Teall was devotedly attached to the Jamaica Baptist Union, of which, from the beginning, he had been a member. Three times—viz., in 1863, 1870, and 1888—he had been unanimously elected as its chairman. Six times he had been chosen as preacher at its annual sessions. For seven years he was secretary to the Normal School Department of Calabar College, in which, from its establishment until his death, he took a lively interest. He was also an honorary member of both the College and the Jamaica Baptist Missionary Society Committees, in recognition of the important services he had rendered.

"Our departed friend has left a large circle to lament his loss, along with a numerous family, three in Great Britain, one in the United States, and two in Jamaica. His widow, the devoted wife of his later years, and faithful nurse during the last trying sickness, is left with one daughter in delicate health to mourn over her bereavement. She claims the esteem and sympathy of all who are acquainted with her."

## Good News from Delhi.

**T**HE following letter from the Rev. S. S. Thomas gives a deeply interesting report of the recent conference in Delhi:—

"Baptist Mission Training Institution,  
"Delhi,  
"March 20th, 1891.

"MY DEAR MR. BAYNES,—I was delighted at hearing from you that the proposal to hold a conference of our North-West preachers and teachers, with a view to the deepening and strengthening of their spiritual life, was so very cordially sanctioned by the Committee. You will be as thankful

to hear as I am to record that our highest hopes have been more than fulfilled. The meetings, from first to last, were indeed 'times of refreshing from the presence of the Lord.' It was evident from the first that, whilst all were delighted at thus meeting, many had come with strong desire to be anointed with the Spirit of the Lord, and thus equipped for His service.

"Messrs. Jones and Price, who con-

ducted the meetings, laboured hard and prayed much to the end that they might be able to impart unto their brethren some spiritual gift, and I verily believe God richly honoured their effort. The subjects were carefully chosen, and, as you will see, bore a vital relation to Christian life and work. They were equally divided between Mr. Jones and Mr. Price. I give them in the order in which they came in the meetings:—

“1. The Christian Life.

“2. The Relation of the Holy Spirit to our *Life*.

“3. The Relation of the Holy Spirit to our *Work*.

“4. Preaching, its Matter and Manner.

“5. The Study of the Scriptures.

“6. Our Denominational Principles.

“7. Prayer.

“8. Abide in Christ.

“The addresses on these subjects were listened to with close attention, and the prayers which followed clearly showed that the hearts and minds of the brethren were deeply stirred by them.

“The Conference began on Thursday, March 5th, and ended on the following Wednesday. There were two sessions daily, one at 8 a.m. and the other at 3 p.m.

“On Sunday we met in the early morning for the observance of the Lord's Supper; and to many it was indeed a *Communion service*—a quiet time of holy intercourse with the Master of the feast, the Lord of the harvest, whose servants we are.

“At 8.30 a good congregation assembled for worship, and a capital sermon was preached by Joshua of Benares, from the text, ‘In whom also after that ye believed ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance.’

“On Tuesday evening a designation service was held, when the seven native Christian students leaving the Institution for work in various parts were commended ‘to the Lord and to the word of His grace.’ They were addressed by Mr. Smith, of Simla.

“The Conference was wound up on Wednesday morning with a *Testimony meeting*. The speakers were limited to five minutes each, but two hours soon slipped by as one after another gladly acknowledged that the meetings had been to them seasons of inspiration and refreshment. I must quote two or three utterances:—

“One brother, who is rather noted for his figurative way of putting things, said that the state of the Mission had been like a body, whose members were scattered and disconnected—an eye here, and an ear there, and a leg to stand on somewhere else. The Conference, by bringing the different workers together, had given to all a sense of corporiety and oneness, which would be a source of strength in days to come.

“Another testified that he had distinctly gained three things during the meetings: (1) clearer spiritual vision; (2) greater insight into the beauty of the Scriptures; (3) a keener sense of being Christ's messenger to the people.

“A third, good old Hari Rám, of Agra, whose two sons are now leaving the Institution, give great promise of being useful men, said that he had been greatly blessed in the meetings, and, amongst other things, had thought of a *new* argument for baptism by immersion.

“Said he, ‘Even Pædobaptists! do not pray to be sprinkled with a few drops of the Holy Ghost; they, and we alike, desire and long to be completely immersed in the Spirit's power and influence;’ and, said the old man, triumphantly waving his hands, ‘if it

means immersion in the one case it must mean the same in the other.' It might do some of our disputants good, both Baptist and Pædobaptist, to pause awhile in their learned discussions, and learn from Harí Rám to make the one baptism interpret the other. If we Baptists were to strive more earnestly to realise in our lives this sound interpretation of the baptism of the Holy Spirit, would it not result in a vast accession of spiritual wealth to our churches?

"Other testimonies of interest were given, but I must forbear quoting them.

"The social element was not neglected. All the visitors were located in the students' compound, so that they had ample opportunity for pleasant intercourse. One evening my wife invited them with their wives, in

all nearly seventy guests, to evening tea. The magic lantern and microscope afforded great amusement.

"In conclusion I may add that both the Europeans and the natives are unanimous in hoping that the Conference will be an annual institution, and they confidently believe that it will bring about, under God's blessing, closer intercourse and more united effort.

"I fully believe that the prayer you expressed in your letter that 'Heaven's richest blessing might rest on the gatherings, and that they might be fruitful in renewed consecration and revived earnestness,' has been and will be answered.

"Yours very sincerely.

"STEPHEN S. THOMAS.

"A. H. Baynes, Esq."

## The Lord Loveth a Cheerful Giver.

**I**N connection with our recent Anniversary Services, the following letter, containing a £5 bank-note, handed to Mr. Baynes as he entered the Cannon Street Hotel on his way to the Mission Soiree, is most touching and inspiring:—"DEAR MR. BAYNES,—I am a widow needle-woman. My dear husband and two little children died early last year. My dears used to bring home the MISSIONARY HERALD from Sunday-school, and so I got to love the Mission, and we all together used to pray for it. Now I pray all alone for it. My husband and children are now in heaven with Jesus; I am quite sure of that. All through the year I have been trying, by doing night work, to save for the Mission. It has been hard work; but my dear girls said, 'Mother, don't forget the Mission,' and I never will; so I send you now £5, my savings all through the year by night work, and I pray the Lord will bless the money—He knows all about it. I always read the HERALD, and so did my dear husband and my two dear girls now in heaven.—From a POOR WIDOW NEEDLE-WOMAN." The cordial thanks of the Committee are also given to "Two Members of the West Croydon Ladies' Association" for the gift of a stomach pump for Mr. Wills, of China, which is now on its way to Shantung; "A Friend of the Congo Mission, Maidenhead," for a gold ring for the Congo Mission. This lady writes: "Our Congo Boys' Fund is, I hear, needing assistance. Kindly sell the enclosed ring, putting the amount to the Fund, and acquaint Miss Millin, Altwood Road, Maidenhead, with the fact." Cordial thanks are also given for the following most welcome gifts:—"Malachi iii. 10," for Debt, £100; Mr. F. A. Freer, for Debt, £20; Miss

E. Constance Kemp, for Debt, £20; Rev. J. G. Potter, for Debt, £15; Anon., for Debt, £10; A Friend, £10; Mr. W. Rouse, £20; A Friend, Lynwood, £20; H. W. M., £15; "May 1st, 1891," for Congo Mission, £5; Mr. C. H. Gatty, £10 10s.; "A Friend in Scotland," per Rev. C. H. Spurgeon, £10; Mr. M. Tutton, Swansea, £10; Rev. J. H. Weeks, £10.

## Another Timothy.

**T**HIS photograph of Kiron Oodoy Ghose on the deck of his little boat gives me an opportunity of saying a word or two about our brother. His is the son of an evangelist who died a few years ago at Chobikhapar where we have a large native church. His father was a worthy man, and worked earnestly among his people. Kiron's mother is still doing her



ANOTHER TIMOTHY.—(From a Photograph.)

best to teach women and girls to read, and she succeeds very well indeed. Both Kiron and his brother, Auroon Oodoy, live in Barisal now. The latter cares for the religious training of our lads, and Kiron is my Timothy and frequent messenger to the churches. He is a zealous worker. The tiny boat in the picture carries him all over the district as need may arise. When at home, he does evangelistic work in the town, or helps me in correspondence with the churches. He has rendered valuable assistance in urging the duty of self-support upon the people, and in advising with

them about the pastorate. The people respect and love our brother, and yield quickly to his advice on church matters. He is, therefore, an invaluable fellow-worker. May he be long spared to us, and made more and more useful among our people. Friends at home ought to unite with us in thanking God for raising up such men to consolidate the work of the Mission, and to pray that yet more may be given us. These are the fruit of our Mission that defy all suspicion and doubt, and increase our zeal.

ROBERT SPURGEON.

### A Letter from Delhi.

**M**R. J. W. PRESTON, of Small Heath Mission (Birmingham) Auxiliary, writes :—"I send you a letter recently received by one of our members from the Rev. Herbert J. Thomas, of Delhi. The friends who heard it read think it worthy of a place in the *MISSIONARY HERALD*."

Mr. Preston further says :—"In addition to our regular correspondence with Dr. Carey, of Dinapore, we appoint at our monthly meetings one of our number to write a letter of encouragement to some brother on the mission-field, a different missionary being written to each time. Should any of our brethren send us a letter in return it is read at our missionary gatherings, also in our Sunday-school, if considered suitable. The letter from Mr. Thomas is the first one received (one has just come to hand from the Rev. T. Richard, of China); this was read at our monthly missionary prayer-meeting. At the same meeting our pastor was requested to write a letter of condolence to our brother, the Rev. Percy Comber, with whom we deeply sympathise. I think this plan of endeavouring to arouse an interest on the part of our members in our missionaries abroad cannot help but bear fruit."

"Baptist Mission,

"Delhi,

"December 31st, 1890.

"DEAR MR. KIRKBY,—I am in receipt of your kind letter, and took the opportunity of reading it at our monthly committee, as I felt that so kind a communication was a greeting to us all, rather than a private letter to myself alone. My colleagues—Messrs. Stephen Thomas, H. E. Crudginton, and Imam Masih—desire me to acknowledge, in the name of us

all, your kind and fraternal greeting. Such expressions of sympathy and evidences of co-operation are much valued and very cheering. Your plan of directly communicating with the field is one which will, I am sure, prove helpful at both ends. It will give the missionary a touch of the helping sympathy of friends at home, which, in our separation from Christian influences, sometimes feels a long way off, and it will bring you into touch with far-away facts, lives, and work,

with which your hearts have learnt to sympathise, for Jesus' sake.

“BREAD CAST UPON THE WATERS.

“It may appear strange to you, but our life and work here is as devoid of startling romance as yours in England; but, may be, incidents of an every-day kind to us may have a novelty and freshness for you. Some eighteen years ago a ‘chamar’ (shoemaker), named Kallu, was baptized by Mr. Smith, in Delhi. Shortly after his baptism, a boy was born to him, and the father, desiring to keep him distinct from his heathen neighbours, named him Joseph. Six or seven years after, and before I came to Delhi, hard times, poverty, and trouble drove Kallu away from Delhi. He went to some village, and then to another, then on elsewhere, until all trace of him was lost. His boy Joseph was growing up, and, as his father became more and more feeble, worked hard in the fields to earn their bread. He had learned to read a little before leaving Delhi, and this he never forgot, though he had no chance to learn more where they went to live, and his father was unable to teach him. About three years ago Kallu died, and Joseph, having no friends that he knew of in Delhi, remained in the village where his father died.

“About a year ago, in looking through some old church records, I came across the name of Kallu, and set about making inquiries for him. After some three months of search, one of our preachers, named Anam Masih, found his son Joseph, whom he told that the ‘Padri Sahib’ was desirous of knowing where he was, what he was doing, &c.

“About eight months ago he came to me—an intelligent, interesting-looking lad of about sixteen. I spoke to him about his father, his school days, what he had learned, and especially

about his father's God and Saviour. I was very pleased to find that the good man had retained his faith in Christ to the very end, and had, in his feeble, untaught way, tried to teach Joseph something of Jesus Christ. But it was evident that, though the lad was keeping from idolatry, he knew nothing of the Saviour's claim upon his heart and life. I spoke earnestly to him on this subject, and prayed with him, and told him to call on me whenever he could come to Delhi.

“I heard nothing more of him till about a week ago, when he came, with all his little stock of goods tied up in a bundle, and told me he wanted to learn to work for God! On questioning him, I found out that my words had not been lost on him, though he neither fully understood them, nor felt at the time any desire to. He had tried to read the Gospel of Luke I had given him, but the ‘zamindar’ (or farmer) for whom he worked gave him no leisure during the day, and he was too tired to sit up at night. A few weeks ago his master sent him on business to the small town of Gaziabad. While there he heard a native preacher speaking in the bazaar. He stood listening to him for an hour. He felt the words were meant for him. The preacher was speaking of the vanity of spending all the life in worldly pursuits; in earning food, riches, &c.; in labouring on and on, and all the while neglecting the laws of God, the well-being of the soul, the highest service.

“INFLUENCE OF A CHRISTIAN CRIPPLE.

“On returning to his village, he pondered over what he had heard; recalled my words, his father's words; asked himself why he was not a Christian; why he was spending his life simply for a ‘zamindar,’ and earning only his daily bread. The idea grew



on him that he ought to serve God, and spend his life in a better way. Not long after he came into Delhi for some purpose, and heard a cripple, a happy Christian, singing Christian hymns in the crowded bazaar, which was full of Hindus and Mohammedans. He thought to himself: 'Why, this poor cripple, who cannot stand up or walk—cannot use his hands even—is doing work for God, and is evidently greatly happy.'

"This seems to have determined him, as he went back to his master, told him he would not spend any more of his life in such work as his, that he must work for God; then, packing up his bundle of clothes, he set off again for Delhi, and came straight to me with the request that he might be taught how to work for God.

"As the phrase 'working for God' is often a mere synonym for 'mission employment,' which lazy people find

easier to do than ordinary labour, I wanted to try and get at what he meant. I used various illustrations to show him that a man may preach and yet not be 'working for God,' and that another, busy all day in the fields or workshop, untaught, unable to teach, if keeping from sin for Jesus' sake, is a real worker for God. He seemed to fully understand what I said, but pleaded so earnestly that I would help him to learn to preach and teach about Christ.

"This appears to me to be more nearly a case of 'conversion' than most who profess to believe in Christ. I think God has sent the lad to us, and we are doing right in taking him into our boarding-school. May He who has begun a good work in him finish it, and raise up a faithful servant for Himself in Joseph.

"Yours very sincerely,

"HERBERT J. THOMAS."

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## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels of magazines from A Friend at Devonport, for Rev. R. H. C. Graham; from A Friend at Scarfskerry, and Mr. H. Letch, of Colchester, for the Mission; from Mrs. Johnston, Southport, for the Congo stations; and from Mr. Butcher, Reading, for Rev. J. L. Forfeitt; three boxes of clothing, &c., from the Missionary Working Party at Upton Chapel, Lambeth, per Miss Cox, for Mrs. Weekes, of the Congo; also for Nlekai, San Salvador, a small parcel; a parcel of books from Mrs. Read, of Shooter's Hill, for Rev. S. C. Gordon, Congo; a large number of garments and work-bags from Ladies at Highgate Road Chapel, per Mrs. Coxeter, for Miss Silvey, of the Congo; a parcel of garments from Mrs. Jonas Smith, family, and friends, for Rev. P. Comber, Wathen, Congo; a box of garments, school stationery, &c., from the Young Women's Bible-class and Mission Working Party, Maze Pond Chapel, Old Kent Road, per Miss Allen, for Mrs. Weekes, Upper Congo River; a number of garments from friends at Waterford per Mr. B. Bennett, for Mrs. Phillips, San Salvador; a parcel of garments from the Missionary Working Party, Warwick Street Chapel, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador; a parcel for the Rev. H. Phillips, Congo; a parcel from Mrs. Cage and the Misses Hunt, Dublin, for Mrs. Wall,

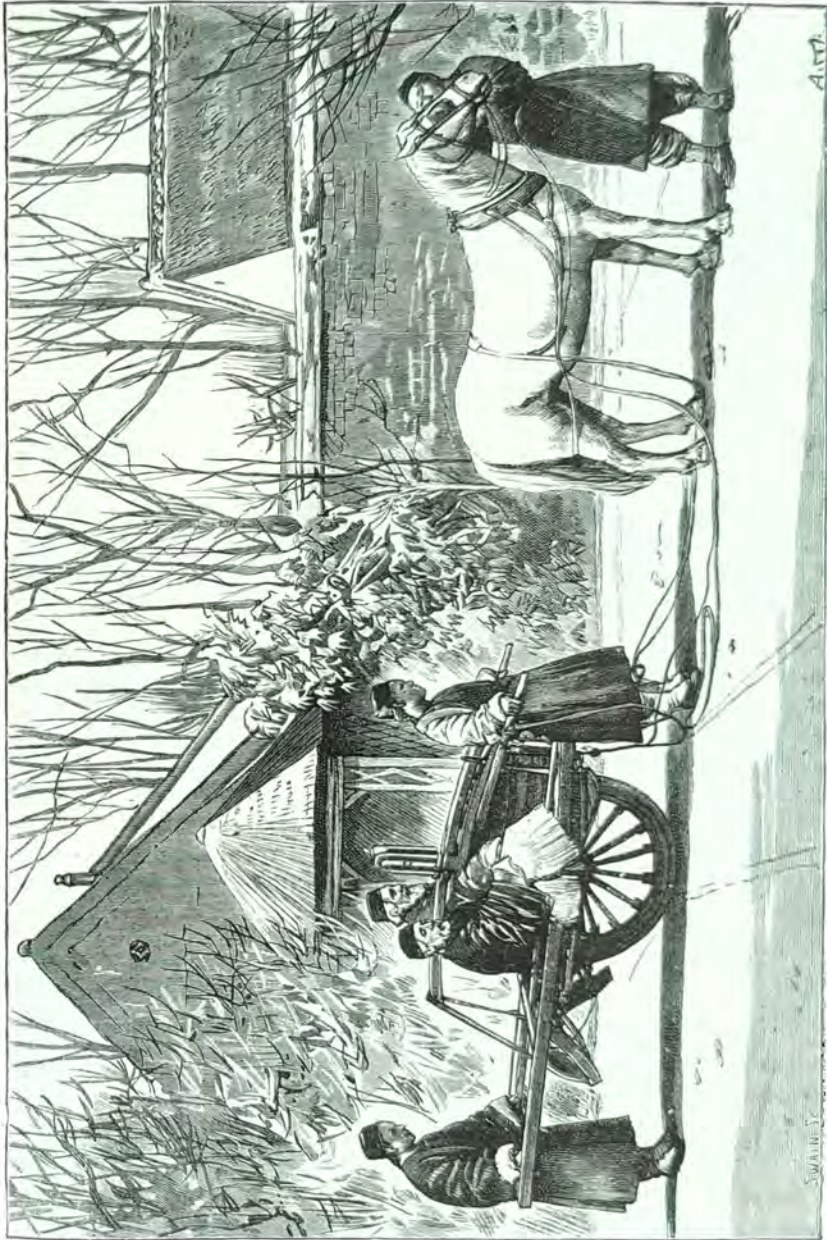
Rome ; some toys, &c., from Mrs. Macaulay and Mr. Castrey, Portrush, for Mrs. Stubbs, Patna ; a tricycle from Mr. J. Pike, of Bath, for Rev. H. Anderson, Calcutta ; from the Religious Tract Society, grants of books for Ram Phal Lal, Gya, India, and of pictures and books for Rev. H. Anderson, Calcutta ; and parcels of cards for the Revs. C. Spurgeon Medhurst and G. B. Farthing, of China, from "M. E. G.," Eccles ; Mr. G. B. Findlay, Glasgow ; "A. M.," Darlington ; Misses Hines and Waterman, Englefield Green ; Mrs. W. A. Foster, Cheetham ; Mrs. C. H. Price, Streatham ; Mr. W. G. Bull, Salisbury ; Mrs. Beer, Old Kent Road ; Mr. Angus, Enfield ; Mrs. Douglas, Bonnyrigg ; Miss Freeman, Northampton ; Miss Llewellyn, Penarth ; A Friend, Hitchin ; "One who wishes she could do more ;" "A blind young woman bedridden eight years ;" Mrs. Appleton ; Friends at Stow-on-the-Wold, per Rev. F. E. Blackaby : Mrs. Edminson, Paisley ; "E. W.," Hastings ; "E. C.," Clapton ; Mrs. Sharpe, Thrapston ; "Willie and Walter," Leamington ; Miss Taylor, Glasgow ; Mrs. Cowdy, East Molesey ; Young People's Society, Chelsea ; Miss Overbury, Nottingham ; Four Leicester Friends ; Mrs. Cattell, Bessells Green ; Miss Bee, Redcar ; Mrs. Howard, Manchester ; Miss Revis, Camberwell ; Miss M. S. Draper, Grosvenor Square ; Mrs. W. Grey, Miss A. Minifil, and Miss L. E. Griffiths ; Miss N. Weaver, Birmingham ; Mrs. Wilson ; Friends at Kingsteignton, Highbury, Dunfermline, Bristol, Westbury, Clapham, Chipperfield, Newcastle-on-Tyne, Edinburgh and Glasgow, and others. Books for the Library at Dacca, in response to the appeal of the Rev. R. Wright Hay, from Mrs. Beer, Old Kent Road ; Miss Jarmin, Colchester ; "E. J.," Liverpool ; Mrs. Fyfe, Shipley ; Mrs. Tooth, Brighton ; "E. G.," Bristol ; Mr. Blanchard, Croydon ; Rev. Thos. Jones, Carnarvon ; Mrs. Corbyn, South Lowestoft ; Mr. Isaac Saunders, Broomfield ; Miss Vickers, Liverpool ; Mr. Richard Weaver, Birmingham ; and another friend.

## The China Deputation.

(See *Frontispiece*.)

**M**RS. WATSON, of T'sing Chu Fu, Shantung, writes:—"DEAR MR. BAYNES,—I am sending you by this mail two photographs, the first representing the deputation on a wheelbarrow ; the second a group of missionaries who met the deputation in T'sing Chu Fu. It may interest you to see how Rev. R. Glover and Rev. T. M. Morris took their carriage exercise in the interior of China. This is one of our pleasantest and most sociable methods of travelling, and on good roads we can go from three to four miles an hour comfortably.

"You may not recognise all the gentlemen in the group, as they are in native dress, so I give their names:—Messrs. Smyth, Watson, Jones, Forsyth, Drake, Whitewright, Morris, Glover, Pastor Ching, Harmon, Bruce, Farthing, Nickalls, and Couling."



THE DEPUTATION ON A WHEELBARROW.

## Recent Intelligence.

**A**T the Annual Members' Meeting, on April 28th last, the two following gentlemen were elected Honorary Members of the Mission Committee, having rendered important services to the Society, viz., Mr. Howard Bowser, of Glasgow, and Mr. W. Wilberforce Baynes, of London.

In response to the earnest invitations of the Committee the Rev. Thomas Martin, formerly of India, has generously consented to take charge of the work of the Mission at Port of Spain, Trinidad, during the absence of the Rev. R. E. and Mrs. Gammon on furlough in England, in consequence of broken health. Mr. Martin left for Trinidad by the Royal Mail steamer from Southampton, on the 27th ultimo.

The China deputation, the Revs. R. Glover, D.D., and T. M. Morris, are expected to reach London early in the current month.

The Rev. R. D. and Mrs. Darby left Liverpool for Banana in the African Royal Mail steamship *Benguela*, on Wednesday, the 21st ultimo.

In connection with the departure of Mr. and Mrs. Darby a Farewell Meeting was held in Toxteth Tabernacle, Liverpool, on Tuesday evening, May 19th. Mr. J. Sing, J.P., presided, and the Revs. J. H. Atkinson, R. Lewis, and C. F. Aked, and Messrs. W. P. Lockhart and A. H. Baynes took part in the service.

Miss Cassie Silvey, who, with Mrs. Weeks, left Liverpool in the s.s. *Volta*, on the 29th of April, writes under date of May 7th :—"We are now in sight of the Canary, and you may be glad to hear that Mrs. Weeks and I are in capital health, and have so far had a very enjoyable voyage. I cannot express in words my warm and grateful thanks to numerous friends for all their kind gifts. I have received more than twenty parcels of clothing and toys from all parts of England and Scotland for the Congo Mission. Will you kindly convey my thanks to these dear friends. I shall find their gifts most useful. I must now wish all my friends good-bye, and I earnestly hope they will all remember me in their prayers."

A correspondent who thinks uniformity desirable in the pronunciation of a word that we shall often hear during the next two years, writes to say that Murray's great work gives the preference to *cèntenary*, offering such analogies as millenary, culinary, promontory, but adds, "some say *centènary*, and others with less reason *centenàry*." *Cèntenary*, therefore, is preferred by the highest present authority.

The Rev. George Grenfell, who has recently visited Brussels, had the honour of an interview with His Majesty the King of the Belgians and Sovereign of the Congo State. His Majesty, on that occasion, took the opportunity of conferring upon Mr. Grenfell the insignia of "Chevalier of the Order of Leopold," in recognition of services rendered in opening up the territory of the Congo State, and of efforts made towards ameliorating the condition of the peoples subject to His Majesty's rule.



**BEDFORDSHIRE.**

Biggleswade	17	11	1
Do., for <i>W &amp; O</i>	2	14	0
Do., for <i>N P</i>	0	10	9
Luton, Union Ch.	9	8	4
Do., for <i>Congo</i>	0	10	6
Sandy	24	10	1
Shefford	7	14	1
Do., for <i>W &amp; O</i>	0	10	0
Thurleigh	1	0	1
Do., for <i>W &amp; O</i>	0	6	0

**BERKSHIRE.**

Fifield Village Mission Sunday-schools	4	3	2
Reading, King's-road	39	12	6
Do., Carey Chapel	23	9	9
Do., do., for <i>N P</i>	0	17	9
Do., Wycliffe Ch.	26	6	10
Do., do., for <i>W &amp; O</i>	2	0	0
Do., do., for <i>Congo</i>	2	1	7
Do., do., for support of <i>Congo boy</i> , "W. Anderson"	5	0	0
Wanage	21	10	9
Do., for <i>W &amp; O</i>	1	1	0

**BUCKINGHAMSHIRE.**

Great Marlow	3	16	0
Do., for <i>W &amp; O</i>	0	15	2
High Wycombe	23	15	10
Do., for <i>N P</i> (addl.)	0	2	6
Mursley, Sun.-school	1	11	1
Olney	8	7	3
Do., for <i>W &amp; O</i>	1	5	0
Do., for <i>N P</i>	2	0	3
Stony Stratford, for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	0	8	2

**CAMBRIDGESHIRE.**

Balance of previous year	5	4	9
Cambridge, St. Andrew-street	195	14	9
Do., for <i>W &amp; O</i>	6	0	10
Do., for <i>N P</i>	4	16	9
Do., for <i>Boys' school</i> , Barisal	4	14	0
Do., Zion Ch.	19	8	8
Do., do., for <i>W &amp; O</i>	3	0	0
Do., do., for <i>N P</i>	0	10	8
Do., Mill-road	4	10	8
Caxton	4	2	0
Cherryhinton	0	14	8
Chesterton	1	14	4
Do., for <i>W &amp; O</i>	1	0	0
Cottenham	25	0	0
Grantchester	5	5	8
Do., for <i>N P</i>	0	15	0
Gt. Shelford	6	0	0
Do., for <i>W &amp; O</i>	1	0	0
Harston	4	2	0
Do., Sun.-school, for <i>N P</i>	3	0	0
Isleham	3	5	4
Melbourn	5	0	0
Willingham	6	3	0

Less previously reported	313	0	1
	236	15	2

Less expenses	4	6	9
And balance in Treasurer's hands	3	0	0
	7	6	9
	68	18	2

**CRESHIRE.**

Chester, Grosvenor-park	2	0	0
Do., for <i>N P</i>	0	4	3
Crewe, Victoria-street	4	12	7
Onstou	16	15	6

**CORNWALL.**

Calstock and Metherell	4	2	8
Do., for <i>W &amp; O</i>	0	10	0
Do., for <i>N P</i>	1	15	9
St. Austell	26	15	10
Do., for <i>Congo</i>	5	0	0
Do., for <i>Rome</i>	5	0	0

**DERBYSHIRE.**

Clay Cross	7	15	6
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**DEVONSHIRE.**

Bideford, Sun.-school, for support of <i>Chinese N P</i> under <i>Mr. Skarrock</i>	6	0	0
Bovey Tracey, Sun.-sch., for <i>N P</i>	0	4	0
Kilmington	9	0	0
Modbury	12	0	0
Tiverton	32	2	0
Do., for <i>W &amp; O</i>	3	3	0

**DORSETSHIRE.**

Bridport, Sun.-sch.	1	2	6
Buckland Newton	4	4	6
Poole	6	5	9
Weymouth	6	11	6
Wimborne, Tabernacle	2	16	3

**DURHAM.**

Darlington, Grange-road	25	13	11
South Shields, Tabernacle	5	1	0

**ESSEX.**

Blackmore	0	8	0
Colchester	17	0	0
Harlow	53	2	9
Do., for <i>N P</i>	4	3	10
Langham	11	1	9
Do., for <i>W &amp; O</i>	0	10	11
Leytonstone	19	15	2

**GLOUCESTERSHIRE.**

Blockley	8	0	1
Bourton-on-the-Water	23	13	0
Cheltenham, Salem Ch.	34	6	0
Lechlade	2	6	9
Longhope	2	12	1
Do., for <i>W &amp; O</i>	0	15	0
Do., for <i>N P</i>	2	3	8

**HAMPSHIRE.**

Bournemouth, West-bourne	26	7	1
Do., for <i>China</i>	2	0	0
Do., for <i>Japan</i>	2	0	0
Do., for <i>Congo</i>	4	10	0
Portsmouth, Auxiliary	125	0	0
Wallop	5	5	0
Do., for <i>W &amp; O</i>	0	5	8
Do., for <i>N P</i>	0	18	4
Winchester	15	12	11
Do., for <i>W &amp; O</i>	1	7	1
Do., for <i>N P</i>	1	13	6

**ISLE OF WIGHT.**

Colwell	1	8	2
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Newport, Sun.-school	3	2	10
Do., for <i>N P</i>	0	11	9
Ventnor	7	5	6
West Cowes	8	8	7

**HEREFORDSHIRE.**

Garway	0	5	0
Do., for <i>W &amp; O</i>	0	4	0
Do., for <i>N P</i>	0	15	0

**HERTFORDSHIRE.**

Bishops Stortford	10	0	0
Boxmoor, Sun.-school	2	16	0
Rickmansworth	2	18	10
Do., for <i>N P</i>	2	13	8
Royston	6	0	0
Ware	2	12	6

**KENT.**

Beckenham, Elm-road	1	1	0
Bromley, Union Ch. Sun.-sch. (1890)	7	10	5
Crayford, Sun.-school	4	18	1
Maidstone, Union-st.	13	0	8
Do., for <i>N P</i>	4	2	0
Rochester	1	0	0
Do., Sunday-school	1	14	10
Sandhurst	7	8	9
Sevenoaks, Waltham-stowks Hall	2	2	0
Smarden	0	15	0
Tonbridge	7	5	7
Woolwich, Parson's-hill	0	15	0

**LANCASHIRE.**

Ashton-under-Lyne, Welbeck-street	9	5	6
Atherton, for <i>W &amp; O</i>	3	9	5
Darwen	8	18	6
Liverpool, Richmond Ch.	62	3	3
Oldham, Manchester-street	34	1	5
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	2	3	11
Do., Hollinwood			
Jireh Chapel	0	7	8
Do., Pitt-street	0	8	1
Liverpool, Windsor-st., Welsh Ch.	7	13	1
Do., for <i>N P</i>	0	8	6
Do., for <i>Mr. Wall's Mission, Tivoli</i>	4	6	6
Waterfoot, Sun.-school	2	18	6

**LEICESTERSHIRE.**

Leicester, Belvoir-st. Sunday-school	15	7	3
Do., Melbourne Hall, for <i>Congo</i>	29	2	11
Do., do., Sun.-sch., for <i>Congo</i>	11	9	3
Oadby	1	12	9
Do., for <i>N P</i>	1	9	7

**NOBFOLK.**

Diss	16	18	3
Do., for <i>W &amp; O</i>	1	1	0
Do., for <i>N P</i>	0	12	9
Fakenham	7	7	6
Lynn	14	15	4
Do., for <i>Congo</i>	1	0	0
Old Buckenham	3	1	0
Swaffham	15	0	0
Do., for <i>W &amp; O</i>	1	15	11
Thetford	6	1	4

**NORTHAMPTONSHIRE.**

Earls Barton	4 11 7
Do., for <i>NP</i>	0 8 5
Ecton	4 4 0
Do., for <i>W &amp; O</i>	0 5 0

**NORTHUMBERLAND.**

Ford Forge	5 0 0
Do., Sunday-school	2 10 4
Gateshead	10 5 6
Newcastle, Jesmond	4 0 3

**NOTTINGHAMSHIRE.**

Newark, Juvenile	6 8 0
Nottingham	3 0 0
Do., Derby-road	1 5 6
Do., do., Juvenile	10 0 8
Do., George-st., for <i>W &amp; O</i>	2 2 0
Southwell	9 9 2
Do., for <i>W &amp; O</i>	0 10 0
Do., for <i>NP</i>	0 18 7

**OXFORDSHIRE.**

Caversham	3 17 6
Do., for <i>W &amp; O</i>	5 5 0

**SHROPSHIRE.**

Market Drayton	10 8 8
Oakengates	0 16 6
Wellington	2 8 0
Wem	3 17 0
Do., for <i>W &amp; O</i>	0 13 1
Do., for <i>NP</i>	2 1 2

**SOMERSETSHIRE.**

Beckington	11 11 1
Boroughbridge	7 0 8
Burton	2 19 8
Do., for <i>W &amp; O</i>	0 7 8
Do., for <i>NP</i>	1 10 8
Montacute	5 10 6
Do., for <i>W &amp; O</i>	1 0 0
North Curry and Stoke St. Gregory	5 1 3
Stogumber	4 15 0
Do., for <i>W &amp; O</i>	0 11 5
Watchet and Williton	4 12 3
Yeovil	61 2 1

**STAFFORDSHIRE.**

Brierley Hill, Sun.-sch.	0 9 0
West Bromwich	13 9 6
Wolverhampton, for <i>NP</i>	0 10 0

**SUFFOLK.**

Ipswich, Stoke Green	25 18 10
Walton	16 8 9
Do., for <i>NP</i>	1 3 7

**SURREY.**

Balham, Ramsden-rd.	18 15 7
Dulwich, Lordship-lane	6 18 6
Outwood	8 12 0
Do., for <i>W &amp; O</i>	0 19 0
Streatham, Sun.-sch., for <i>Bengali school</i> , per Y.M.M.A.	6 0 0
Do., Lonesome Mission Sun.-school	1 6 5
Sutton	5 13 10
Upper Tooting	32 1 0
West Norwood, Chutsworth-road	15 6 3
Do., Sunday-school	4 14 10
Woking	2 8 6
Do., Sunday-school	6 4 9

**SUSSEX.**

Brighton, Bond-street	8 0 6
Do., Holland-road	
Sunday-school	8 0 0
Eastbourne	35 14 7
Do., for <i>NP</i>	7 12 9
Do., for <i>Congo</i>	3 17 6
Do., for <i>Mr. Wall's Mission</i>	0 2 6

**WARWICKSHIRE.**

Coventry, Queen's-rd., for <i>W &amp; O</i>	7 10 0
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**WILTSHIRE.**

Bower Chalk	4 0 0
Bratton	7 3 1
Do., for <i>W &amp; O</i>	1 5 0
Bromham	1 5 7
Damerham and Hockbourne	2 4 9
Devizes	35 19 0
Langley Fitzurse	5 19 4
Pewsey	3 5 9
Swindon	40 1 2
Do., for <i>W &amp; O</i>	2 12 10
Do., for <i>NP</i>	4 15 0
Do., for <i>Congo</i>	2 1 0
Trowbridge, Bethesda	4 4 0
Westbury Penknapp	9 9 8
Do., for <i>W &amp; O</i>	0 5 0
Westbury Leigh	17 1 8
Do., for <i>W &amp; O</i>	1 0 0
Do., for <i>NP</i>	3 0 4
Yatton Keynell	1 10 7
Do., for <i>NP</i>	0 4 0

**WORCESTERSHIRE.**

Kidderminster	25 11 6
Do., for <i>W &amp; O</i>	1 14 1
Do., for <i>NP</i>	3 2 6
Pershore	15 5 5
Do., for <i>W &amp; O</i>	0 10 0
Do., for <i>NP</i>	2 2 6
Do., for <i>Congo</i>	1 16 1
Stourbridge	5 18 2
Do., for <i>W &amp; O</i>	0 10 0
Do., for <i>NP</i>	0 12 9

**YORKSHIRE.**

Batley	1 9 0
Bradford, Leeds-road, Juvenile	17 6 0
Bramley, Salem	0 15 0
Driffield, for <i>W &amp; O</i>	0 10 0

**East Riding District—**

Bishop Burton	3 10 0
Bridlington	11 5 6
Do., for <i>China</i>	1 3 6
Do., for <i>Congo</i>	0 17 0
Cottingham	25 0 0
Do., for <i>W &amp; O</i>	5 0 0
Hull, George-street	21 19 2
Do., South-street	10 7 11
Do., Tabernacle	13 15 7
	92 18 8
Less previously acknowledged	43 0 0
	49 18 8

**Leeds, South-parade,**

Juv.	24 12 7
Do., Bleuheim Ch.	65 8 9
Do., Burley-rd., Juv.	29 18 8
Do., Meenwood-road	9 7 7
Do., Newton Park, Union Ch.	7 0 7

Leeds, Kirkstall	0 17 7
Middlesboro', Newport-road	9 8 9
Rawdon	2 17 5
Balentine Nook	3 19 0
Scarborough, Albemarle Chapel	29 0 4
Sheffield, for <i>Mrs. Lewis's Congo work</i>	3 18 6
South Stockton, for <i>NP</i>	2 0 0
York, for <i>Congo</i>	1 0 0

**NORTH WALES.**

**ANGLESEA.**

Ainon	2 18 2
Amlwch, Salem	18 6 1
Beaumaris	3 19 7
Belan	2 12 6
Brynsiencyn	3 0 0
Caerigliog, Siloh	4 18 8
Capel Gwyn	2 7 0
Capel Newydd	0 11 6
Cemaes	6 7 6
Garwen	2 1 0
Garregfawr	0 14 0
Holyhead, Bethel	27 8 10
Do., Hebron	5 5 0
Do., New Park-street	2 0 3
Do., Siloh	0 10 5
Llanddeusant, Horeb	2 6 1
Llanerchymedd	6 0 1
Llanfair Math	0 18 5
Llanfachraeth	4 8 6
Llanfair	5 10 0
Llangfni	17 10 0
Llangoed	3 10 0
Penysarn	1 9 5
Pontrhydybon	7 6 2
Pontheathwy	9 0 0
Llansilin, Bethany	3 5 8
Rhosybol	4 14 7
Sardis	7 4 5
Trathcoch	2 9 5
Valley	3 15 3

Less Home Mission and expenses	162 8 6
	53 1 3
	104 7 3

**CARMARVONSHIRE.**

**Bethesda Tabernacle,**

near Bangor	10 3 0
Dinorwic, Sardis	1 12 2
Garn	4 12 5
Glanwydden	3 0 0
Gilfach and Llanfair-gefechan	10 10 0
Groeslon, Llandwrog	0 14 0
Llanaelhaiarn, Treil, and Llithfaen	3 3 0
Llanberis, Sion	0 13 7
Llanunnog, Ebenezer	8 8 0
Llanllyfni	4 0 0
Nevin, Sion	2 10 0
Galtraeth	0 5 0
Llangian	0 5 0
Rehoboth	1 7 1
Rhoshirwain	1 3 6
Talysarn, Salem	0 13 0

**DENBIGHSHIRE.**

Bontnewydd	1 10 0
Cefnbychan	5 5 0
Cofnawr, Zion	5 0 0
Code	1 6 0
Llanfynydd	1 10 0

Llanfairtalbairn	1	0	0
Llangernw	1	0	8
Llanrhaidr	1	10	0
Llansilin	2	0	0

**FLINTSHIRE.**

Caerwys	0	4	0
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**MERIONETHSHIRE.**

Corwen Cynwyd and Tre'r ddol	5	0	0
Llansantffraid and Glyndyfrdwy	1	19	0

**MONTGOMERYSHIRE.**

Talywern, Sion	5	12	6
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**SOUTH WALES.**

**BRECKNOCKSHIRE.**

Brecon, Watergate	5	0	0
Brynamwr, Tabor	7	14	10
Do., Siloam	4	2	0
Builth	0	10	0
Crickhowell	5	12	0
Erwood, Hephzibah and Ramah	1	10	9
Nantynn	0	15	0
Pisgah	0	10	0

**CARDIGANSHIRE.**

Cardigan, Zion Eng. Ch.	14	13	3
Do., for W & O	0	5	0
Do., for N P	1	0	2
Do., for Italy	1	0	0
Do., for Africa	2	10	0
Do., for China	2	10	0

**CARMARTHENSHIRE.**

Aberduar	4	18	0
Brynamman, Siloam	4	2	0
Bwlchnewydd	5	3	6
Bwlchrhiw, for N P	1	2	6
Caic, Salem	3	2	1
Cwmfelin	10	17	6
Cwmsarnddu	0	9	0
Cwmifor	2	13	1
Felington, Sittin	2	7	0
Fynonhenry	1	8	6
Llandebie, Saron	3	5	0
Llandegfan	1	4	4
Llandoverly, Ebenezer	1	14	5
Do., for N P	0	10	7
Llandyssul, Hebron	0	18	0
Llanelli, Horeb	1	16	0
Do., Ponthery, Bethesda	1	9	6
Llanfynydd, Amor	1	6	0
Llangennech, Salem	4	14	8
Llanstephan, Bethany	2	11	4
Llwynhendy, Soar	4	2	6
Myrdim, Salem	10	0	0
Rehoboth, near Newcastle Emyln	1	7	1
Rhydagawe	0	16	0
Rhydwllyn	15	10	3
Do., for N P	5	2	6
Whitland, Nazareth	10	1	0
Do., for N P	3	3	0

**GLAMORGANSHIRE.**

Aberdulais	6	19	0
Bridgend, Hope Ch.	11	11	5
Do., for W & O	0	5	0
Do., for N P	3	14	7
Cadoxton, Welsh Ch.	0	10	0
Cardiff, Bethany	1	0	0
Do., Tabernacle	66	5	6
Do., Woodville-road	20	2	5
Do., do., for W & O	1	4	0
Corntown, Welsh Ch.	1	13	0

Deri, Tabernacle, for N P	4	14	5
Dowlais, Beulah, for W & O	0	10	9
Do., for support of Congo boy	5	0	0
Ferndale, Nazareth	1	12	0
Sunday-school	0	10	0
Gilfach Goch	0	10	0
Goedwig, for N P	1	0	0
Hirwain, Ramoth	11	7	8
Llwynypia, Jerusalem	37	0	0
Welsh Church	2	16	0
Maesteg, Bethel	2	0	5
Merthyr Tydvil, Morlais	2	0	5
English Church	14	1	10
Neath, Orchard-place	1	1	10
Do., for W & O	4	3	3
Penarth, Penuel Welsh Church	2	16	6
Pentyrch, Penuel	10	0	0
Pontypridd, Carmel	12	3	2
Do., Tabernacle	4	13	2
Do., do., for N P	6	18	0
Rhydfelen	0	6	0
Tir Phil, Tabernacle	4	14	2
Tonyfelin	1	11	0
Do., for N P	0	6	6
Treforest, Libanus, for N P	2	19	4
Troedrhifwch, Bethany	3	13	0
Troedyrhiw, Carmel	15	13	4
Wanarlwydd, Zion	2	10	0
Ynysybwl	2	11	3

**MONMOUTHSHIRE.**

Abercarne, Eng. Ch.	9	13	2
Do., for N P	9	1	10
Aberthillery, King-st.	9	18	9
Argoed	50	0	0
Bedwas	6	18	0
Blackwood, Mount Pleasant	4	3	10
Do., Libanus	4	9	6
Blaenavon, Horeb	9	19	4
Do., Gara Branch	1	17	0
Darenfelen	2	14	3
Do., for N P	4	9	1
Llanddewi, Rhyddwrch	4	4	0
Magor	13	12	0
Nantyglo, Hermon	7	0	7
Do., for N P	4	8	7
Newport Annual Meetings—			
Commercial-street	3	7	7
Do., Summerhill	2	3	2
Do., Juv. Service	6	10	7

Less expenses	12	1	4
	3	5	4
	8	18	0
Newport, Alma-street	19	18	10
Do., do., for W & O	1	10	0
Do., Charles-street	12	9	6
Do., Temple	3	6	10
Do., St. Mary-street	10	15	9
Do., Maidee, Summerhill	18	17	10
Do., do., for W & O	1	1	0
Do., do., for N P	1	17	0
New Tredager, Saron	14	12	0
Welsh Ch.	1	8	10
Rhymney, Jerusalem	1	11	10
Do., for N P	5	15	8
Risca, Bethany	2	9	0
Tafarnaubach, Siloam, for N P	2	9	0

**PEMBROKESHIRE.**

Beulah	3	13	0
Blaencynin	29	1	6

Ffynnon	8	2	8
Gelly, for N P	10	5	11
Do., for Italy	1	2	3
Gerisim	7	12	0
Haverfordwest College	2	10	0
Lletarston, Saron	0	2	1
Do., for N P	2	7	5
Maenclochog, Smyrna and Horeb	7	7	0
Mynachlogddu, Bethel, for N P	1	10	0
Neyland	3	3	0
Pembroke	16	10	0

**RADNORSHIRE.**

Elan Vale, Bethany	2	17	6
Gravel	2	12	6
Knighton	6	0	11

**SCOTLAND.**

Branderburgh, for Congo	1	0	0
Dunfermline	110	12	10
Galaashiels, for W & O	1	0	0
Do., for India	3	14	6
Glasgow Auxiliary, for Italian Mission	15	0	0
Do., Adelaide-place	163	7	6
Do., John-street	12	10	0
Do., Bridgeton	4	6	2
Greenock	31	16	0
Do., for Congo	1	15	0
Do., for China	4	4	10
Do., for N P	8	7	6
Hawick, Sunday-school, for Congo	5	10	0
Kelso, Sunday-school, for support of Congo boy under Mr. Roger	5	0	0
Kilmarnock, Sunday-school	1	5	0
Wick, Sunday-school	2	0	0

**IRELAND.**

Belfast, Great Victoria-street	6	3	0
Do., Sunday-school	8	11	4
Brannoxton	1	6	0
Cairndaisy	0	8	0

**CHANNEL ISLANDS.**

Jersey, St. Heliers	6	10	11
Do., for N P	5	18	11

**FOREIGN.**

ASIA.			
China, Swatow, G. S., for Congo	5	0	0

**NEW SOUTH WALES.**

Bathurst, Rev. E. Price	0	10	0
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**EUROPE.**

TURKEY.			
Constantinople, Mr. and Mrs. C. J. Tarring	2	2	0

**WEST INDIES.**

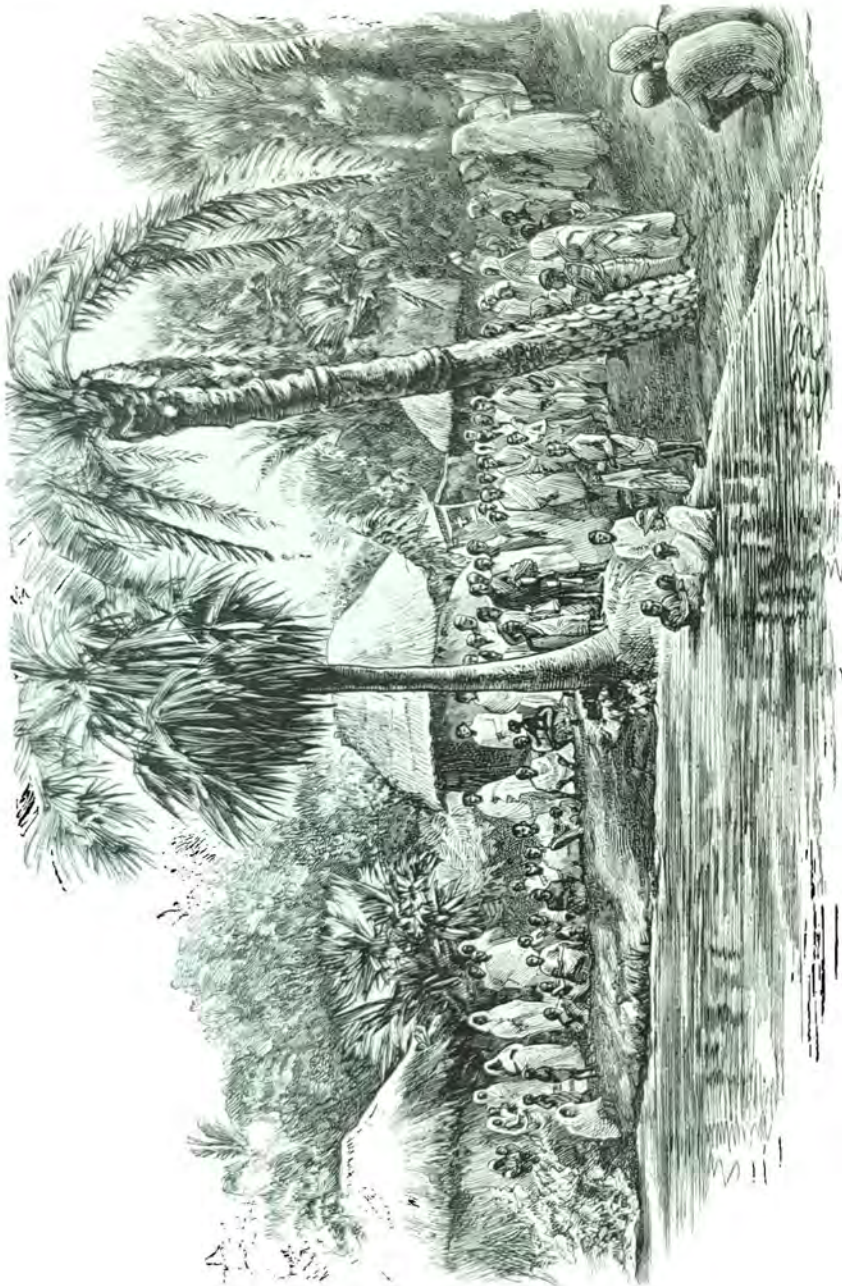
Bahamas, per Rev. D. Wilshere, for W & O	1	4	4
For Congo—			
Children's service	2	11	6
Fox Hill	1	8	8
Zion Ch. and Sun. sch.	5	15	6
Port Howe Concert	1	5	0
Rev. H. Rolle	0	18	0
	13	3	0

**JAMAICA.**

Kingston, Rev. J. M. Denniston, M.A.	2	10	0
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BAPTISM AT LUCKNOW. — (From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

#### I.—THE YOUNG PEOPLE'S EFFORT.

AS we intimated last month, the date fixed upon by the Centenary Sub-Committee for using the crown cards has not proved universally convenient. An extension of time has consequently been requested. For the sake of meeting local circumstances, and thus allowing an opportunity to all who desire to unite in this particular effort, it has been decided to extend the time of collecting to the

**31st of July, or, where necessary, to the 31st of August.**

Will, therefore, those congregations and schools which have not yet applied for cards make application at once? We would respectfully request superintendents and others who have found the time first proposed sufficient for completing the collecting to remit as early as possible their contributions, sending at the same time, as instructed, the names of the collectors and the names of their schools, as well as the numbers on the cards they have issued. It is possible some who have been working the cards will be glad to avail themselves of the extension of time for further effort. In such cases we shall be glad to forward an additional supply of cards on an intimation that they can be used.

As some doubt has been expressed as to whether more than a crown should be collected on a card, we take this opportunity to state that, whilst the idea is that of collecting a crown and then of applying for another card with which to obtain another crown, there is no fixed regulation to discourage more than five shillings being raised on a single card. This particular point may be left to the discretion of those who have charge of the cards.

It will be interesting to many to know that the number of cards applied for at the time of going to press has reached the total of

**66,468**

Lest any should be discouraged because this number is not higher, two points must be borne in mind : first, that if only crowns had been actually collected very many more cards would have been issued ; but seeing that in many instances this sum has happily been largely exceeded, fewer cards have been required ; and secondly, applications still continue to be received, and may be expected to do so now that an extension of time is granted. With respect to

### THE MEDAL,

We are pleased to be able to inform our many inquirers that it is proposed to have it ready for presentation by September next, probably towards the end of that month. It is found a considerable time is required for its preparation, as undue haste might injure the execution. The month of September is thought to be very suitable, as pastors, superintendents, teachers, and young friends who may be taking holiday will probably by that time have returned to their homes. As the question has been asked whether it is intended to present more than one medal to a collector, should more than one crown be obtained, it may be as well to state that the Committee have not had this in their contemplation. The medal is to be presented, not so much as a payment or a reward, but as a souvenir or token which our young friends will be able to preserve in remembrance of the part they were privileged to take in the Centenary celebration. May every collector be animated by the spirit expressed in the following verses, composed by our missionary, the Rev. R. W. Hay :—

#### CROWNS FOR JESUS.

Crowns for Jesus, children !  
 This is our theme to-day ;  
 Crowns that will give Him kingship .  
 Where yet He hath not sway ;  
 Labour and pray to win them—  
 He is the children's King—  
 And as you gather the silver,  
 Gladly and meekly sing :—  
 These will grow dim, Lord Jesus,  
 Perish and pass away ;  
 But crowns of love that endureth  
 We bring with our gifts to-day.

Crowns for Jesus, children !  
 Be sure they are gathered for Him,  
 Not for yourselves and the medal,  
 That will so soon grow dim ;  
 Remember how once men crowned Him  
 With thorns that pierced His brow,  
 And guard lest aught should pain Him  
 In the crowns you bring Him now.

For all will perish, children,  
 Perish and pass away,  
 Save the love and the faith that you bring  
 Him  
 On this coronation day,

Crowns for Jesus, children !  
 Soon shall He stoop to greet  
 Those who from every nation  
 Cast their crowns at His feet ;  
 Pray that each coin you gather  
 For the making of each crown  
 May mean at length in His kingdom  
 A soul in His love laid down.

For naught will please Jesus, children,  
 But the souls that He died to save,  
 And naught will so please you in heav'n  
 As the souls that to Him you gave.

## II.—PROSPECTIVE ARRANGEMENTS.

In view of the drawing-room or other meetings proposed to be held throughout the country in the autumn and winter months, the Treasurer of the Society felt it desirable to invite to his residence some of the larger supporters of the Mission living in London and the vicinity. This he kindly did on the 24th ult., and as the result, including his own previously contributed generous donation of £5,000, a sum amounting to nearly

**£17,000**

was promised.

It may be stated that, owing to previous engagements, several friends who had hoped to accept the invitations were unable to do so; many letters, however, expressing warm sympathy were received. It is expected that very shortly this amount will be largely increased, when full particulars will be duly reported.

We cannot but express our most joyful thankfulness in being enabled to make this gratifying announcement. It is evident that those who have thus headed the subscription list are deeply moved with the feeling that a very special period has been reached in the history of the Society, and that privilege and obligation alike demand an unusual expression of consecrated liberality. We doubt not there are many other friends in the provinces, and also in the metropolis, not to speak of the colonies, who will be ready, particularly as donors may find it convenient, to spread their contributions over three years, to show a like-minded generosity. But whilst we trust that the noble example which has been set will be followed by those to whom the Lord has entrusted comparatively large possessions, we would not for a moment forget that the gifts of those whose means are more limited may be of equal worth in the estimation of Him who, as He sits over against the Treasury, not only weighs motives, but also considers individual circumstances. We doubt not that, before this Centenary Fund shall have been closed, there will be not a few Macedonian instances of deep poverty abounding unto the riches of liberality. Whether the donations be relatively large or small, may they all express a sincere desire for His glory for whose sake the Society itself exists! In conclusion, we would not omit to remind the friends of the Mission that the Centenary programme not only contemplates the raising of a special fund of £100,000, but also

### **The Increase of the Annual Income**

to a like amount, and we are particularly thankful to report that, in the preliminary meeting referred to above, this important point was by no means overlooked—several contributors promising a substantial increase in their yearly subscriptions.

The following encouraging resolutions received from secretaries of Associations as having been passed at recent annual meetings are recorded with much pleasure:—

From the Yorkshire:—

“That this Association, regarding with devout satisfaction the proposed celebration of the formation of the Baptist Missionary Society, hereby expresses its hearty concurrence with the general scheme which has been submitted to the denomination by the Committee, and commends it to the sympathetic, prayerful, and generous consideration of the churches, and of every individual Baptist within the limits of the Association, in the earnest hope that the response to the appeal made will enable the Committee to take a new departure in mission work scarcely less memorable and fruitful in service than that which was taken in 1792 by William Carey and Andrew Fuller, and the other founders of our Missionary Society.”

From the Midland :—

“That the Association rejoices in the blessings which God had granted for nearly one hundred years to the Baptist Missionary Society, expresses its gratification that many able men had consecrated themselves to preach the Gospel to the heathen and Mohammedan population in India, commends very heartily to the churches belonging to the Association the proposal made by the Missionary Committee for a suitable commemoration of the hundredth anniversary of the founding of the Society, and trusts that large liberality would be exercised on every hand, so that the denomination might more adequately discharge its obligation to the people who are strangers to the grace that is in Christ Jesus.”

From the Shropshire :—

“That in view of the approaching Centenary of the Baptist Missionary Society, we hereby desire to record our gratitude to our Heavenly Father for the great things wrought in the past through missionary efforts, to commend the various appeals made for increased assistance in celebration of the Centenary to the members of our churches, and to regard with largeness of faith the work of the future.”

From the Essex Union :—

“Recognising with devout gratitude the work which has attended the Baptist Foreign Missionary Society during the 100 years of its existence, and rejoicing in the determination of the Committee to celebrate the Centenary by a more vigorous prosecution of the work of making Christ's Gospel known to the heathen, this meeting heartily commends to the churches of this Union the plans adopted for this purpose.”

From the Berkshire :—

“That this Association rejoices in the approaching Centenary of our Foreign Missionary Society, and urges the churches to do all in their power to promote the success of the effort to raise the Centenary Fund of £100,000, and to increase the annual income of the Society to a like amount.”

From the Notts, Derby, and Lincolnshire :—

“That this Committee, having heard an outline statement of the purposes contemplated by the forthcoming Centenary celebration of the Baptist Foreign Mission, and the methods by which it is proposed to accomplish them, desires to express its general approval of the scheme, and promises its hearty co-operation to the Executive of the Missionary Society in carrying it out to a successful issue ; and further, the Committee commends the Centenary celebration to the sympathy and practical support of the various churches composing the Association.”

From the Gloucestershire and Herefordshire :—

“That this meeting heartily recognises the importance of the Centenary of the Foreign Missionary Society, and pledges itself to do its utmost during the autumn campaign.”

From the Wilts and East Somerset :—

“That this Association heartily sympathises with the objects of the Baptist Missionary Centenary Fund, and pledges itself to do what it can both with

respect to the capital sum of £100,000 and with respect to the effort to lift the annual income of the Society."

From the Norfolk :—

"That we, the representatives of the Norfolk Baptist churches, desire to record our thankfulness to God for the blessing and progress granted to the work of our Foreign Missionary Society during the past century. We pledge ourselves to do all in our power to make the Centenary year memorable, not only by enlarged monetary contributions, but also by fostering a more intense missionary spirit in our midst."

From the Southern :—

"That this Association desires its sense of God's great favour in being permitted to take part in so honourable and responsible a matter as the Centenary celebration of the Baptist Missionary Society. It rejoices in the past triumphs of the Gospel in connection with the devoted agents of this Society; and pledges itself to renewed prayer and effort, in order to assist in accomplishing the double object of raising a capital sum of £100,000, and of lifting the permanent income to at least £100,000 a year."

From the Carmarthenshire and Cardiganshire :—

"That this Conference earnestly urges all the churches in the Association, and all the Sunday-schools, to do their utmost for the coming Centenary."

From the Denbigh, Flint, and Merioneth :—

"That this Conference recommends a special Sunday-school collection in connection with the Centenary of the Foreign Missionary Society in May and June next, and that we desire the superintendents of the schools to make arrangements for an address to be delivered in every Sunday-school on the second Sunday in May."

From the North Wales English Union :—

"That the arrangements for Centenary celebration be remitted to the following committee, consisting of Mr. Dodds, of Llangollen, as president; Mr. R. Beck, of Upper Bangor, as treasurer; Rev. J. Raymond, of Llandudno, as secretary; and Rev. W. Hughes, of Colwyn Bay, Mr. T. E. Brackstone, Mr. T. T. Mark, and Mr. A. Foulkes, as members of committee."

From the Suffolk and Norfolk Union :—

"That this Union of the Baptist Churches of Suffolk and Norfolk desires to recognise with profound gratitude to God the great work which He has accomplished during the past hundred years by means of our beloved Foreign Missionary Society; this meeting rejoices in the missionary spirit and heroism so plainly manifested during recent years, heartily approves of the decision of the Committee to celebrate the forthcoming Centenary by a more aggressive work amongst the heathen, and earnestly commends to all the churches in this Union the plans adopted for the coming year, as well as the obvious need of a permanent increase of the Society's income."

From the Monmouthshire (English) :—

"That this Conference heartily commends the Foreign Mission Centenary to the earnest consideration of the churches, and trust that they will do all they can



to ensure its success, and that the Committee be requested to take steps to formulate a scheme which will be calculated to embrace and arouse all the churches."

From the Pembrokeshire:—

"That this Association rejoices that through the goodness of God the Baptist Missionary Society—the parent of modern missionary societies—has reached the 100th year of its existence, and earnestly requests the churches to make suitable celebration of so interesting an event; especially to subscribe as liberally as possible to the proposed £100,000. That the Association appoints the following gentlemen to bring the claims of the Society before the churches:—Welsh—Revs. J. Thomas, Blaenffos; E. T. Jones, Blaenwaen; B. Thomas, Letterston; J. W. Maurice, Dinas; J. Jenkins, Hill Park; Messrs. B. Rees, Granant; J. Griffiths, Clynhenllan; and H. B. Williams, Croeswdig. English—Revs. R. O. Johns, Haverfordwest; J. Johns, Neyland; E. Thomas, Pembroke; D. Lewis, Saundersfoot; and B. Thomas, Narberth. Convener of Welsh Committee, J. W. Maurice; of the English, J. Johns, Neyland."

From the Devon:—

"That this meeting desires to express its gratitude to God for the great blessing which has attended the work of the Baptist Missionary Society during the last hundred years, and earnestly commends to the churches of the Association the efforts now being made to celebrate the Centenary."

From the Kent and Sussex:—

"That the ministers and delegates of the Kent and Sussex Baptist Association greatly rejoice in the near approach of the Centenary year of their much-loved Missionary Society, and desire to express their devout thankfulness to Almighty God for the blessing that has attended the labours of His servants in the mission-field, and pledge themselves to do their utmost to assist in raising the £100,000 so much needed for the extension of the work. They heartily approve of the first effort now being made amongst the young to collect 100,000 crowns, and would suggest the desirability of issuing the medals to the young people as soon as possible after the cards have been returned."

From the Lancashire and Cheshire:—

"That this Association heartily approves of the resolution of the Committee of the Baptist Missionary Society to celebrate, in 1892, the Centenary of the beginning of modern missions to the heathen, and commends the appeals which may be made in connection with this celebration to churches and Sunday-schools and individuals, in the earnest hope that the Special Centenary Fund may amount to £100,000, and the annual income of the Society be increased to a like sum, and that next year will witness a revival of missionary enthusiasm and a deepening of spiritual life throughout the denomination."

From the Worcestershire:—

"That this annual meeting of the Worcestershire Baptist Association promises its sympathy and support to the Centenary programme of the Committee of the Baptist Missionary Society."

## Baptism at Luckantypore, in the South Villages.

THE Rev. T. R. Edwards, of Serampore, writes:—

“I send you some account of a visit which Mr. Summers and I paid, at the invitation of Messrs. Anderson and Rouse, to the annual meeting of the South Village churches held this year at Luckantypore. The Conference was held on the 20th and 21st of January, and proved to be one of unusual interest.

“We left Sealdah Station at 7.30 a.m., arriving at Mogra Hat, the nearest station to Luckantypore, at about 9.30. From the station we had to proceed in *dungas* (dug-outs) to the place of gathering. This latter is a very inconvenient mode of travelling, but fortunately we had but a couple of hours' journey.

“On reaching Luckantypore we were met by a band of singers with tom-toms, who sang to us hearty words of welcome. Luckantypore itself is a small village surrounded on all sides by rice-fields.

“The Conference commenced with a children's service which was presided over by the writer of this account. The place of meeting was under a large *shamiana*, decorated with evergreens and flowers. The children listened fairly well considering that they were wild village children. After this meeting was over the first sitting of the Conference was held which was presided over by Mr. Rouse. Two papers were read, one by Mr. Anderson on ‘The Spiritual Poverty of the South Village Churches,’ and the other by Khristanga Babu, on the ‘Evil Customs still obtaining amongst the Churches.’

“This ended the proceedings of the first day. Later on in the evening we had the joy of examining eight candidates for baptism, who came from a locality where no church exists, and who were desirous of forming themselves into a self-supporting church. We were exceedingly pleased with the answers they gave to our questions, and had no hesitation in pronouncing them, so far as we could see, fit subjects for baptism.

“Their presence at the Conference, and subsequent baptism, had not been pre-arranged, and was therefore a most joyful surprise. We were afterwards informed that there were seventeen candidates belonging to Luckantypore Church waiting for baptism, and it was their desire that the rite should be performed on the following day.

“The next day's session commenced about 7 a.m. with a prayer-meeting. It was followed by Conference, when three subjects of importance were introduced: “The Duty of Pastors,” by Mr. Summers; next “The

Independence of the Churches," by Mr. Rouse, and "The Duty of Giving," by Khristanga Babu. From Mr. Rouse's remarks it appeared that, notwithstanding the present low state of the churches, the idea of independence was taking root, and progress had been made. Khristanga Babu spoke of the existence of a general fund towards which the churches were subscribing, and which now shows a balance of nearly Rs.180. This money belongs to the churches, and will be used for the building of new chapels or repairing old ones, or anything else deemed desirable by the native Christians at their annual gathering. It is proposed to make it Rs.500 before using any of it.

"This concluded the business part of the Conference, on which we adjourned to the banks of a tank near by, where the candidates were baptized in the name of the Father, of the Son, and of the Holy Spirit. As the number of candidates was large, two brethren, Anderson and Khristanga, went into the water. It was indeed a grand sight to see the large crowd gathered together standing on the banks of the tank with various palm-trees waving behind.

"As soon as the baptism was over, there was a rush to the side of the little stream along which the *dungas* come from Mogra Hat, as tidings was brought of the near approach of Mrs. Rouse, Miss Compston, and Miss Lynn. They were met by singing and the beating of drums as we had been on the preceding day. The reason for their coming was that a large meeting was to be held for the women, and Miss Compston had consented to give an address. We are glad to observe that our Zenana ladies are beginning to take a warmer interest in our South Village churches. Their work and efforts are needed, how deeply it is almost impossible to tell. Certainly there is a vast field for Christian work amongst the girls and women throughout the villages. Schools for girls especially are required. We do hope that this is the beginning on the part of our Zenana Mission of a much deeper interest in the welfare of the girls and women of our native Christian communities throughout India.

"A large number of women and girls assembled to hear Miss Compston, and they listened with rapt attention to her fluent and telling speech.

"The series of services in connection with the Conference was finished by a united communion service. This over we hastened off to the *dungas* to catch the evening train back to Calcutta.

"In concluding, I have only to add that Mr. Summers and myself thoroughly enjoyed this visit to the South Village churches. The Conference was one of unusual interest, and will, we hope, result in much good to our native Christians there."

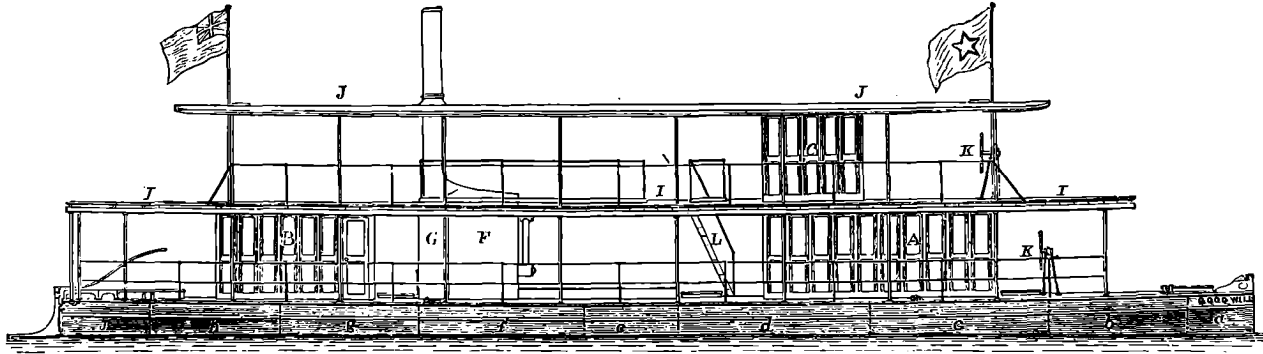
## The "Goodwill."

### THE NEW STEAMER FOR THE CONGO MISSION.

THE Centenary cards will have very generally made known the fact that the Committee contemplate sending a new steamer to the Upper Congo River. The interruption in the up-river transport at the close of last year, in consequence of the requisitioning of the *Peace* by the Government of the Congo State, made the Committee feel the serious risk they ran in depending upon one steamer, and that, a boat built so far back as 1882, and one that by reason of the developments of the Mission is now barely large enough to supply the needs of the various stations. Happily the ready help of friends warded off any ill consequences that might have followed this interruption; but with the possibility of serious repairs being necessary to the *Peace* at no distant date, and the impossibility of satisfactorily making them without endangering the forward work (at the present moment extending to a point more than 900 miles from the base), it was felt by the Committee that the time had come for providing a new and much larger steamer. The need was all the more apparent when it was realised that, with every effort to expedite matters, it would take between two and three years to accomplish the task.

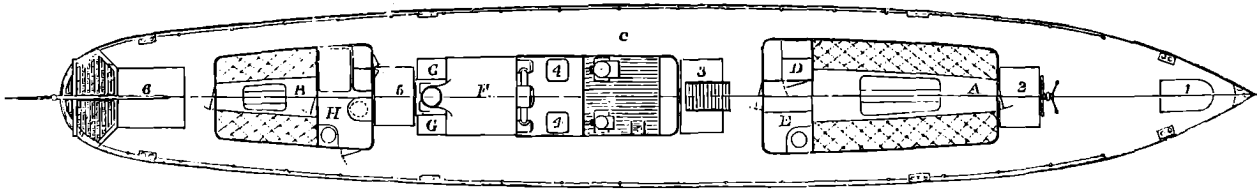
To secure the advantage of slow-running machinery, the sending of a paddle steamer was seriously considered, but it was found that it would weigh thirty tons or more, while a steamer of the *Peace* type would weigh but little more than half as much. This difference in weight meant a saving of £500 to £1,000 in the cost of up-country transport, and it was therefore decided to place the matter in the hands of Messrs. Thorneycroft & Co., of Chiswick, who did so well with the *Peace* nine years ago. The heavy cost of transport, and the importance of reducing the weight to the lowest possible limits, is explained by the fact that everything—hull, boiler, engines, and all the necessary gear—have to be carried on men's shoulders over some 230 miles of very hilly country. Judging from the experience gained in working the *Peace*, it is expected that in addition to the very important saving in transport expenses, there will be a better result in the matter of speed with a given amount of fuel than could have been secured by the adoption of any other system—a matter of great consequence when it is remembered that four or five hours are usually spent in cutting the firewood necessary for steaming the remaining seven or eight hours of the day.

Those who remember the details of the *Peace* will see, by a glance at the accompanying sketch, that the *Goodwill* is a much more commodious



- a. Chain locker
- b. Fire " "
- c. " hold
- d. Main hold
- e. Engine room
- f. Bunker hold
- g. After hold
- h. " locker
- i. Stern " "

Each of these being separated by a watertight bulkhead, they form a series of nine watertight compartments, and thus constitute a great element of safety.



- 1. Fore locker hatch
- 2. " hatch
- 3. Main " "
- 4. 4. Bunker hatches
- 5. After hatch
- 6. Stern " "

These afford means of communication with their respective lockers and holds.

- A. Fore cabin and saloon. Four berths
- B. After cabin. Two berths
- C. Pilot house. Two berths
- D. Pantry
- E. Lavatory [In engine room]
- F. Boiler, furnishing steam to engines
- G. Cook's galley
- H. Bath room and lavatory
- I. Upper deck
- J. Sun deck, or awning
- K. K. Steering wheels
- L. Companion ladder

NEW CONGO MISSION STEAMER, THE "GOODWILL."

craft; she has berths for eight instead of four, and has carrying capacity for more than double the amount of cargo and fuel. The *Peace* was 70 feet long by 10 feet 6 inches beam; the *Goodwill* is to be 84 feet long by 13 feet beam, and being larger it will be proportionately more comfortable, a matter of no small moment, considering the length of the voyages and the time the missionaries will have to spend on board.

The Committee entered all the more willingly into the project of a new steamer because they felt that with only one boat it was next to impossible to devote much time to evangelistic work. Under existing conditions the *Peace* is fully employed in mere transport of cargo, and will soon prove unequal to it if the needs continue to increase as they have done in the past. It is hoped that a second steamer will enable the missionaries to make more or less regular evangelistic tours among the people on the banks of the wonderful series of waterways furnished by the Upper Congo and its tributaries. As yet, more than one thousand miles of these waterways have never been visited by a missionary, and some two thousand more have been but very hurriedly traversed; and unless special efforts are made to carry the "glad tidings" to the people on these far-away reaches, it promises, at the present rate of progress, to be a long, long while ere it is delivered to them by missionaries settled in their midst. It is not expected, neither, indeed, is it possible, that the *Goodwill* can open up as much absolutely new ground as her predecessor was privileged to do, but it is hoped that it may take, or by setting the *Peace* free, enable that boat to take, a much more direct part in manifesting the light of the Gospel of Christ in the many dark places on the Congo, where, as yet, no single ray has ever penetrated or made its blessed influence felt.

The builders of the *Goodwill* promise to have her under steam during the second week in September, and to arrange for her being on view at Westminster Bridge. They also propose to arrange for interested friends being on board during the three runs they purpose making from Chiswick to Westminster, and also during the return journeys to Chiswick. Full particulars as to view days, times of departure, and suitable trains will be published in the August and September HERALDS. Friends who would like to furnish items in the equipment of the new steamer, not included in the builder's contract, are asked to communicate with the Secretary, Mr. Baynes, who will very gladly accept, on behalf of the Congo missionaries, any help towards furnishing and completing the *Goodwill*. The list of requisites is a somewhat long and varied one, including as it does chronometer, sextant, compass, telescope, binocular, aneroid barometer, bell, clock, medicine-chest, filters, earthenware, cutlery,

and table requisites. A small bookcase, containing one or two standard works on engineering, practical astronomy, surgery and medicine, together with engineering and astronomical tables, would also be greatly esteemed. It is possible that, among the readers of this notice, there may be those who possess one or more of the foregoing items for which they may now have no particular use, and in that case the present is an opportunity for turning them to good account.

## The Congo Mission.

### TIDINGS FROM SAN SALVADOR.

#### *Election of a New King.*

THE Rev. H. Ross Phillips sends us the following details concerning the new Congo King:—

“San Salvador do Congo,

“April, 1891.

“MY DEAR MR. BAYNES—You will doubtless be looking forward to hearing something concerning the changes here since the late king's death. Although the king is not buried yet, nor likely to be for the next two or three months, yet affairs have been pretty well settled, and very peaceably too.

#### “THE NEW KING.

Some three weeks ago, all the chiefs of the district met here, and unanimously chose Mfutila (the late king's nephew) as king, at the same time appointing the chief of Mbanza Mputu as Noso Mpidixipe. This latter appointment needs some explanation. The chief of Mbanza Mputu has a certain claim to the throne, and is the head of a very powerful clan; by giving him the above title and position, he becomes the next in importance to the king, and, as he has accepted the position, it has done away with any inter-tribal war which would most likely have taken place to settle who was to be king. Noso Mpidixipe is a corruption of the Portuguese ‘Nosso Principe’ (our prince); the best explanation of

the title seems to be Prime Minister, or, still better, Grand Vizier. After the chiefs had made these appointments, they went to the Portuguese Resident, and he confirmed what they had done.

“In consequence of this, the chief of Mbanza Mputu will come here to live. You will remember that he is a warm friend of the Mission, and our most interesting work has been at his town. We hope that, in the influential position in which he is now placed, he will be a great power for good, both here and in the surrounding district. At Mbanza Mputu the work will go on the same as usual, as many of his people will remain there, and he has appointed as his successor a niece of his, who is also a friend of ours.

#### “A CONGO CHRISTIAN.

“We have lost one of our members during the past month by death. Her last hours were exceedingly peaceful, and she left a very decided testimony behind her. I feel sure the circumstances would interest their friends of home.

“I baptized Nzumba in May, 1888. At the time of her baptism we noticed

how quiet and unobtrusive she was, rather a contrast to the self-assertion of many of the women. These characteristics have marked her life ever since. About three weeks ago she was taken ill, and, during her illness, suffered a great deal with severe ulceration of the throat. At the beginning of last week, it became evident that she was passing away, and the women of the town gathered round to show their sympathy. Mrs. Graham and Mrs. Phillips went in to see her day after day, and she was able to converse with them intelligently. Two days before she died, she told those round her that she knew she was dying, and then divided her little possessions among her various friends; after she had done this, she turned to all the women who were sitting round, and said:—‘Now I have done with all these things, everything is settled, and I am just ready and waiting to die. I am not afraid, because Jesus is my Saviour and my only hope, and He is soon coming to take me to be with Him in heaven.’ This little incident happened when none of us were there, and what she said was quite spontaneous on her part; we did not hear of it until the next day.

“The day before she died the ladies

saw her, and again, at their request, she told those round how she was not afraid to die, and urged them to prepare for the time when they would have to leave this world. When she had finished, she turned to Nlekai, who was standing by, and said, ‘Pray for me, and for all these’; and there, in the native hut, kneeling round the dying one, earnest prayer was offered that she might be strengthened, and her words might be blessed to those around. It was such a touching scene that all present were unable to refrain from weeping. Again, is it true, ‘she being dead yet speaketh,’ for in two instances, at any rate, concern was aroused by these things. A definite and clear testimony like this is all the more important when we remember how the natives dread death, and never think or speak of it however bad they may be, but always persuade themselves they will get better. Our Congo Mission a failure? Do our beloved brethren, Comber and Hartland, our noble pioneers, think so as they welcome these first-fruits in the better land? Verily, no, but there is rejoicing as these sheaves are gathered in.

“Yours very sincerely,

“H. ROSS PHILLIPS.

“A. H. Baynes, Esq.”

## New Openings in Northern Bengal.

**I**N the report of the recent Deputation to India, the General Secretary states:—  
“I am specially anxious to call sympathetic attention to the urgent needs of Northern Bengal, where Dr. Carey first preached the Gospel, and which to-day, apart from our own work, is *without any missionary provision for the nine millions of its inhabitants.*”

“In two of the districts of Northern Bengal, the Baptist Missionary Society is, to some extent, prosecuting evangelistic work—viz., in Dinagpore and Julpigori; but there are, in addition, the districts of—Rungpore, with a population of over 2 millions; Bogra, with a population of  $\frac{3}{4}$  million; Maldah, with a population of  $\frac{3}{4}$  million; Cooch Behar, with a population of  $\frac{1}{2}$  million; Purneah, with a population of 2 millions.

“More than six millions of people are now open to our efforts; amongst a



further two millions we are attempting something—viz., in Dinagepore and Julpigori divisions.

“Purneah is only fifteen hours distant by rail from Calcutta; and the other Civil stations would occupy a day or perhaps a day and a half to reach, so that in these thickly-peopled districts we have ample opportunity for concentration, and at the same time aggression.

“In the district of *Rungpore* there is a large body of semi-Hinduised aborigines, who have the name of Kochs or Raj-bougshes or Palias. Their number is estimated at one and a half millions, and probably of these half a million may by this time have been absorbed into the Mohammedan community. The bonds by which these peoples are united to Hinduism are probably much weaker than those by which the different castes in Southern and Western Bengal are bound to the national creed.

“The history of missions in India has, I think, clearly shown that the non-Aryan races are much more amenable to Gospel teaching than those who are



HINDU BABUS AT RUNGPORE.—(From a Photograph by Mrs. Ellison. )

completely under the control of the Brahminical system, and so firmly attached to Hinduism by those national and social institutions which have been handed down to them through long ages.

“I would strongly urge that, at the very earliest moment practicable, six young unmarried brethren be placed in Northern Bengal—two in a station—with a view to efficiently work and occupy the intervening districts.”

In response to this appeal, the Committee, as stated in their recent report (*vide* HERALD for May), resolved to undertake this new work in Northern Bengal at the very earliest date practicable.

The Committee earnestly desire to occupy this densely-populated district in force, but, alas, finances at present forbid.

As a commencement, the Rev. J. and Mrs. Ellison were designated, on their

return to India, to Rungpore. The following letter gives cheering news of progress :—

“Rungpore,

“March 31st, 1891.

“MY DEAR MR. BAYNES,—You will be glad to hear that we are doing very well in our new station (Rungpore). Since coming here in January I have worked among the people in many different ways. My usual practice is to visit houses in the mornings and preach in the bazaar in the evenings. In house-to-house visitation I have met with the more educated of the people, and I have had a very good sale of books among them, both English and Bengali (chiefly the former). In two months I have realised over thirty rupees from the sale of books. I have only once been in the district, and several times to neighbouring markets, so that most of the above sum was realised in the town of Rungpore. In bazaar preaching I find, as a rule, no difficulty in getting a large crowd to hear me, and often sell nearly every book I take.

“OUR WORK.

“Besides going out to the people, we have done our utmost to induce them to come to our house to visit us and attend worship. We have had a signboard prepared on which we announce an English Bible-class on Sundays at 4 p.m. and a service in Bengali at 5.30 p.m. We have bought a ‘ghouta’ (or gong), which is sounded at the time of service, and we have had a banner prepared, which is hoisted to attract attention. On it are painted in large letters in Bengali—‘Jesus said, I am the Way, the Truth, and the Life.’ Sometimes the Bible-class is only poorly attended, but we get many more at the service—more betimes than we can find room for. I enclose a photograph of some who attend the Bible-class (see previous page). They are very

intelligent men (mostly Brahmōs). They seem very interested in the teachings of Christ, but they are not prepared to receive Him in His fulness as the Son of God. It seems a matter to be greatly regretted that so many intelligent and liberal-minded men in Bengal have taken hold of Brahmōism, all the more so that they have only advanced so far as to receive half the truth about Christ, and are content to stop there. This renders it all the more difficult to lead them to the whole truth ; but God is on our side, and nothing is too hard for Him. Although the Divinity of Christ is the rock of offence to them, still, whenever it is implied in the portion we are reading, I do not hesitate to set it before them clearly and lovingly. We are going through Matthew’s Gospel at present. May the Holy Spirit lead them into the light !

“OTHER METHODS.

“At the Bengali service, which is held soon after the Bible-class is over, I usually discourse on some vital subject pertaining to man’s salvation. Those who attend are mostly young men from the town, many of whom are students in the Government school. We have a little organ, which Mrs. Ellison plays. We sing Bengali translations of Sankey’s hymns, which seem to take very well. Our only fear is that after a time, when the novelty has worn off, the attendance will diminish.

“We brought out with us a magic lantern, which has proved very useful. We have exhibited the pictures quite a number of times in our house, and on several occasions in the houses of wealthy natives. They invite their neighbours to see the fun, as they call it, but they get something more serious than they expect in the description I give of the

life of Christ. Thus in many ways we endeavour to make known the saving truths of the Gospel, trusting that God will use our words to accomplish His will in the salvation of precious souls. Mrs. Ellison visits the women in their prison-like zenanas, carrying with her the Gospel of Freedom. She often finds

a warm welcome, and has more houses open than she can possibly visit.

“May I ask the readers of the *HERALD* to pray for our success in this new and deeply interesting field of labour?”

“Yours affectionately,

“J. ELLISON.

“A. H. Baynes, Esq.”

## Trelawny School for Native Girls, Stewart Town, Jamaica.

COMMENCED BY THE PHILANTHROPIC EFFORTS OF  
BRITISH CHRISTIANS, 1884.

**T**HIS school, the first of the kind, was commenced in Jamaica in January, 1884. On the visit of the Rev. W. M. Webb to this country, in 1881-82, he brought the urgent need for a school where the native girls of Jamaica, especially those of the yeomen and artisan classes, whose parents have small means, could be boarded, educated, and trained under Christian influences, to fit them for usefulness in their own homes and among their own people.

Among those with whom Mr. Webb conferred on the subject was Mrs. E. Ryland Trestrail, then of Newport, Isle of Wight, where Dr. Trestrail was at the time pastor of the Baptist church in that town. Mrs. Trestrail took up the subject very heartily, and, by her consecrated Christian energy and personal influence, she gathered around her several ladies—old and new friends of Jamaica, like Mrs. Joseph Sturge, Mrs. Harvey, of Leeds, Mrs. Millard, and others—who, by their sympathy and contributions, gave form and life to the scheme.

After much delay in Jamaica, faith and prayer opened the door for the practical commencement of the school.

In the meantime, the friends and promoters of the school in England were busy looking out for a suitable lady to fill the post of principal. In due time their faith and prayer were rewarded in this respect. Miss Mackenzie, of Glasgow, was recommended to Dr. and Mrs. Trestrail, and upon a personal interview she was found to be admirably suited for the responsible position. Miss Mackenzie was sent out, and has fully justified her selection for the position.

Since the commencement of the school ninety pupils, between the ages of eleven and twenty-one, have been admitted, of whom thirty-six were under instruction when the last holidays commenced.

The greatest need that now hampers the work of the school is suitable

accommodation. The premises at Manchester are old, low, and dirty, and are distressing to teach any number of pupils in in such a climate as this. We require £1,000 for the erection of our new premises. We have acquired land for the purpose, commanding charming sea and land views. We desire to commence the work at once. We earnestly solicit the help of all the Lord's people.

W. M. WEBB.

Stewart Town, Jamaica.



TRELAWNY GIRLS' SCHOOL, STEWART TOWN, JAMAICA.  
(From a Photograph.)

Since the receipt of the above details, the new school building has been commenced, and the memorial stones laid.

Contributions on behalf of this school will be thankfully received by Dr. Underhill, who has succeeded the late Dr. Trestrail as Treasurer.



## A Hindu Widow's Story.

WRITTEN BY HERSELF.

MRS. ELLISON, of Rungpore, writes :—"The enclosed photograph is that of a widow whom I have visited since coming to Rungpore. The accompanying sketch of her life has been written by herself in Bengali, which I have, with a little help, translated into English, thinking it might be interesting for the HERALD. I have begun to practise a little photography myself, and the enclosed is a sample of one of my first attempts, which is by no means perfect, but I thought it would make the narrative so much more interesting if some idea was given of the subject. She is, I believe, seeking to know the truth. We have become so attached to each other that she always addresses me as sister.



A HINDU WIDOW.—(From a Photograph by Mrs. Ellison.)

"As Mr. ELLISON has previously given you the particulars of our coming here, and how we have commenced to work, &c., little remains for me to tell you on that score. I may say, however, that we continue to meet with much encouragement, notwithstanding the deep-rooted prejudice of Hindus and Mohammedans. I have more invitations to visit the houses of Babus than I can possibly attend to, especially now when it is so hot. For the last few weeks hot winds have been blowing as from a furnace. We are, I am glad to tell you, all well, and have kept so thus far. I find that when kept from going out, writing short Bengali letters to the women a good substitute, and a capital practice in the language for me. A few days ago a young man from Couriegram, a distant town, came here desiring to be a Christian. We hope he is a real seeker after the truth, but as yet have not had much opportunity of testing his sincerity.

"You will doubtless have heard with sorrow of the recent losses in our Zenana Mission, and now Mrs. Saunders has been called away. It does seem as if not a

single opportunity of work for the Master should be lost, seeing the time may be so short. Still, I feel that life and workers out here are so very precious, it is incumbent upon us to have our zeal tempered with discretion. It is encouraging to know that the Master understands and reckons as accomplished what we would fain do for Him if we could."

### A HINDU WIDOW'S STORY.

"From my earliest childhood I was the object of great affection.

"At the age of eight my parents arranged for my marriage. A year after my husband died, and from that day I bid adieu to this world's happiness. In the matter of food and clothes all was changed.

"According to the Hindu rules of widowhood, I was only allowed to eat rice and vegetables once a day; fish and any other kind of flesh I was forbidden to eat.

"I was compelled to wear a plain white saree without any border, and all my jewellery was removed. My suffering was complete.

"All life's brightness, happiness, and hope had, at this early age, passed away. My whole life was doomed to sorrow. I was too young at that time to understand why all this had happened to me.

"I still lived with my father and mother, and my father, out of love to me, made my condition as easy as possible, but in a few years he died, and then my condition was a sorrowful one

indeed. My brothers begun to dislike me, and the little property I had from my husband, together with my own jewellery, they took from me. Then on every side there seemed trouble. After a time I left my brothers, and went to live with a respectable family in the same village, who also treated me unkindly, and often abused me. When it was no longer convenient to stay with them, I came to live with some relations in Rungpore, where I have remained up to the present, doing what I could for the children in the way of loving and caring for them, and so the time passes away. If God will exercise His mercy towards me, and receive me, showing me what He would have me do, and causing me to walk in the true and heavenly way, a time is coming when I shall have done with this sorrow and trouble, and be in the enjoyment of everlasting happiness.

"Your beloved

"KAMINEE."

Rungpore,

April 3rd, 1891.

### A Bengali Prayer-Meeting.

**W**HILE out among the churches in these districts one often meets with many discouragements. But we meet also with things that cheer our spirits. One thing that especially inspires one with hope is the strong faith which many of our native Christians seem to possess in the efficacy of prayer. To them it is something far higher than a mere devotional exercise; they look

upon it as a matter of business. They believe in prayer not so much on account of the good it may have upon them, as the effect it has on God; they pray because they expect an answer to their petitions. And, indeed, if it be not "The power that moves the arm that moves the world," it comes to mean very little after all. When any of our people are down with fever or cholera, one of the first things they do,

and not seldom the only thing they do, is to cry to God for deliverance. Besides, the Word of God seems to be marvellously precious to many of them. Let me give your readers an instance of this. The other day, Mr. Norledge and myself were present at a prayer-meeting which was held at Uttarpar, under Sri Nath, the evangelist who is supported by our Manchester friends. After two or three of the brethren had engaged in prayer, I asked them to repeat a passage or a verse from Scripture which had proved the means of comfort, encouragement, or humiliation to them. One young man said that he had often felt too much ashamed to preach Christ in public. Though he had had the desire to preach for a long time, yet whenever he tried to engage in the work, his sense of shame overcame him again and again.

However, one day after having returned from the bazaar, his eye fell on the words, "He that is ashamed of Me and My words in this sinful generation, the Son of man also will be ashamed of him," &c. "From that moment," said he, "I lost my shame, and I have never been troubled with it since." Another brother said that there had been a great deal of affliction in his family, and the words, "God is our refuge and strength, a very present help in trouble," had given him great comfort. Several others followed with a very interesting relation of experience, from which it could easily be seen that they had been feasting on the Word and appropriating "the exceeding great and precious promises."

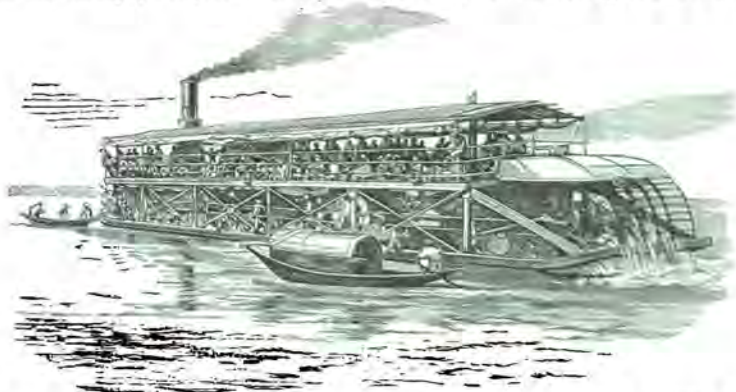
W. R. JAMES.

Madaripore, East Bengal.

### Tidings from Perozepur, East Bengal.

**T**HE Rev. Alfred Teichmann, writing from the new station of Perozepur, under date of February last, says:—

"This month of February has been one of great excitement to the Hindus. By some curious constellations bathing in the sacred river Ganges has been of special value this year; a like opportunity will not occur for many years, and as it is reported that the Ganges will lose its

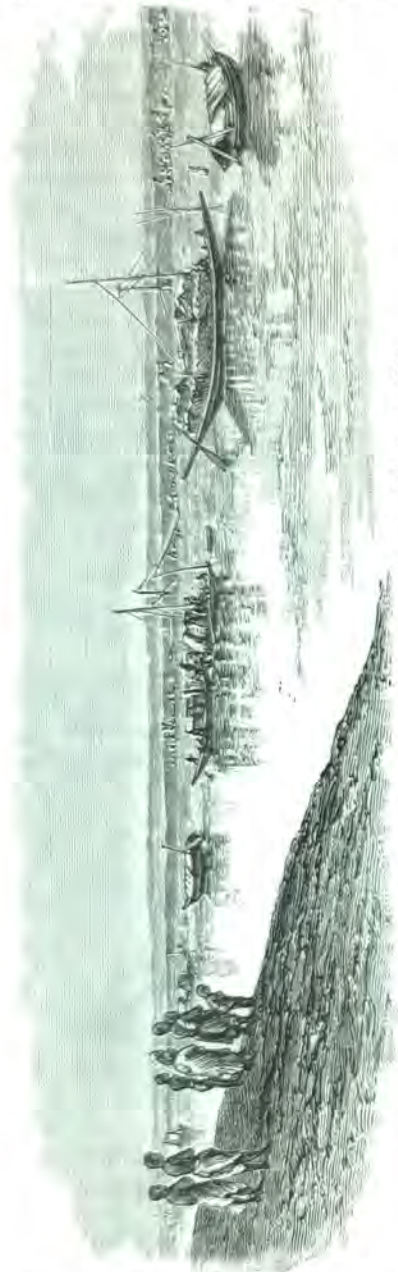


RIVER STEAMER CONVEYING PILGRIMS—PEROZEPUR, EN ROUTE TO CALCUTTA.—(From a Photograph.)

power to wash away sin in the meanwhile, innumerable multitudes have flocked to Calcutta this time. One native queen has even offered half the fare of any person going down for the purpose of cleansing.



“ Enclosed I send to you a picture of the large new steamer of this line, crowded to excess by such pilgrims.



HINDUS ON A PILGRIMAGE.—(From a Photograph.)

“ For several days three or four extra steamers were put on for the extra traffic, but they passed through Perozepur and the other intermediate stations, conveying only the passengers from Barisal to Khulna. This, of course, put many to great inconvenience. For three days some two to three hundred people had to camp in the open air on the large ‘Maidàn’ in Perozepur. It was bitterly cold in the nights, and how these poor people could manage to endure such hardships is quite beyond my comprehension. I enclose a photo of some groups engaged in cooking their food.

“ Our house formed, of course, again a great centre of attraction, and we have endeavoured to show them at the same time something of our religion.

“ As people from the interior of the country had to engage boats to get anywhere near the steamer line, great numbers clubbed together and went direct in these boats to Calcutta. One morning we counted not less than thirty such boats on the other side of the Damuda River, where the people had anchored to cook, bathe, and eat their food. I enclose a picture also of some of these boats. When going to Barisal for our Quarterly Conference last Saturday, I spoke to the largest congregation since I came out to India. My

chapel was the upper deck of the large steamer described before.



“Men and women closely huddled together listened to the news of salvation for nearly two hours.

“I was alone, and so had to be both ‘choir’ and ‘preacher,’ and when I got to Barisal in the evening I had little of my voice left to give an address at the opening prayer-meeting.

“As the funeral pyres along the river show, many have had to pay dearly for this their excursion to Calcutta. Some seem to have got rid even of their last farthing, and thus were unable to give the proper funeral rites to their departed friends. Just before getting into the Perozpur Khal, I noticed several dogs and vultures feasting on a human body.

“May the Lord soon disperse this fearful darkness of delusion and sin!

“ALFRED TH. TEICHMANN.

“A. H. Baynes, Esq.”

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## For God and Home and Native Land.

THE following excellent womanly letter has been forwarded to the Committee in London of the “Women’s Anti-Opium Urgency League,” for publication throughout Great Britain. It is becoming that the womanhood of India should be heard upon this great subject, considering the untold miseries which the opium habit is bringing to increasing multitudes of Indian homes:—

TO THE CHRISTIAN WOMEN OF ENGLAND FROM WOMEN OF  
WESTERN INDIA (BOMBAY).

DEAR FRIENDS,—We have heard that your loving hearts and Christian philanthropy have led you to plead with the paramount power to check the growing use, not to say abuse, of opium in India, do hereby entreat you, in the name of our common humanity, to urge our cause with your characteristic courage and disinterestedness of purpose. We say to you to urge our cause, because we have no voice in the government of our country.

We believe you have collected evidence from all sides to prove how the opium destroys the sense of those who indulge in it, and of the demoralisation, misery, and ruin it produces. But some of us have painfully witnessed with our own eyes how it acts upon the little ones in India when it has been administered to them by their own mothers, who dose their children and leave them behind in their homes while they go to earn their livelihood in the mills and factories. And again and again we have heard how the *Ayachs* (nurses) give opium doses to the little babies when they are inclined to be troublesome, as all children are, and of the numerous cases of fatality caused by a reckless handling of this deadliest poison, to say nothing about the saddening sight presented by grown-up men and women when under its influence.

We have heard on undoubted authority that the sale of opium is conducted under the strictest restriction possible throughout Great Britain, and is only

permitted to be sold by licensed chemists in good standing in small quantities. But here in India it is placed within the reach of all without any restrictions to speak of; even the commonest women have access to it at all times! Why is this? Can it be that our souls are reckoned without any value in your country? There is nothing in the Book to indicate this. Why should then there be any line of distinction?

Implicitly relying that you will do all you can to abolish the opium traffic and earn for yourselves the gratitude of the millions of your fellow-subjects in India, and the "Well done" of the God of all nations,

We are, dear Christian friends,

Your sincere admirers for your works' sake,

SHEWANTIBAI TRIMBAK CANARAN.  
 (Pandita) RAMABAI DONGREV MEDHAVI.  
 MALAN SHAHURAO KUKDEN.  
 H. SOONDERBAI POWER.  
 TAIBAI DUNDIT.  
 BHAGUBAI BHOKATE.  
 MATHURABAI PITAKE.  
 SIMAHA BHAI ISRAYAL.  
 VARAMMABAI.  
 GHUNDRABAI.  
 KRISHNABAI.  
 KASHI DEWADHA.  
 TINGABAI.  
 VITHABAI PAULA.  
 THARADA GADRE.  
 JANAKIBAI.

CHANDRABHAGA.  
 GIRAJABAI LAGHATE.  
 RAKHMABAI GANAPULE.  
 THAKUBAI NARAKAND.  
 GANGUBAI PUNATABEKAR.  
 DWARAKABAI KALE.  
 PARVATIBAI KULKANI.  
 SAIBAI KHANAKAR.  
 KRUPABAI.  
 GOOLABBAI JAGMOHONDAS.  
 AWADI KARAMARKAR.  
 BAI BHIKAJI DOSABHAI KAMA.  
 NALIBAI D. CAMA.  
 SERENE D. CAMA.  
 P. KANE.  
 SHEVANTI BAI M. NIKAMBE.

Bombay, May 18th, 1891.

## Recent Intelligence.

**A**LL our readers will rejoice in the safe return of the China Deputation—the Revs. R. Glover, D.D., and T. M. Morris—in excellent health. At the quarterly meeting of the Mission Committee, to be held on the 15th of the current month, an opportunity will be given for tendering to these brethren the grateful thanks of the Committee for their generous kindness in undertaking this arduous enterprise, and for the signal ability and wisdom with which they have discharged the responsibilities of their difficult and important work.

Deeply interesting "Welcome Home Meetings" have been held in Bristol and Ipswich, in Tyndale and Burlington churches, at which both Dr. Glover and Mr. Morris gave intensely graphic and inspiring addresses. It is evident that our brethren have been deeply interested and greatly encouraged by what they have seen and heard of mission work in China.

The Committee desire to express their cordial thanks to the deacons, church officers, and members associated with Tyndale and Burlington churches for their hearty sympathy with the work undertaken by their pastors, and for the generous manner in which they have given practical expression to their deep interest in the work of the Mission.

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We are glad to announce the safe arrival of the Rev. Samuel and Mrs. Couling and family, from Tsing Chu Fu, Shantung; the Rev. W. K. and Mrs. Landels and daughter, from Turin, North Italy; and the Revs. J. A. Clark and F. R. Oram, from the Congo.

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On the 16th of last month the Rev. A. G. Kirkham, pastor of the Savannah la Mar Church, Jamaica, now on a visit to England for a season of rest and change had an interview with the Committee, and gave interesting information relative to the progress and prosperity of the churches in Jamaica. The Treasurer, in the name of the Committee, gave Mr. Kirkham a very hearty welcome.

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By the last Congo mail, the Rev. W. Lawson Forfeitt, writing from Underhill Station under date of May 8th, says:—"I am very sorry to have to tell you of the very serious illness of our brother Mr. Roger, who has just arrived from Stanley Pool on his way home. Mr. Gordon accompanied him from Arthington to Wathen. Mr. Cameron has also come with him from Wathen, and will (D.V.) see him on board ship at Banana. The s.s. *Cameroons* is to leave Banana on the 18th inst. for Liverpool. I earnestly trust he may get away by her, and that by the voyage home he will regain health and strength."

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At the last meeting of the Committee, in connection with the retirement of G. H. Leonard, Esq., J.P., from the treasurership of the Bristol Auxiliary, after a service of nearly forty years, it was resolved—"That the grateful thanks of the Committee be presented to Mr. Leonard for his long, faithful, and efficient services, and for his large-hearted, sympathetic interest in the work of the Mission."

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Our friends will be glad to hear that George M. Carlile, Esq., of Clifton, has very kindly accepted the office vacated by Mr. Leonard.

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We beg all our friends to make a note of

### TUESDAY, OCTOBER 6th NEXT,

the "Missionary Day" in connection with the Autumnal Meetings, to be held this year in the city of Manchester. These missionary gatherings promise to be of very peculiar and special interest. Next month we hope to give full details. In the meantime, we earnestly beg our friends to make arrangements to be present.

On Friday evening, October 9th, there will be a United Young People's Missionary Meeting in the Central Hall, Manchester.

## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—Books for the Rev. R. W. Hay, for the Library at Dacca, from Mrs. Murray and Mrs. Reid, of Glasgow, Mrs. W. D. Howieson, of Brixton Hill, Miss H. B. Warmington, Cavendish Square, Mr. and Mrs. John James Smith, of Watford, Mrs. Briggs, of Leicester, and “H. W.”; medicine chests for the Rev. Robert Spurgeon, of Madaripore, Bengal, from Mrs. Aaron Brown, of Liverpool, and Mrs. Young, of Manchester; some aconite, for the Rev. J. D. Morris, of Dacca, from Mrs. Briant, Clapham Common; parcels of magazines from Mrs. Tilly, of Southport, and from Mrs. Johnston, Southport, for the Congo Mission; a parcel of books, &c., from Miss Alexander, of Kingsland, for the Rev. J. Lawson Forfeitt, of the Congo; seeds from Messrs. Sutton & Co., Reading, for the Rev. Thos. Lewis; and a parcel of clothing from the Missionary Working Party at Sidcup, per Miss Watkins, for Mrs. Lewis, of San Salvador; a parcel of cards for the Rev. D. Jones, Agra, from Mrs. Porter, of Southsea; and parcels of Christmas cards for the Revs. C. S. Medhurst and G. B. Farthing, from Mrs. Woodroffe, Hanley, Miss Watson and her Scholars, Rochdale, “J. M. M.,” Glasgow, Mrs. Porter, of Southsea, Friends at Highgate Road and Birmingham, and two Anonymous Friends.

And the Committee join with the Rev. G. Grenfell in gratefully acknowledging the gift of Mr. Thos. Whitley, of Enfield, of five bales of linoleum for re-covering the deck of the s.s. *Peace*.

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## The Lord Loveth a Cheerful Giver.

WE have great pleasure in printing the following extract from a letter just received from the Rev. Joseph J. Doke, pastor of the City Road Chapel, Bristol :—“Our Sunday-school at City Road has raised during the past year for foreign missions £43 15s. 5d., being an increase of £15 11s. 5d. on the previous twelve months. No pressure has been used. The subject has been kept to the front by the superintendents and teachers. A missionary service has been held now and then in the school, and the sum raised each Sunday regularly read out at the close of the afternoon school. Apparently in this way enthusiasm has increased and each child feels, I believe, a personal interest in the cause. Side by side with this, and not to be separated from it, a number of our young people have been brought to Christ, and several from the school have joined the church. Then, too, the ‘penny-a-week system,’ which was started in our church about two years ago, has grown considerably in importance, forming, as I think it should do, a specially successful department of our work. The pennies of 1890-91 have realised for the Congo £59 1s. 4d., being an increase on the year of £30 2s. 1d. I feel convinced that such a system exerts a very healthy influence on the church—bringing missionary work and claims constantly before our people; educating us all in frequent and systematic giving; and allowing even the poorest member to take some substantial share in spreading the Saviour’s Kingdom. Why is the scheme not more generally adopted?”

The very cordial thanks of the Committee is given to “Mrs. C. C. B.,” for neck-chain and locket, for mission work; “Fannie S—,” for a silver locket, who writes: “Please accept and sell this little bit of silver. It will not get much,

but I am sending it because I know 'every little helps.' I long to do more to help in sending the Gospel abroad. I have for a long time asked the Lord to allow me to 'go' myself. I wait to know His will. Right thankful I felt to hear indirectly a few weeks ago that the Deputation think it advisable our Society should send lady missionaries to China. It is what I have long prayed for"; "A Friend, Folkestone," for two silver bracelets, "for the Congo Mission, with many prayers for God's blessing upon the work"; "A Friend, Birmingham," for a card-case and trinkets, who writes, "I am indeed very sorry I have nothing of more value to send, and God knows all my circumstances, and I trust He will make use of even this small offering for His own glory"; "A Deaf and Dumb Boy," for a scarf pin, who sends this for the Congo Mission, because he so delights in reading about the work in Africa in the MISSIONARY HERALD; "A Friend," by the Rev. John Bloomfield, of Gloucester, £30 for the Congo Mission, the gift of a working man, who has very often given most generously in years past. Mr. Bloomfield writes, "I believe this good brother lives and works only to earn money with which to do good." What a fine example! A generous friend at Bacup writes: "A gentleman, described as 'struck by missions,' celebrated his birthday; and his grandchildren, three little girls, were wondering 'what they could get for grandpa,' when their father said he thought a Centenary card filled up would please. This suggestion was immediately acted upon, the children giving some of their own and collecting the remainder, and on the birthday they went with great glee, carrying bag with card and money, and now 'grandpa' is looking forward to receive in September a medal collected for by the little ones, and I feel sure that no gift of many times the same money value would give him so much pleasure."

The grateful thanks of the Committee are also given for the following most welcome and specially timely contributions:—Mr. and Mrs. Edward Robinson, Bristol, £400 (£100 each for *India, China, Congo and Roman Missions*); "In Memoriam," for *Debt*, £150; Lady Peto, £50; F. R. O., for *Bopoto Station, Congo*, £36; "A Friend," per Rev. J. Bloomfield, for *Congo*, £30; T. E., £25; Miss A. Mitchell, for *Congo and Palestine*, £20; A. K., £10; Mrs. Davies, West Cross, £10; Rev. F. R. Oram, for *Congo*, £10; J. A. C., for *Congo*, £10.

## Contributions

*To end of Financial Year, 1890-91.*

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

ANNUAL SUBSCRIPTIONS.					
		Clifford, Rev. J., D.D.	1	0	0
		Cope, Mrs.	1	1	0
A. B. T.	0 10 0	Do., for <i>Congo</i>	1	1	0
A Friend, Edinburgh	2 0 0	Davies, Rev. H.	0	10	0
Arlom, Mr. J. H.	0 10 0	Davies, Mrs., Bromyard	2	0	0
Barnard, Mr. G. L.	2 0 0	Elliott, Mr. S.	1	0	0
Barratt, Mr. Josiah	0 10 6	Ellis, Mr. R., Aberyst-			
Beilby, Mr. G. T., M.D.	1 0 0	with	1	0	0
Do., for <i>N P.</i>	1 0 0	Elsegood, Mrs.	1	0	0
Do., for <i>T.</i>	1 0 0	Fletcher, Mr. A. E.	2	0	0
Bickham, Miss Murry	2 0 0	Fowler, Mr. W.	1	0	0
Birt, Rev. Isaiah, B.A.	0 10 6	Goodshaw, Mr. H.	0	10	6
Braden, Mrs. A. S.	1 1 0	Green, Mr. G.	10	0	0
Cadby, Mrs., Slough	1 1 0	Great and Smith,			
Casper, Mr. H.	0 10 6	Misses	1	0	0
Churchill, Mr. W. S.,		Haggis, Mr. A. H.	3	3	0
Manchester, for		Henderson, Rev. T. W.	0	10	6
<i>Congo</i>	10 0 0	Henderson, Mrs.	0	10	6
Clark, Rev. T. and Miss		Henderson, Misses	0	10	6
F.	1 0 0	Henderson, Mr. H. W.	1	1	0
		Hill, Mrs. E.	1	1	0
		Holland, Mr. and Mrs.			
		F. W.	2	2	0
		Hughes, Mrs.	1	0	0
		Hughes, Miss	0	17	6
		In Memoriam, Rev. T.			
		Burditt, A. M.	2	2	0
		Jarrett, Miss A. J.	0	10	0
		Jennings, Mr. J.	1	1	0
		J. H. A.	2	2	0
		Kingerlee, Mr. G.	10	10	0
		Laurence, the late Mr.			
		T. C.	1	1	0
		Leonard, Rev. H. C.			
		and Mrs.	0	10	6
		Lewis, Mr. Dan, Han-			
		love	10	0	0
		Love, Mr. G., for			
		<i>Palestine</i>	1	0	0
		Macdonald, Mr. J. L.	5	0	0

McAlpine, Rev. C. S., B.D., and Family	3	15	0
Marnham, Mr. Jno., for support of Congo missionary (quarterly)	75	0	0
Miles, Mr. G. M. W.	1	1	0
Do., for Congo	1	1	0
Morgan, Mr. Jno.	1	0	0
Musco, Mr. F.	2	0	0
Pedley, Mr. G.	15	0	0
Pedley, Miss A. J.	1	1	0
Phillips, Miss M. A.	0	10	0
Roberts, Mr. D.	0	10	6
Do., for Congo	0	10	6
Robinson, Miss	0	10	6
Bowe, Rev. W. K.	0	10	6
Sheldon, Mr. Jno.	1	1	0
Smith, Mr. A. Gurney	5	5	0
Stevens, Miss L.	0	10	0
Swan, Mr. Andrew	5	5	0
Vessey, Mr. G. A.	2	0	0
Watkins, Mr. B.	5	0	0
Watts, Rev. Isaac	0	10	0
Willis, Mrs. E. G.	1	0	0
Williams, Mr. J., New- port	0	10	6
Wright, Mr. A., Lowes- toft	1	1	0
Under 10s.	1	0	0
Do., for Congo	0	2	6

DONATIONS.

A Friend	2	2	0
A Friend	2	0	0
A Friend, for W & O	0	10	0
A Friend, Chipping Norton	5	0	0
"A tribute from a sick bed by E. O. Solva," for Debt	1	0	0
Bible Translation Soc., for T	722	10	10
Bolton, Mrs., Highwick	30	0	0
Box, E. O.	1	10	0
Canham, Mrs. W. E. (box)	1	1	0
C. S. H. P.	10	0	0
Cawbarn, Mr. E. P. (box)	0	15	0
G. W. S., Brockley	5	0	0
Do., for W & O	5	0	0
Hall, Mr. H., for N P	1	0	0
Hammond, Mr. N. (family box)	0	13	6
Harris, Jos., and Page, Jno.	0	10	0
Hubbard, Mr. S.	5	0	0
Mlingworth, Mr. F. (with instalment of £500 donation), for China	100	0	0
"In loving memory of my dear sister"	0	10	0
J. J., Nottingham	0	10	0
Larkworthy, Mrs., for Debt	2	0	0
Lewis, Mrs., Stratford- on-Avon, for Congo	1	0	0
McAlley, Miss J., for Congo	0	10	0
Marks, Mr. H., Scar- boro'	1	0	0
Marshall, Mr. G., Gheadle	1	0	10
Mills, Miss, per J. J. S. "More Grumbs," for Congo	1	18	3
Office Box	1	2	6
Pattison, Mr. S. B.	5	5	0
Paul, Mr. T. D.	20	0	0
"Restitution"	0	10	0

Roberts, Mr. R. J.	2	2	0
Robertson, Mrs., Kirk- intulloch, for Defi- ciency	5	0	0
Roberts, Miss E. (box), for Congo	1	0	0
Rose, Mr. Hugh	100	0	0
Rouse, Rev. G. H., M.A.	19	0	0
Russell, Mr. Jos.	175	0	0
Smith, Mr. F. H.	2	0	0
S. T.	1	1	0
Do., for Africa	1	1	0
Swain, Mr. J.	5	0	0
"Three Friends"	1	10	0
Walker, Mr. W., for China	10	0	0
Wates, Mr. Jos.	10	0	0
Watkins, Mr. B. (box)	2	13	0
Wright, Mr. A.	1	1	0
W. R. S., for Deficiency	1	0	0
W. W.	100	0	0
York, Miss	1	5	0
Under 10s.	0	17	6
Do., for Congo	0	9	0

LEGACY.

Angus, the late Mr. George, of Newcastle- on-Tyne, per Messrs. Stanton and Atkin- son	150	0	0
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LONDON AND MIDDLESEX.

Abbey-road Ch.	39	16	9
Acton	18	16	0
Do., for Congo	0	10	6
Amhurst Park B. C., for support of Congo boy	8	0	0
Arthur-street, Camber- well-gate, Sun.-sch.	2	10	0
Bermundsey, Drum- mond-road	5	0	6
Do., Sunday-school, per Y.M.M.A., for support of Dr. Saul, Delhi	10	0	0
Bloomsbury	6	0	0
Bow, black-thorn-street	1	0	0
Brentford, Park Ch.	20	5	5
Do., Southall	1	0	0
Brixton-hill, New Park- road Chapel	26	3	0
Do., for W & O	0	10	0
Brixton, Kenyon Ch.	35	12	3
Do., Sunday-school	7	10	0
Brompton, Onslow Ch.	49	6	0
Bromdesbury	31	8	11
Camberwell, Denmark- place	30	8	8
Do., for Congo	10	11	6
Do., Sunday-school, for China Schools, per Y.M.M.A.	6	0	0
Do., Cottage Green	1	0	0
Camden-road Chapel	108	1	6
Do., for W & O	11	15	4
Do., for China	0	18	0
Do., for Congo	160	16	7
Do., for Italian Mis- sion	5	10	0
Do., Sunday-school	29	1	2
Do., do., for N P	5	0	0
Do., do., for Barisal school, per Y.M.M.A.	6	8	0
Do., Gooding-road	2	3	8
Castle-street, Welsh Chapel	27	16	0
Chelsea, Lower Sloane- street	26	5	8
Do., for W & O	2	0	0

Chiswick, Annandale- road Sunday-school	1	13	8
Clapham, Grafton-sq.	12	2	4
Crouch Hill	3	6	4
Do., Sunday-school, per Y.M.M.A.	6	12	1
Dalston Junction	29	13	10
Edmonton	6	17	1
Elton-street, Welsh Chapel	9	8	0
Enfield	39	13	9
Forest Gate	2	0	9
Do., for W & O	3	7	6
Do., Sunday-school, for China, per Y.M.M.A.	4	1	10
Do., do., for support of "Mansendi," Congo	1	3	0
Fulham, Dawes-road Sunday-school	5	12	0
Gunnersbury	5	2	9
Haokney, Mare-street, Ann's-place Sun- sch., for N P	0	10	0
Hampden Ch.	8	9	2
Hammersmith, West End	25	0	3
Do., for W & O	5	0	0
Do., for N P	0	17	4
Hamstead, Heath-st.	228	0	9
Hanwell, Union Ch.	6	0	0
Harrow, Byron-hill Sun.-sch., for N P, India	2	10	0
Hawley-road Chapel	10	10	9
Highbury-hill Chapel	32	16	8
Highgate-road Chapel	32	13	7
Do., for W & O	7	8	4
Do., for China	0	5	9
Do., for Congo	9	0	0
Do., for support of Congo boy	5	0	0
Highgate, Southwood- lane	3	9	5
Do., Sunday-school	3	9	5
Do., for N P	1	2	3
Do., for Congo	2	2	4
Highgate Archway Sunday-school	10	0	0
Hornsey, Campbourn Park sun.-sch.	12	2	0
Islington, Cross-street	23	8	11
Do., for Barisal school	5	0	0
Do., Salter's Hall Chapel	13	5	4
John-street Chapel	16	7	8
John-street, Edgware- road, Y.M.B.C.	2	15	0
Kentish Town, Ragged School, for Congo	0	7	6
Kilburn, Canterbury- road	5	0	0
Kingsgate-street Ch.	4	8	6
Maze Pond Chapel	30	8	4
Do., Sunday-school	23	13	8
Do., do., for N P	1	0	0
Do., do., for Mr. Weeks, Congo	1	1	8
Metropolitan Taber- nacle	104	16	0
Notting-hill, Ladbroke- grove Chapel	64	8	1
Do., Sunday-school	35	2	7
Pinner	2	7	6
Do., for N P, India	5	19	8
Poplar, Cotton-st.	9	0	0
Regent's-park Ch.	69	7	11
Rotherhithe, New-road Sunday-school	1	14	9
St. Peter's-park Sun- school	2	19	0

Shepherd's-bush Tabernacle	1 17 6
Do., Sunday-school	1 2 0
Stockwell	2 13 8
Do., Sun.-sch., per Y.M.M.A.	10 13 3
Shoreditch, Tabernacle, for W & O	9 16 0
Stockwell, Orphanage Sunday-school	15 14 3
Stoke Newington, Devonshire-sq. Ch.	10 2 3
Do., for W & O	7 7 0
Do., Sunday-school	16 0 0
Do., do., for <i>Barrist sch.</i> , per Y.M.M.A.	6 0 0
Do., do., for <i>China sch.</i> , per Y.M.M.A.	5 0 0
Stratford Grove	5 5 0
Stroud Green, Ferme Park	20 4 6
Talbot Tabernacle	7 11 0
Tottenham	70 0 4
Upper Holloway, Y.M.B.C.	1 4 0
Do., do., for Congo	6 14 3
Upton Chapel	148 0 11
Do., for W & O	9 11 3
Vernon Chapel	5 6 6
Victoria Ch., Wandsworth-road	21 5 5
Walthamstow, Woodstreet	15 17 8
Do., for W & O	1 13 0
Walworth-road	4 4 3
Walworth, Ebenezer Sunday-school, per Y.M.M.A.	4 1 0
Do., Victory-place, Sunday evening school	2 9 0
Wandsworth, Benerley Hall Sunday-school, for Congo	3 13 6
Westbourne-grove	25 10 4
West Green	22 8 3
Westminster, Sunday-school	4 7 0
Do., for support of Congo boys	5 0 0
Woodberry Down	58 1 9
Wood Green, for <i>China and Congo</i>	6 1 6
Do., Sunday-school, for <i>Bengali school</i> , per Y.M.M.A.	2 10 0
Do., for support of Congo boys	2 12 4

**BEDFORDSHIRE.**

Bedford, Bunyan Meeting	20 17 3
Do., Mill-street	15 16 7
Dunstable, West-street	15 6 6
Do., for W & O	1 3 6
Do., Sunday-school	5 10 0
Do., for N P	0 5 3
Houghton Regis	22 10 9
Leighton Buzzard, Hockliffe-road	29 3 8
Do., do., for W & O	1 10 9
Do., do., for N P	2 1 1
Do., Heath and Reach	1 2 6
Do., Lake-street, for N P	1 1 2
Luton, Park-street	40 10 0
Do., Sunday-school	11 12 0
Do., Wellington-st.	17 18 0

**BREKSHIRE.**

Abingdon	30 11 6
Do., for W & O	2 2 0
Do., Marocham	0 15 0

Bracknell	1 0 6
Faringdon	17 11 9
Maidenhead	15 7 2
Do., for support of Congo boys under Mr. Davies	5 0 0
Newbury	46 19 8
Do., for support of "Nilcanto Chuk-rorbury"	13 4 5
Reading, United Meetings	8 15 9
Do., King's-road, &c.	102 13 4
Do., Carey Ch., Juv.	4 6 10
Sandhurst	7 0 3
Wallingford	47 11 5
Do., for N P	1 10 3
Do., for Rome	1 1 0
Windsor, Victoria-st.	25 3 5
Wokingham	35 14 4
Do., for N P	0 16 6
Do., Finchampstead and New Mills	0 10 1

**BUCKINGHAMSHIRE.**

<b>Lower</b>	
Chesham, Chapel	20 18 5
Do., for W & O	0 19 1
Do., for Congo	0 10 6
Do., Zion Chapel	3 8 10
Gt. Brickhill	3 0 0
Northall	1 10 0
Winslow, Sun.-sch.	0 11 0
Wraysbury, for W & O, 1890	1 0 6
Do., for W & O, 1891	1 6 0

**CHESHIRE.**

Altrincham, Tabernacle	2 7 4
Do., Sun.-sch.	2 12 7
Birkenhead, Grange-road	18 5 6
Do., for W & O	3 13 1
Do., for Congo	2 2 0
Do., Jackson-street	1 11 8
Do., weish Ch., Woodlands	6 17 10
Do., for N P	4 5 11
Do., for Italy	1 2 1
Do., Special, for <i>Liben Station, Brittany</i>	6 10 0
Chester, Grosvenor-park	4 5 0

**CORNWALL.**

Falmouth	15 5 2
Liskeard	0 12 0
Do., for W & O	0 5 0
Penzance	1 0 0
St. Austell	2 2 3
Saltash	17 19 10
Do., for W & O	2 2 0
Do., for N P	3 14 4
Do., for Congo	5 5 10
Tiverton	0 10 6
Truro	0 10 0

**DERBYSHIRE.**

Matlock Bank	0 5 3
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**DEVONSHIRE.**

Barnstaple	33 0 5
Do., for W & O	2 0 0
Do., for N P	2 14 9
Do., Atherington	1 18 7

Bideford	18 0 2
Do., for W & O	0 10 6
Do., Abbotshaw	0 11 0
Badloign Salterton	0 5 0
Do., for W & O	0 5 0
Claudeign	3 6 0
Combmartin	1 14 0
Cullompton	3 2 11
Do., for W & O	0 15 0
Croyde and Georgeham	5 0 0
Devonport, Hope Ch.	1 14 0
Do., for support of child in Italy School	2 11 6
Do., Morice-square Sunday-school	1 5 0
Exeter, South-street	13 1 4
Do., for W & O	1 2 7
Dolton District	2 17 10
Frithestock District	4 4 2
Hatherleigh	1 6 0
Ilfracombe	8 2 1
Kingsbridge	19 16 11
Do., for Congo	1 0 0
Modbury	0 5 0
Paignton	1 15 0
Plymouth, George-st.	165 11 0
Do., for W & O	10 11 9
Do., do., for Congo	1 9 10
Do., do., for N P, Inaia	2 8 0
Do., do., for N P, Africa	2 4 6
Do., do., for support of orphans of late N P, Ram Chander, Backergunge, under Mr. K. Spurgeon	5 0 0
Do., Mutley Chapel	95 7 7
Sainthill, for W & O	0 12 6
Do., for N P	0 3 6
Teignmouth	6 3 5
Do., for W & O	0 14 0
Do., for N P	1 2 7
Tiverton	0 10 6
Torquay, Upton Vale	44 11 8
Do., for Congo	1 4 0
Do., for N P	9 1 0

**DURHAM.**

South Shields, Westoe-road	0 7 6
Do., for W & O	1 12 6
Do., for Congo	19 19 0
Spennymoor	0 5 0
Sunderland, Lindsay-road, for Congo	0 10 0

**ESSEX.**

Colchester	20 13 2
Do., for N P	2 10 4
Do., for Congo	1 10 6
Great Leighs	12 10 1
Do., for Congo	7 12 4
Ilford, Sunday-school	2 6 6
Leytonstone	2 12 6
Loughton	26 10 2
Potter Street	3 0 0
Romford	7 12 6
Waltham Abbey	15 10 5
Do., for W & O	1 5 0
Do., for N P	2 11 3

**GLOUCESTERSHIRE.**

Blakeney	3 11 0
Bourton-on-the-Water	2 0 0

Cheltenham, Salem Ch.	36	17	3
Do., for support of N P, "Manik"	18	0	0
Do., for N P	1	11	0
Do., Cambray Chapel	22	10	0
Cirencester	9	1	10
Coleford	23	4	9
Do., for W & O	1	1	0
Do., for Congo	1	1	0
Cute dean	4	13	5
Gloucester	22	17	3
Do., for W & O	2	0	0
Kingstanley, for N P	0	2	0
Lydney	8	8	6
Naunton and Guiting	5	12	6
Do., Notgrove, for China	7	2	3
Stow-on-the-Wold	28	2	9
Stroud	21	8	10
Do., for W & O	1	0	0
Do., for N P	1	14	6
Do., for Italy	2	0	0
Do., for Mr. Wall	5	0	0

HAMPSHIRE.

Ashley	4	5	4
Do., for N P	4	5	8
Bournemouth, for Congo	3	17	6
Fleet	6	1	6
Romsey	4	8	6
Shirley, Union Chapel	14	9	9
Southampton, East St.	6	1	10
Do., for W & O	1	1	0
Do., for support of N P, India	13	0	0
Do., Carlton Chapel	10	4	4
Do., do., for Congo	2	12	6
Do., do., Sunday-sch.	7	4	9
Do., for support of Congo boy under Mr. Scrivener	10	0	0
Do., Portland Chapel	18	14	7
Do., do., Sun.-sch.	12	18	6
	80	13	6
Less district expenses	3	1	0
	77	12	6

ISLE OF WIGHT.

Newport	5	3	7
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HEREFORDSHIRE.

Hereford	63	9	3
Peterchurch	1	12	7
Ryeford	1	3	6
Stansbath, Sunday-school, for N P	2	0	0

HERTFORDSHIRE.

Boxmoor	7	13	7
Bushey and South Watford, Sunday-school	7	0	9
Hemel Hempstead	19	14	2
Huchin, Salem Chapel	34	17	0
Do., for W & O	3	1	0
Do., for N P	2	2	8
Do., for support of Congo boy	1	1	1
King Langley	2	2	4
Do., for N P	1	6	2
Do., for W & O	0	5	0
Markyate Street	6	18	2
Do., for N P	2	17	6

New Barnet	04	14	11
Do., for W & O	4	6	4
Do., for N P	1	0	6
Potters Bar	6	10	9
St. Albans, Dagnall-st.	28	15	11
Do., for W & O	6	18	9
Do., for N P	3	11	6
Do., for African school	1	1	0
Do., Tabernacle	2	10	6
Do., do., for W & O	1	1	0
Do., do., Sun.-sch., for N P	1	11	3
Tring, New Mill	15	18	8
Watford	85	3	7
Do., for W & O	7	0	0
Do., for China Medical Fund	4	0	4

KENT.

Ashford	1	0	0
Do., Sunday-school	1	11	5
Belvedere	8	3	11
Bexley Heath, O. B. Sunday-school	0	10	6
Brasted	7	4	9
Do., for W & O	0	13	6
Do., for Congo	0	11	2
Brockley-road Sunday-school	10	12	3
Bromley	13	15	11
Canterbury	29	8	0
Do., for N P	1	10	5
Catford Hill	5	0	0
Crocken Hill	5	5	0
Dartford	2	5	7
Dover, Salem Chapel	74	14	2
Do., for W & O	7	9	3
Do., for N P	8	6	9
Eynsford	8	11	9
Do., for W & O	0	10	0
Eythorne	14	14	5
Do., for N P	5	9	1
Do., for Congo	3	0	0
Folkestone	38	16	6
Do., for N P	1	3	0
Forest Hill	0	10	6
Do., Sydenham Ch.	15	0	1
Greenwich, South-st.	12	2	5
Hawkhurst	0	6	0
Kingsdown	5	15	2
Lee	51	3	0
Lewisham-road	32	10	9
Do., for W & O	1	5	0
Maidstone, Union-st.	6	5	0
Ramsgate, Cavendish Chapel	47	3	6
Do., for N P	0	11	0
Shooter's Hill-road, Sunday-school	25	13	5
Sidcup, Hamilton College, for Congo	9	0	0
Sittingbourne	20	2	6
Tenterden	4	16	7
Do., for W & O	1	1	0

LANCASHIRE.

Accrington, Willow-st.	8	6	2
Do., Woodnook	7	6	8
Blackpool, Union Ch. Sunday-school	1	10	0
Bolton, Claremont Ch.	25	12	4
Do., for W & O	2	17	0
Briercliffe, Hill-lane Sunday-school	8	15	0
Burnley	1	0	0
Bury, Chesham	15	13	6
Do., for W & O	0	12	1

Liverpool, Myrtle-st. Juv., for Calabar College	10	0	0
Do., do., for school work under Mr. Couling, Chesham	5	0	0
Do., do., for do. under Mr. Hutchins, Maldon, Jamaica	10	0	0
Do., do., for do. under Mr. Webb, Trelawny	10	0	0
Do., do., for do. under Mr. Wall, Rome	5	0	0
Do., do., for do. under Mr. Hay, Dacca	10	0	0
Do., do., for do. under Mr. Darby, Congo	5	0	0
Do., do., for do., Barisal, under Mr. E. Spurgeon	5	0	0
Do., Richmond Ch.	27	17	9
Do., do., for Mr. R. Spurgeon's work	1	1	0
Do., Penbrooke Ch. Sun.-sch., for Mr. Walker, Italy	4	5	2
Do., Byrom Hall	0	10	6
Do., Everton Village (Welsh)	41	0	8
Do., do., for China	6	0	0
Do., do., for Congo	6	0	0
Do., do., for N P	4	9	11
Do., Zion, Bousfield-st. Sun.-sch., for N P	0	7	0
Do., Windsor-street (Welsh), for Mr. Wall's Tivoli Mission	0	2	6
Liverpool Auxiliary, per Mr. John Cripps, Treasurer—			
Edge-lane, Welsh Ch.	0	10	6
Fabius Ch., for W & O	0	19	9
Hall-lane, for W & O	7	6	9
Kensington Chapel	6	17	0
Princes Gate	10	17	5
Do., for India	1	0	0
Do., for Congo	1	0	0
Tuebrook, for W & O	0	10	0
Manchester, balance, per Mr. T. Spencer, Treasurer	346	16	1
Do., Brighton-grove Sunday-school	2	0	6
Do., Upper Medlock-street (Welsh)	4	2	7
Oldham, King-street	17	16	8
Do., for W & O	4	4	6
Do., for Congo	5	0	0
Rochdale, West-street	48	19	5
Southport	6	15	2
Wigan, King-street	29	1	10
Do., for W & O	2	0	0
Do., for N P	0	18	2
Do., for Congo	0	10	6
Do., for Indian sch.	1	3	11

LEICESTERSHIRE.

Aylestone	0	18	0
Leicester, Harvey-lane	28	10	8
Do., Victoria-road	32	12	0
Melton Mowbray, per Mr. C. Thompson	6	10	0
Do., for N P	2	7	0



Sutton-in-the-Elmsand  
Cosby..... 3 3 5

**LINCOLNSHIRE.**

Boston, Salem Chapel 6 2 9  
Do., for *W & O* ..... 0 4 0  
Do., for *N P* ..... 1 8 11  
Grantham, for *W & O* 0 12 3  
Horncastle..... 0 8 1  
Lincoln, Mint-lane 12 14 8  
Do., for *W & O* ..... 1 0 0

**NOBFOLK.**

Carleton Rode ..... 6 5 5  
Do., for *W & O* ..... 1 1 0  
Downham ..... 6 6 0  
Lynn, Stepney Chapel 3 2 4  
Norfolk, per Mr. J. J. Colman, Treasurer 384 9 7

**NORTHAMPTONSHIRE.**

Kettering, for *N P* ... 0 4 6  
Kislingbury ..... 3 2 8  
Do., for *W & O* ..... 0 10 0  
Lower Hayford ..... 2 12 0  
Moulton and Pitsford 2 4 6  
Northampton ..... 0 10 6  
Do., Mt. Pleasant ... 18 15 3  
Ringstead ..... 2 17 10

**NORTHUMBERLAND.**

Newcastle ..... 8 8 2  
Do., Westgate-road 63 18 2  
Do., Jesmond ..... 41 8 0  
Do., for *Mortality Mission* 10 0 0

**NOTTINGHAMSHIRE.**

Carlton-le-Moreland ... 0 4 4  
Collingham ..... 0 4 4

**OXFORDSHIRE.**

Burford ..... 7 18 0  
Do., for *W & O* ..... 0 10 0  
Caversham, Sun.-sch. 2 10 0  
Milton ..... 12 1 5  
Oxford, New-road ..... 69 11 2  
Do., do., for *W & O*... 4 2 5  
Do., do., for *Congo* ... 4 15 0  
Do., do., for *Mutlah Mission* 13 11 6  
Do., Commercial-rd. 3 4 8  
Do., do., for *China*... 0 15 4  
Do., do., for *Congo* 3 18 6

**RUTLANDSHIRE.**

Oakham ..... 7 15 0

**SHROPSHIRE.**

Craven Arms ..... 1 2 6  
Oswestry ..... 17 11 0  
Do., for *W & O* ..... 1 1 0  
Do., for *N P* ..... 1 7 9  
Pontesbury ..... 1 12 0

**SOMERSETSHIRE.**

Bath, Manvers-street 51 5 9  
Do., Hay-hill ..... 47 2 0  
Do., Bethesda ..... 3 3 10  
Do., do., for *support of Congo boy and girl* 10 0 0

Bath, Ebenezer..... 23 18 11  
Do., Limpley Stoke... 5 5 0  
Do., Nettleton ..... 1 5 8

141 19 2

Less £1 6s. expenses and £22 16s. 5d. previously remitted 24 1 5

117 15 9

Bridgwater ..... 15 3 0  
Do., for *W & O* ..... 1 12 6  
Do., for *N P* ..... 2 8 2

Bristol on account, per Mr. G. H. Leonard, Treasurer 25 0 0

Do., City-road, for *W & O* ..... 3 3 0  
Do., do., for *N P*..... 1 4 0  
Do., Totterdown, for *W & O* ..... 1 13 6  
Do., do., for *N P* ... 1 17 3

Do., Fishponds, for *W & O* ..... 2 10 0  
Do., Keynsham, for *W & O* ..... 2 2 0  
Do., do., for *N P* ... 1 17 3

Weston - super - Mare, Wadhams-street, for *W & O* ..... 2 9 6

Chard ..... 23 9 8  
Do., for *W & O* ..... 2 4 6  
Do., for *N P* ..... 0 12 0

Cheddar ..... 14 16 10  
Crickham ..... 2 17 5  
Alerton ..... 2 0 0  
Rodney Stoke ..... 1 9 7  
Rooksbridge..... 9 11 2

30 15 0

Less £3 12s. 3d. expenses and £15 10s. previously remitted 19 2 3

11 12 9

Fivehead ..... 4 3 6  
Frome, balance public meeting ..... 2 19 2

Do., Badcox-lane..... 30 16 10  
Do., do., for *W & O* 2 0 0

Do., do., for *support of two native girls, Intally school* 12 0 0

Do., Sheppard's Barton ..... 26 14 10  
Do., do., for *W & O* 4 0 0

Do., do., for *support of girl at Intally school* 6 0 0  
Do., do., for *support of Congo boy under Mr. W. L. Forfeitt* 5 0 0

Street ..... 0 15 8  
Taunton, Albemarle Chapel ..... 8 2 10

Wellington ..... 23 19 4  
Do., for *W & O* ..... 2 0 0  
Wells ..... 3 4 0

Do., for *W & O* ..... 0 16 0  
Wincanton..... 19 7 5  
Do., for *W & O* ..... 1 5 6  
Do., for *N P* ..... 4 19 0

**STAFFORDSHIRE.**

Burslem, Sun.-sch..... 2 12 0  
Coseley, Providence Chapel ..... 12 4 5  
Do., Darkhouse ..... 4 6 1

Princes End ..... 27 16 10  
Do., for *W & O* ..... 1 15 8

46 3 0

Less expenses ..... 0 14 6

45 8 6

Newcastle, Sun.-sch... 1 0 0

Stafford ..... 6 10 7

Do., for *W & O* ..... 1 0 5

Do., for *N P* ..... 2 16 10

Stoke-on-Trent..... 6 16 9

**SUFFOLK.**

Brandon ..... 2 1 10

Bury St. Edmunds 26 5 1

Do., for *W & O* ..... 2 0 0

Do., for *Congo* ..... 24 15 0

Ipswich, Burlington Chapel ..... 98 0 7

Do., do., for *W & O* 5 0 0

Do., do., for *N P* ..... 1 6 8

Do., Turret Green 55 6 8

Do., do., for *W & O* 5 0 0

Do., do., for *China*.. 5 0 0

Do., do., for *Congo*.. 5 0 0

Lowestoft ..... 12 18 6

Do., for *W & O* ..... 2 1 0

Do., for *N P* ..... 1 7 6

Rushmere ..... 1 17 5

**SURREY.**

Addlestone ..... 14 15 4

Do., for *W & O* ..... 3 0 0

Do., for *N P* ..... 3 13 0

Do., for *Barisal school*, per Y.M.M.A. .... 6 0 0

Balham, Ramsden-rd. Sunday-school ..... 22 18 6

Barnes ..... 8 5 0

Do., for *W & O* ..... 1 0 0

Do., Sunday-school 2 5 1

Do., for *support of girl in Mrs. Kerry's school* 4 0 0

Croydon ..... 12 7 8

Dorman's Land ..... 1 6 10

Dulwich Hall Sun.-sch. 0 16 6

Guildford, Commercial-road ..... 28 10 10

Kingston ..... 40 11 3

Do., for *W & O* ..... 5 0 0

Do., for *support of N P under Mr. Anderson* ..... 3 10 0

New Malden ..... 4 10 3

Penge Tabernacle Sunday-school ..... 7 12 2

Do., for *support of Congo boy* ..... 2 10 0

Richmond, Duke-street 16 4 0

South Norwood ..... 1 10 10

Streatham, Lewin-road 2 0 10

Surbiton Hill ..... 18 0 0

Sutton ..... 11 6 4

Do., for *N P, Delhi* 1 2 4

Thornton Heath, Beulah Sunday-school ..... 5 5 8

Upper Norwood ..... 9 19 6

Wallington ..... 14 15 6

Yorktown ..... 15 1 5

Do., for *N P* ..... 1 12 6

**SUSSEX.**

Battle ..... 3 12 3

Do., for *N P* ..... 2 7 0

Brighton, Queen-square	31	2	0
Do., Sussex-street	9	6	8
Do., do., for <i>N P</i>	2	1	4
Do., Holland-road	57	14	3
Hastings	69	9	1
Do., for <i>W &amp; O</i>	4	4	7
Do., for <i>N P</i>	5	16	8
Lewes, Eastgate-street	10	1	9
Do., for <i>W &amp; O</i>	0	11	0
Do., for <i>N P</i>	0	11	0
Portslade	0	10	0
Rye	1	10	0
Do., for <i>W &amp; O</i>	0	10	0
St. Leonards	29	14	11
Do., for <i>W &amp; O</i>	2	19	1
Worthing	9	18	3
Do., for <i>N P</i>	0	1	6

WARWICKSHIRE.

Henley-in-Arden	12	1	4
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	0	4	8
Leamington, Clarendon Chapel	23	12	9
Do., for <i>W &amp; O</i>	1	11	0
Do., for <i>Congo</i>	5	5	0
Do., Warwick-street	39	11	7
Do., do., for <i>Congo</i>	2	6	4
Rugby	1	17	0
Warwick, Castle-hill	4	3	11
Do., for <i>W &amp; O</i>	0	8	6

WESTMORELAND.

Balance	1	7	0
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WILTSHIRE.

Bradford - on - Avon, Zion Chapel	18	12	9
Calne, Castle-street	28	8	4
Chippenham, Station-hill	8	7	6
Do., for <i>W &amp; O</i>	1	3	0
Do., for <i>N P</i>	1	3	1
Melksham	38	5	0
North Bradley	1	12	3
Semley	4	0	9
Trowbridge, Back-st.	37	6	5
Warminster	16	6	6
Do., for <i>W &amp; O</i>	1	10	0
Do., for <i>N P</i>	2	14	9
Westbury, West-end	1	2	0

WORCESTERSHIRE.

Arch Lench and Dunnington	13	6	0
Do., for <i>W &amp; O</i>	1	11	3
Bewdley	1	10	0
Dudley	5	4	6
Do., for <i>W &amp; O</i>	0	3	0
Do., for <i>N P</i>	0	10	0
Shipston-on-Stour	7	12	5
Do., for <i>W &amp; O</i>	0	10	0
Stourport	5	13	7
Upton-on-Severn	3	13	0
Westmancote, for <i>N P</i>	0	16	0

YORKSHIRE.

Bradford, Y.M.B.M.S., for support of Mr. P. Comber	140	0	0
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Bradford, Westgate	103	7	3
Do., Sion	15	15	11
Do., do., and Calc-donia-st. Sun.-sch.	10	2	0
Do., Trinity Ch.	56	6	0
Do., do., for <i>W &amp; O</i>	4	10	0
Do., Hallfield	41	8	10
Do., do., for <i>W &amp; O</i>	1	5	5
Do., Leeds-road	13	17	0
Do., do., for <i>W &amp; O</i>	2	5	7
Do., Girdlington	44	1	3
Do., do., for <i>W &amp; O</i>	3	0	0
Do., Heaton	7	10	7
Do., Ripley-street	6	13	6

Less expenses £12 12s. 8d., and £77 3s. 1d. previously remitted	89	15	9
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Bramley, Zion	220	7	7
Farsley and District Union, United Coll., for <i>W &amp; O</i>	5	0	0
Huddersfield, New North-road	3	12	6
	33	4	4

Keighley District.

Bingley	6	16	10
Cononley	1	7	6
Cullingworth	0	10	0
Cowling Hill	2	6	4
Earby	2	9	1
Eccleshill	1	18	9
Haworth	43	0	6
Horkingstone	2	0	0
Keighley	24	4	10
Long Preston	11	4	0
Slack Lane	12	17	3

Less £2 8s. 4d. expenses and £84 11s. 9d. previously remitted	87	0	1
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Lindley Oakes	21	15	0
Lockwood	8	0	10
Middlesboro', Welsh Ch.	1	6	6
Ossett, for <i>Congo</i>	0	2	6
Rawdon	14	11	6
Salterforth	1	5	0
Sheffield	68	9	2
South Stockton	5	14	10
Stanningley	1	0	0
Suton-in-Craven	24	1	10
Do., for <i>W &amp; O</i>	2	0	0
Do., for <i>N P</i>	2	13	8
Wakefield	1	2	6
Do., Sunday-school, for <i>N P, Oroonaday Ghose</i>	14	5	0
York, Priory-street	22	3	5

NORTH WALES.

ANGLESEA.

Llanfaethlu, Sour	17	14	6
Rhydwyn and Bode-deyrn	12	19	6
	30	14	0
Less Home Mission	1	18	9
	28	15	3

CARNARVONSHIRE.

Ainon	1	0	0
Bangor, English Ch.	6	10	2
Do., Penuel	14	19	0
Capel y Beirdd	4	6	7
Carnarvon, Caersalem	22	18	0
Chotyrbont, Libanus	0	18	0
Llandudno, English Ch.	12	10	2
Do., for <i>Congo</i>	1	1	0
Do., Welsh Ch.	13	19	3
Penygroes	1	10	0
Pontlyfni	1	6	0
Portmadoc, Sion	6	14	0
Do., Berea, Scotch Ch.	1	12	6
Pwllheli	14	4	6
Talysarn, for <i>W &amp; O</i>	0	6	6
Tyddyn Shon	3	11	0

DENBIGHSHIRE.

Abergele	2	10	7
Dolywern	2	12	3
Do., for <i>N P</i>	0	7	9
Garth Noddfa	1	9	0
Do., for <i>N P</i>	1	2	8
Llandyrnog	0	7	6
Llanfair	0	10	0
Llanfair Talhaiarn	0	10	0
Llangollen, Welsh Ch.	6	9	6
Llanrwst, Penuel	3	15	3
Llanसानan	1	13	0
Llanseilan, Salem	2	16	9
Moelfre	2	16	9
Do., for <i>N P</i>	0	7	9
Ruthin	8	1	4

FLINTSHIRE.

Holywell	5	9	6
Lixwm	2	12	3
Do., for <i>N P</i>	0	6	11
Llanwely	0	17	0
Milwr	0	16	0
Mold	0	5	0
Rhuddlan, Sion	1	14	0
Do., for <i>N P</i>	0	4	10
Rhyl	1	17	6

MERIONETHSHIRE.

Bala	0	15	9
Barmouth and Arthog	2	8	0
Blaenau Festiniog, Calvary	2	1	6
Do., Zion	1	16	0
Cefn Cymerau	1	0	0
Dolgelly	11	13	0
Llanellidan and Pandyr-capel	8	0	0
Llanuwchllyn	2	6	4
Penrhyndeudraeth	2	7	0
Towyn	1	4	0

MONTGOMERYSHIRE.

Cwmbellan	3	13	3
Kerry	0	10	3
Llanfair	4	19	0
Do., for <i>Congo</i>	0	16	6
Llanidloes	8	6	7
Llanfyllin and Bethel	7	19	8
Do., for <i>N P</i>	1	12	4
New Chapel	4	19	2
Newtown	3	16	6
Staylitle	8	5	6
Do., for <i>W &amp; O, N P</i>	2	7	9
Do., for <i>Italy</i>	1	12	6

**SOUTH WALES.**

**BRECKNOCKSHIRE.**

Bracon, Kensington ...	12	11	6
Clydach, Bethlehem ...	6	8	0
Crickhowell, Bethabaro	0	15	0
Llanrynach ...	0	16	6
Llangydr ...	13	18	0
Maesyberrlan ...	2	1	9
Do., for <i>N.P.</i> ...	3	16	3
Talgarth Tabernacle ...	2	10	0

**CARDIGANSHIRE.**

Aberystwith, English			
Ch. ....	10	15	0
Do., Welsh Ch., Bethel	10	17	0
Do., Moriah ...	1	18	9
Cardigan, Bethany ...	25	8	6
Do., for <i>N.P.</i> ...	2	7	2
Penyparc ...	5	7	11
Do., for <i>N.P.</i> ...	1	1	7
Talybont ...	2	3	4
Verwig, Siloam ...	4	4	0
Do., for <i>N.P.</i> ...	1	11	6

**CARMARTHENSHIRE.**

Carmarthen, English			
Ch. ....	5	3	10
Do., Tabernacle ...	24	16	5
Do., Priory-street ...	0	2	4
Cwmdru ...	4	5	4
Cwmdrud ...	1	0	0
Elim Park ...	0	15	0
Felinfoel, Adulam ...	18	3	0
Do., for <i>N.P.</i> ...	4	4	6
Ferryside, Salem ...	3	1	3
Glanaman ...	2	3	0
Kidwelly, Siloam ...	1	18	6
Llandilo, Ebenezer, for			
<i>N.P.</i> ...	3	8	0
Llanedy, Sardis ...	0	19	2
Llanelly, Bethany ...	6	15	0
Do., Bethel ...	20	18	3
Do., Calvary ...	23	7	0
Do., Moriah ...	59	17	6
Do., Zion ...	47	17	0
Llannon, Herson ...	0	18	10
Llangyndeyrn ...	1	1	3
Llanharne, Bethel			
Plasht ...	4	4	5
Maescanner ...	3	17	9
Porthyrhyd, Bethlehem	1	10	9
Do., for <i>N.P.</i> ...	2	3	3
Pwl, Bethlehem ...	5	14	8
Rehoboth ...	1	7	1
Telag, Bethany ...	1	16	0

**GLAMORGANSHIRE.**

Aberavon, Ebenezer ...	6	10	4
Abercanid, Siloh ...	4	5	0
Aberdare, Calvary ...	73	11	10
Do., Carmel ...	17	9	10
Do., Mill-street ...	28	18	6
Do., Bethel, Abernant	4	16	8
Do., Abernau			
Gwawr ...	14	3	9
Do., Gadlys ...	16	0	0
Do., Nebo, Cwmdare ...	7	0	0
Do., Ynyslywd ...	14	14	7
Do., Soar ...	4	16	0
Do., Pontbrenllwyd,			
Siloh ...	5	10	2
Do., Cwmaman,			
Zion ...	13	0	0
Do., do., for <i>Congo</i> ...	1	0	0
Do., do., for <i>China</i> ...	0	5	0
Do., do., for <i>Rome</i> ...	0	10	0

Mountain Ash, Nazareth			
Do., Rhos ...	29	3	10
Abersevin ...	40	4	0
Do., for <i>N.P.</i> ...	0	10	0
Blaencym ...	11	14	8
Do., for <i>N.P.</i> ...	1	8	4
Blenrhondda ...	1	12	6
Bridgend, Ruhamah			
and Laleston ...	3	8	6
Briton Ferry, Rehoboth	7	5	4
Caerphilly, English Ch.	3	19	4
Caersalem, Newydd ...	14	11	3
Do., for <i>N.P.</i> ...	7	16	4
Cardiff, Bethany ...	89	12	0
Do., do., for <i>W &amp; O</i>	4	0	0
Do., Salem ...	30	6	0
Do., Tredegarville ...	55	1	4
Do., do., for <i>Furra-</i>			
<i>naga Mission</i> ...	4	10	0
Do., Canton, Hope			
Ch. ....	32	8	7
Do., do., Sun-sch. ...	5	8	5
Clydach, Calvary ...	1	11	6
Coedpenmaen ...	1	10	0
Cowbridge ...	10	10	7
Do., for <i>N.P.</i> ...	2	18	6
Croesyparc, for <i>N.P.</i> ...	1	10	0
Cwmavon, Penuel ...	3	15	6
Do., for <i>N.P.</i> ...	1	3	0
Cwmparc, Bethel ...	1	18	2
Cwmyrhydcewry, Taber-			
nacle ...	1	0	8
Deri, Tabernacle ...	9	0	0
Dinas, Zoar ...	8	7	11
Do., do., for <i>N.P.</i> ...	11	2	11
Do., do., for <i>Congo</i> ...	4	10	0
Do., do., for <i>Italy</i> ...	1	17	8
Dowlis, Moriah ...	7	5	0
Do., Caersalem ...	4	3	0
Garw Valley, Tylagwyn	7	6	0
Do., Noddfa ...	7	11	7
Gelligaer, Horeb ...	1	1	2
Gelly, Siloam ...	3	0	0
Glyn Neath, Bethel ...	2	2	1
Do., do., for <i>N.P.</i> ...	0	18	3
Hengoed ...	7	8	5
Do., for <i>N.P.</i> ...	3	15	1
Landore Dinas ...	4	18	3
Do., for <i>N.P.</i> ...	5	6	9
Lisvane ...	3	0	0
Llansamlet, Adulam ...	7	14	2
Maesteg, Bethany ...	5	10	10
Mardy, Sion ...	6	13	0
Merthyr Tydvil ...	3	3	0
Do., Tabernacle ...	20	11	11
Do., English Ch. ...	1	7	0
Do., Ebenezer ...	2	8	0
Do., Sion (Welsh) ...	3	18	0
Do., do., for <i>N.P.</i> ...	0	15	4
Do., Calvary Sun-			
school ...	5	8	6
Do., Morlais Sun-			
school ...	0	9	0
Nantymoel, Saron ...	12	10	1
Neath, Bethany ...	11	6	10
Do., Orchard Place ...	21	15	8
Pengam ...	8	18	3
Do., for <i>N.P.</i> ...	1	5	1
Pontardulais, Taber-			
nacle ...	5	10	0
Pentre, Moriah ...	7	15	4
Penarth, Stanwell-rd.	62	18	3
Do., Tabernacle ...	16	14	9
Do., do., for <i>W &amp; O</i>	1	6	1
Penclawdd ...	2	15	6
Pontypridd, Taber-			
nacle ...	9	17	11
Do., do., for <i>N.P.</i> ...	4	13	2
Pontllynn, Zoar ...	10	15	1
Pontywaith ...	6	2	1
Porth, Salem ...	18	13	6
Do., Tabernacle ...	5	13	7
Rhondda Ystrad, Nebo	9	10	8

Skewen, Horeb ...	1	4	8
Swansea, Bethesda ...	34	0	0
Do., Mt. Pleasant ...	58	18	11
Do., Memorial Ch. ...	11	0	0
Do., Philadelphia ...	4	5	1
Do., York-place ...	7	6	0
Do., Capel Gomer ...	8	0	8
Do., Cwmbwria,			
Libanus ...	17	16	0
Tondu, Carey Ch. ...	6	6	8
Do., do., for <i>N.P.</i> ...	1	11	9
Tongwynlais, Salem ...	1	5	0
Ton Pentre, Horeb ...	20	16	0
Do., do., for <i>Congo</i> ...	0	10	6
Trealaw, Bethlehem ...	4	0	0
Treherbert, Bethany ...	2	13	7
Do., Libanus ...	45	11	11
Do., do., for <i>N.P.</i> ...	3	17	10
Do., do., for <i>Congo</i> ...	0	5	0
Do., do., for <i>Italy</i> ...	1	2	0
Treorky, Horeb Sun-			
school ...	1	15	9
Do., Noddfa ...	35	9	4
Wauntrofan, Ararat ...	2	0	0
Do., do., for <i>N.P.</i> ...	3	19	0
Ynysibir ...	3	3	10
Ynysybwll ...	0	16	4
Do., for <i>N.P.</i> ...	2	0	11
Ystradgynlais, Aimon	1	11	8
Ystalyfera, Soar ...	8	18	6

**MONMOUTHSHIRE.**

Abercarn, Welsh Ch. ...	16	16	0
Aberystychan ...	15	0	6
Abertillery ...	16	1	0
Do., for <i>N.P.</i> ...	21	14	0
Bargoed, Caersalem ...	25	3	3
Bassaleg ...	10	17	9
Blaina, Salem ...	23	9	10
Blaenavon, King-st ...	5	0	0
Do., Ebenezer ...	4	5	4
Caerleon ...	2	2	0
Castletown ...	26	10	0
Clepstow ...	8	12	6
Do., for <i>W &amp; O</i> ...	1	0	0
Do., for <i>N.P.</i> ...	2	0	2
Clydach, Bethlehem ...	0	5	0
Cross Keys, Hope Ch.	30	0	0
Ebbw Vale, Bryn-			
hyfyd ...	4	2	0
Do., Victoria, Caer-			
salem ...	3	17	0
Do., Nebo ...	8	11	0
Do., Zion, English			
Ch. ...	16	7	11
Goytre, Saron ...	4	0	6
Llangibby ...	0	17	0
Llanvihangel, Llewerne	3	10	0
Machen, Siloam ...	14	10	0
Maescywmmer ...	2	0	0
Michaelstonevedw,			
Tirzah ...	7	10	0
Monmouth ...	12	1	9
Nantyglo, Bethel ...	1	6	0
Newbridge, English Ch.	63	2	11
Do., do., for <i>Congo</i> ...	16	18	9
Do., Beulah ...	11	8	0
Newport, Commercial-			
street ...	115	8	1
Do., Commercial-rd.	45	1	9
Do., do., for <i>W &amp; O</i>	1	1	0
Do., Stow-hill ...	32	2	8
Do., Alma-street ...	0	2	0
Penalt ...	1	10	6
Ponithir, Sion ...	6	4	10
Do., do., for <i>W &amp; O</i>	1	0	0
Pontypool, Crane-st ...	21	0	7
Do., do., for <i>W &amp; O</i>	1	0	0
Do., Upper Trostnant	3	5	2
Rhymney, Penuel ...	24	3	0
Do., do., for <i>N.P.</i> ...	3	1	2

Risca, Moriah	21	10	8
St. Mellous	5	0	3
Sirhowy, Carmel	3	2	8
Do., do., for N.P.	1	17	4
Talywan, Piggah	10	3	0
Tintaru	0	10	0
Do., for W & O	0	5	0
Tredegar, Siich	8	18	5
Tydee, Bethesda	7	15	0

**PEMBROKESHIRE.**

Bethabara	8	13	7
Blaentfos	18	16	3
Blaentlyn	9	12	0
Do., for N.P.	2	1	0
Blaenywan	19	5	10
Do., for N.P.	2	14	2
Broadhaven	8	9	9
Cemes, Penuel	3	18	6
Caersalem	5	16	10
Do., for W & O	0	13	0
Do., for N.P.	2	6	2
Ciltowyr and Ramoth	3	7	3
Cilgorran, Penuel	7	18	8
Croesgoch and Trevine	17	7	0
Dinas Cross, Tabor	8	10	6
Do., do., for N.P.	0	13	0
Fishguard, Hermon	7	14	6
Do., do., for Congo	1	10	0
Do., do., for N.P.	2	0	7
Glanrhyd	9	8	5
Harmony	7	2	1
Do., for N.P.	0	18	4
Haverfordwest, Bethesda	36	1	11
Do., Hill-park	16	7	4
Do., Bethlehem	3	4	1
Do., Salem	3	11	10
Jabez	5	7	0
Do., for W & O	0	10	0
Do., for N.P.	4	8	0
Llantyrnach, Hermon	13	7	9
Do., do., for N.P.	2	4	3
Llaugliofan	15	0	0
Mesyrheien	5	5	0
Marloes	0	17	3
Middlemill, Sulva, &c.	16	14	2
Do., for N.P.	6	18	11
Newport, Bethlehem	20	11	0
Newton	2	14	6
Do., for N.P.	1	11	6
St. Davids, Zion	7	15	0
Saundersoot	1	4	0

**RADNORSHIRE.**

Dolan	2	1	10
Llandrindod	1	14	4
Mesyrheien	5	5	0
Nantmel Dolan	9	7	0
Nantgwyn	3	16	7
Raincastle	2	5	0

Rhayader	1	2	3
Rock Penybont	2	1	0

**SCOTLAND.**

Aberdeen, Crown-terrace	44	10	6
Do., do., for Congo	3	16	0
Do., do., for China	3	0	0
Do., do., for India	1	0	0
Do., do., for Palestine	4	0	0
Do., do., for Mr. Wall's mission, Italy	12	3	0
Alloa	4	10	0
Anstruther	11	16	10
Ayr	0	2	6
Cambuslang, Sun-sc.	3	1	0
Do., do., for support of Congo boy	1	10	0
Dundee, St. Enoch's	48	3	0
Edinburgh, Free Assembly Hall Public Meeting	15	0	0
Do., Dublin-street	290	9	5
Do., do., for education of two girls in Italy school	12	0	0
Do., do., for support of Congo boys under Mr. H. K. Phillips	20	0	0
Do., do., for Palestine	2	0	0
Do., Charlotte Ch.	13	16	6
Do., do., for N.P.	1	14	11
Do., do., for Congo	0	10	0
Do., Duncan-street	11	14	2
Do., do., for N.P.	4	2	8
Do., do., for Congo	1	1	9
Do., Marsnall-street	14	10	0
Elgin	13	14	0
Do., for W & O	1	10	0
Glasgow, Adelaide-place Ch.	10	11	0
Do., do., for N.P.	9	6	9
Do., do., for China	0	15	11
Do., do., for India	1	19	0
Do., do., for W & O	2	0	0
Do., John Knox-st.	24	7	6
Do., do., for W & O	4	12	6
Do., do., for Congo	14	0	0
Do., do., for Italy	1	0	0
Do., Frederick-street	50	2	1
Do., do., for W & O	1	12	0
Do., Queen's-park	40	0	10
Do., do., for China	0	12	0
Do., do., for Congo	0	12	0
Do., Gorbals Ch.	3	0	0
Do., Cambridge-st.	2	0	0
Govan	5	10	0
Do., for W & O	1	6	6

Govan, for China	3	11	11
Do., for Congo	3	11	11

002	17	7	
Less auxiliary and district expenses	15	0	10
	647	7	9

Hamilton	4	8	0
Do., for N.P.	1	2	0
Hawick	2	4	0
Helensburgh	21	13	6
Kilmarnock	5	0	0
Kirkcaldy	5	8	0
Do., for N.P.	15	0	0
Do., for Genoa	14	14	0
Do., for Japan	7	6	11
Do., for Palestine	1	0	0
Do., for support of Congo boy at Arthington Station	1	5	0
Largo	4	1	3
Raisley, Storie-street	137	15	0
Do., do., for China	10	0	0
Do., Victoria-place	16	12	8
Do., do., for support of Aeronomy of Ghose	20	0	0
Perth	57	16	11
Peterhead	4	3	3
Do., for W & O	0	10	6
Do., for N.P.	0	14	0
Pitlochry	11	14	7
Rothsay	5	6	7
Stirling	25	4	1
Do., for W & O	1	15	6
Do., for N.P.	1	0	0
Wishaw	11	8	6
Do., for W & O	1	10	0

**IRELAND.**

Ballymena	2	5	0
Belfast, Gt. Victoria-street	5	12	10
Clogher	0	15	0
Coleraine	22	14	6
Kandalstown	6	9	6
Do., for Congo	0	6	0
Tandragee	1	0	0
Waterford	4	13	0

**FOREIGN.**

<b>ASIA.</b>			
<b>INDIA.</b>			
Calcutta, Mr. and Mrs. F. T. Lewis	5	0	0
<b>EUROPE.</b>			
<b>RUSSIA.</b>			
Odessa, Mr. E. G. Jacob, C.E.	2	10	0

**TO SUBSCRIBERS.**

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

**THE MISSIONARY HERALD,**  
AUGUST 4, 1891.



TEA HOUSE ON THE LAKE, TSI-NAN-FU. (From a Photograph.)

[August 1, 1891.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE APPROACHING CENTENARY.

#### I.—THE YOUNG PEOPLE'S EFFORT.

**W**E trust the extension of time announced last month for using the crown cards is being vigorously improved by the young people in our schools and congregations. It may be desirable to repeat what was then stated:—viz., that for the sake of meeting local circumstances, it had been decided to extend the time to the

**31st of July, or, where necessary, to the 31st of August.**

We shall now be glad to receive such of the contributions as may have been completed; where, however, it will be an advantage to continue the effort to the end of the present month, we would, of course, advise those who have charge of the cards to avail themselves of the full time allowed. If any collectors should bring in their cards without having obtained the desired crown, it might be well for superintendents and others to encourage them, between now and the 31st inst., to make further exertion, so that the amount still required may be forthcoming. A little more effort may secure the five shillings.

There are still plenty of cards at the Mission House ready to be supplied to fresh applicants. We announced last month that the number then applied for was 66,468. At the time of going to press, the figures now stand at

**70,351.**

So soon as the fusion of the General Baptist Missionary Society and our own was actually accomplished, steps were taken to bring this young people's Centenary effort before the schools and congregations hitherto supporting the former Mission, and a circular was drawn up by the Rev. W. Hill, urgently inviting the pastors and superintendents to co-operate without further delay. We are glad to be able to state that this action has not been without good effect. We would, however, take this further

opportunity to appeal to all to whom that circular was forwarded, and who may not yet have responded, to do so if possible at once.

## II.—THE AUTUMN AND WINTER MEETINGS.

Communications have been or will shortly be made by the Centenary secretaries with a view to arranging the proposed drawing-room or other meetings to be held wherever practicable some time between the beginning of September and the end of next March. In fixing the dates for these important gatherings, scrupulous respect will be paid to the time the local annual missionary meetings are held, so as not to interfere with the ordinary receipts of the Society. It may be well to state, for the sake of preventing misconception, that these particular meetings are to be of a more social character, to be convened preferably in the house of some kind friend of the Mission, or in some other building, at which promises of help toward the Centenary Fund will be invited: these promises, where desired, extending over three years.

In the July number of the HERALD we were able to report a large number of resolutions of sympathy with the Centenary celebration passed by our County Associations. To those we have now much pleasure in adding the following, received after going to press:—

From the General Baptist Association meeting at Burnley, when the two Baptist denominations were formally united:—

*Resolved—*

“That this Conference earnestly commends the Centenary Fund of the Baptist Missionary Society, which it is hoped will exceed £100,000 in amount, to the liberal support of our Sunday-school teachers and scholars and all who have charge of the young, and trusts that every effort may be made to excite still deeper interest in foreign missionary enterprise, and to encourage our Sunday scholars and the younger members of our families to become permanent contributors to the funds of the Society.”

From the Oxfordshire Association:—

“That we, as an Association of Baptist Churches, have heard with regret that our Foreign Missionary Society has ended the year with a debt of £10,000. Whilst expressing our sorrow at this, we hail with delight the proposed arrangements for celebrating the Centenary of the Society's existence, and pledge ourselves to encourage and forward these movements in every way in our power. We will do our best to secure the £100,000 as a freewill offering to God for His past goodness, and will also endeavour to obtain a permanent rise in the Society's income that it may annually reach the sum of £100,000.”

From the Cornwall Association:—

“That this Association having heard the statement by the Rev. Evan Edwards, the local Centenary secretary, of the purposes contemplated by the forthcoming



Centenary celebration of the Baptist Foreign Mission, desires to express its entire sympathy with this scheme, and pledges itself to use every effort to make the scheme a success throughout the churches in Cornwall."

From the Breconshire Association :—

"That the churches be respectfully urged to collect as usual towards the Foreign Missionary Society, and that the Conference sincerely hopes, notwithstanding the special effort to be made this year to celebrate the Centenary of the Society, that the annual collections will not suffer on this account.

"That a special effort should be made this year to celebrate the Centenary of this excellent Society; and that a committee be formed of the following brethren to make arrangements in respect thereto :—The Revs. D. B. Edwards, of Brecon; W. Evans, of Llangynuder; J. S. Johns, of Crickhowell; J. W. Humphreys, of Llanwrtyd; W. R. Jones, of Talgarth; and T. Harries, of Pïsgah; Messrs. Daniel Evans, of Brecon; M. P. Jones, Pwllcourt, Llangynuder; R. James, Llangrwyney; D. Evans, Battle Villa; D. Powell, Abersefin; T. Morgan, Trawscoed; W. Phillips, of Dderwen; D. H. Davies, The Bank, Crickhowell; S. Evans, Tycanol, Erwood; and J. Jones, Llanfrynach; with power to add to their number; that the committee should meet at Talgarth; and that the Rev. W. R. Jones be convener."

From the Anglesey Association :—

"That this Conference exhorts all the churches of the Association to be active with the special collection to celebrate the Centenary of the Missionary Society. A number of ministers to be elected to arrange Centenary missionary meetings throughout the shire."

From the Monmouthshire (Welsh) Association :—

"That we highly approve of the purpose of the Foreign Mission Committee to celebrate the Centenary of the Society by collecting £100,000 for its fund, and swell the next annual collection to the amount of £100,000; and that we urge the churches to comply with the request made to them, that the purpose of the Mission Committee may be realised."

From the Bucks Baptist Association :—

"That this meeting most gratefully acknowledges God's hand in the past history of the Foreign Missionary Society, and heartily sympathises with the Centenary movement, and pledges itself to commend it to all the churches."

In addition to the above we may observe that at the quarterly meeting of the London Baptist Association an opportunity was kindly given for reference to the proposed Centenary plans, and hearty sympathy was expressed.

We very much regret to report that in consequence of ill-health the Rev. J. G. Raws, who had so cordially undertaken the duties of Centenary secretary of the Yorkshire, Lancashire, and Cheshire section, has been compelled to resign his position. We know that this enforced step has occasioned much sorrow to Mr. Raws, he having felt so deep an interest

in the movement, and being very solicitous to render further service. We are glad to receive intelligence of his improving health. The Committee having decided to divide the section into two districts, Lancashire and Cheshire being one district and Yorkshire the other, invited the Rev. J. H. Atkinson, of Liverpool, to act for the former, and the Rev. J. Bailey, B.A., of Sheffield, and Mr. J. R. Birkenshaw, of Bradford, for the latter. It is with much satisfaction we announce the compliance of these brethren with the request of the Committee.

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## OUR ONE MISSIONARY SOCIETY.

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### FUSION OF GENERAL AND PARTICULAR MISSIONARY SOCIETIES.

**W**ITH feelings of devout thankfulness we record the complete fusion of the two Baptist Missionary organisations. All that was needed to give final legal effect to the amalgamation was accomplished at Burnley with very evident heartiness and pleasure, while the recognition by the General Baptist Association of the action of the older Society in connection with this fusion was generous and appreciative in the extreme, as the following resolution, **UNANIMOUSLY** adopted by the Association in full session, on Thursday, June 25th, clearly shows:—

“That this Association desires cordially to recognise and record the noble and large-hearted way in which the officers and Committee of the Baptist Missionary Society have conducted the arrangements which have now resulted in the amalgamation of the two organisations, and prays that an increasing measure of the Divine blessing may rest upon the work of the united Society.”

The Association also further resolved, in view of the approaching Centenary celebration:—

“That this Association earnestly commends the Centenary Fund of the Baptist Missionary Society to the liberal support of the churches, and especially of Sunday-school teachers and scholars, and of all those who have charge of the young, and trusts that every effort may be made to excite a deeper interest in Foreign Mission enterprise in their hearts, and to encourage our Sunday scholars and the younger members of our families to become permanent contributors to the funds of the Society.”

In connection with this fusion, the Finance Committee reported to the General Mission Committee at their quarterly meeting on the 15th of last month—

“That their Secretary, Mr. A. H. Baynes, visited Derby on Monday, July 6th.

and took over from W. B. Bembridge, Esq., the late Treasurer of the General Baptist Mission, and the Rev. W. Hill, the late Secretary, certain securities belonging to the General Baptist Mission, but now the property of the United Society ; and that steps were being taken to have these securities registered in the name of the Baptist Missionary Corporation.

"Mr. Baynes also opened up negotiations with R. Foulkes Griffiths, Esq., for the transfer of property belonging to the General Baptist Missionary Society in Rome and in Orissa, and Mr. Griffiths will have prepared the necessary legal documents transferring these properties from the General Baptist Mission to the Baptist Missionary Corporation.

"Mr. Baynes took over, also, on behalf of the United Mission, the liabilities of the General Baptist Missionary Society from the 30th of June last, and has already instructed the Indian Secretary to make the necessary payments to the missionaries in Orissa, and will also forward the usual remittances to the missionary in Rome.

"The Finance Committee are glad to be able to report these facts, and to state further that nothing could exceed the kindness and courtesy of the late Treasurer and Secretary of the General Baptist Mission in connection with these negotiations, or the valuable help, counsel, and sympathy of Mr. Foulkes Griffiths, the Secretary of the General Baptist Association.

"The fusion is now an accomplished fact, and in a brief period all the necessary steps in connection with it will have been taken, and the transfer of properties and securities effected.

"The Finance Committee feel sure that the General Committee will unite with them in an expression of devout thankfulness that this amalgamation has been brought to so successful a termination ; they earnestly pray that it may prove a source of abundant blessing and strength to the work and the workers, not only at home, but in the mission-fields abroad."

This report was heartily and unanimously approved and adopted by the General Committee.

Our friends will be glad to know that W. B. Bembridge, Esq., of Ripley, the late treasurer of the General Baptist Missionary Society, is now a member of the General Committee of the United Mission, and also that the late secretary of the General Baptist Missionary Society is now secretary of the Bible Translation Society, and closely identified with the work of the United Mission, the Translation Society being an auxiliary of the Mission.

Will Treasurers of Auxiliaries and friends hitherto associated with the General Baptist Mission please note that for the future all missionary contributions should be sent to Alfred Henry Baynes, The Baptist Mission House, 19, Furnival Street, Holborn, London, E.C., instead of to Derby, as well as all applications for missionary boxes, collecting cards and books, cheques and post-office orders being crossed "Barclay and Co."

## The Congo Mission.

### WORK AMONGST THE BANGALAS ON THE UPPER RIVER.

**T**HE Rev. Walter H. Stapleton, writing from Monsembi, on the Upper Congo, under date of May 30th, writes:—

"MY DEAR MR. BAYNES,—You have seen by Mr. Weeks' letters that in choosing Monsembi as the site of our station we undertook the evangelisation of the dreaded Bangala tribes. These people have long been the terror of the river. Any blood-curdling story is readily believed of these warlike people. Slaving and raiding are regarded as their favourite occupations, and 'tis always asserted that any victims killed and carried off are eaten by their captors. The people of Opotó are spoken of as 'fishermen,' the Bobangi as 'traders,' the Bangalas as 'cannibals.' Since our settlement here wars and rumours of wars have been the orders of the day, and we were told that cannibalism was practised in a near town.

#### "A SAD STORY.

"We have just had an example of their ferocity, and have seen enough to convince us that they are veritable cannibals. I send you this short account of their doings so that you may have some idea of the people amongst whom we live and work, and so that you may judge of the evidence upon which we base our conviction that the charge of cannibalism brought against the Bangalas, in one case, at any rate, can be sustained. I know that many people at home believe that the horrid custom exists here, while others do not, regarding as inconclusive the evidence as yet adduced. Our station is situated at the upper end of the town of Bonginud, just above us is the town of Mampoko, and some mile or so beyond this are a number of towns on a creek; these are named Upper Monsembi. A few evenings since the old chief at

Mampoko went through the town beating a gong, announcing that the people of the creek towns would attack Mampoko in the morning. The women began moving off, some going in canoes to the islands opposite, others taking refuge in the town below the station, but all carrying heaps of the miscellaneous rubbish with which the African crowds his hut. About 6.30 a.m., the invaders commenced the attack. A few guns were fired, then we heard the shouting of the men as they came to close quarters, and, louder than all, the rolling of the drums sounding the alarm to the towns below. In a few minutes a long line of warriors, in all the glory of their war paint and feathers, rushed pell-mell through the station to reinforce the men of Mampoko. At first the fight went hardly with the defenders, and in a short time four wounded men came into the station bringing the news that two others had been killed. A group of women had gathered near our house waiting for tidings of the fight. The power these women possess of exhibiting emotion and of passing rapidly from one mood to its opposite is very remarkable. Their impressive gestures and dramatic action would do credit to a professor of elocution, and 'tis difficult to believe that these are altogether unstudied.

"Whilst we were dressing the wounds of the men, we witnessed a characteristic display of their ability to enact tragedy. Soon the tidings reached us that the enemy were in full retreat, having lost two men, one of whom they were unable to carry off. Immediately the scene was changed;

tragedy gave place to comedy, wailing to a psalm of triumph. Now the women danced in high glee, and were as energetic in their manifestations of delight as before they were overwhelmed with grief. At this time a storm gathered and the rain fell in pitiless torrents, and we had strong hopes that the fight would be stopped. But fresh warriors still poured in, all eager for the fray. The retreating foe was followed up and Upper Monsempi raided. About 12 o'clock, a long procession of men marched through the station laden with spoil. Fifty men carried as many goats, most of which had been speared; others, less fortunate, brought away fish-nets, stools, plaintain, &c.

#### "A GHASTLY SIGHT.

"Whilst this was proceeding, as a kind of introduction to what would follow, two men passed, one carrying a human neck poised aloft upon a spear, the other an arm; both had been lopped off the unfortunate man killed and left on the field. Later on we were horrified by a more ghastly sight. A party of warriors returned, who had joined somewhat late in the chase. They marched in single file past our house. In the middle of the line three men bore the remaining parts of the mutilated body. One carried the still bleeding trunk; he had slung the other arm through a large wound in the abdomen, and, suspended on this, the ghastly burden swung at his side; two others shouldered the legs. 'Twas a sickening sight, the more so as we were assured these would be cooked and eaten in the evening. Needless to say we did not visit the scene of the feast. A few of the young men from the town went down for a share, but were too late, the flesh had been eaten; however, they were generously invited to partake of the vegetables still remaining

in the water, in which it had been boiled. Both Mr. Weeks and myself found it difficult to eat our evening meal, and you will hardly wonder that in our dreams for a few nights, men carrying mutilated limbs were the chief figures, and that these limbs were sometimes our own. We shall not soon forget the sight of

"That dead thing having neither eye nor ear,

Which late was full of life and strife and hate.'

"Two days after a lad walked into the station carrying in a plantain leaf some flesh that had been roasted, and one of our workmen eagerly joined him in disposing of the dainty morsels. This cooked flesh we saw. The day following the attack, our people again visited the creek towns which had been left to their mercy. So hastily had the inhabitants fled, that a sick woman was left in one of the houses. She was discovered, and some of the doughty warriors recounted, with much glee and mock imitation of her agonies, how they had burned her to death in the house. All the houses were fired, the plantains cut down, the towns left in ruins; this, with one man killed in the bush, completed the second day's work. For the past fortnight, our people have been under arms night and day, expecting their opponents would return to the attack in sheer desperation. Mam-poko is abandoned at night, and a barricade built across the path near our station. All the women and those men not told off for sentry duty sleep below the station, and some have slept in the station itself.

#### "A STRANGE DOCTRINE.

"During this time we have been subjected to much scorn. Men, in passing, would taunt us on our refusal to fight. They say if people

came to attack us they would rally to our defence, and that we ought as readily to help them defend their homes. They also urge that were they defeated our house would be burned with theirs. Of course we could not share in the fight, though we stood ready to defend our house and the workmen for whose safety we feel responsible. We bear their scorn as patiently as we can; meanwhile help the wounded, give shelter to those who ask it, and tell them that we are friends not only of the people who live near, but of all the people in the other towns, too. This is to them a strange doctrine. We live in their town, their palavers are ours, &c. It will be some time before these people grasp the idea of the solidarity of the race; they have first to learn the solidarity of the tribe. It has been an anxious time for us. Our station being so recently opened, we have not yet had time to get our material for a fire-proof store. We have some iron sheets on the way, and hope to build a store in the course of a few months. Meanwhile, all our goods, barter stock, &c., are stored in our dwelling-house for greater safety, and it would be a serious loss were this to be burned down. This is by far the most desperate fight I have seen. Those I witnessed at Bolobo were fought at stated hours in the day, and a shower of rain would prevent a day's hostilities. Here the return raid of our people was made during a drenching rain. The locks of their guns were wrapped in plantain leaves, whilst some had even taken off their clothes to protect their weapons. It has also impressed us with the ferocity and horror of these inter-tribal wars.

"CONGO CURSES.

"These, together with slavery, are the curses of the Upper Congo. One of

the men killed at Manakto was a slave of the chief. He had worked for us some three months, and but the evening before the fight was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave, 'unwept, unhonoured, and unsung.' The people wanted to eat him, and would have done so, but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigour: in twelve hours his body is cooked and eaten, whilst to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet, usually, these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection; but when the lust of blood is upon them, deeds which fill us with horror are the merest incidents of the fight to them. We are eagerly looking for the time when these passionate souls shall acknowledge the sway of the Prince of Peace, and rejoicingly accept in all its fulness the glorious truth of the brotherhood of man in Him. We hear that the attacking party has sued for peace, that the older men are willing to come to terms, but that the younger ones desire to continue the quarrel. 'Tis also rumoured that on the return of a chief, who is trading at Mobeka, peace will be made, and now there is every sign that this wretched affair will be settled. Our people have not yet settled down to their normal condition; they think they can best keep the peace by being ready for war. You will be glad to know that we have been able to continue our school and medical work, &c. Both Mr. Weeks and myself are at present enjoying very good health.

"Yours sincerely,

"WALTER H. STAPLETON.

"A. H. BAYNES, Esq."

## The Congo Mission.

### TIDINGS FROM BOPOTO.

THE Rev. F. R. Oram has written the following interesting account of Bopoto Station, on the Upper Congo :—

“Bopoto Station,

“Upper Congo River.

“MY DEAR MR. BAYNES,—It was my intention to write a short account of past progress at Bopoto on the homeward voyage, but as the *s.s. Peace* is again disappointing us by its non-appearance, I will commence my letter at once.

“THE *S.S. 'PEACE.'*

“Seven months ago we were landed on the beach at Bopoto, surrounded with a goodly store of necessaries, and thankful to God for the many tokens of His loving-kindness and care, and the good prospects of work before us. Though the *s.s. Peace*, through force of circumstances, has been unable to bring us a single case of goods since June 9th (more than seven months ago), and though our stock of food has thrice been reduced by helping other white men in difficulties, yet the same loving Father has watched over us, and supplied the daily returning wants, and kept us both in excellent health.

“Very disappointing has it been to have stores and letters delayed time after time when they were expected daily. Nevertheless, work has prospered, and health has been spared to us. For these mercies we are very thankful.

“BUILDINGS.

“These are being superintended by Mr. Forfeitt, so perhaps I can speak with more freedom. The progress in this portion (and, at the commencement of a station, most important portion) of

the work is worthy of great praise. There has been a minimising of temporary buildings, and a steady progress in the original plan of the station. The house raised on piles, in which we live, the dining-room and kitchen, and especially twenty or so huge logs of durable timber, ready squared for the large saws when they arrive, all speak of solid work, and time well spent.

“MEDICAL WORK.

“At the dispensary each morning may be seen a crowd of people, with various ailments, waiting for Mr. Forfeitt to give them medicine. On several occasions the ‘sick and wounded’ have been sent here from the State and Dutch House stations, with a request that they may receive medical treatment. In this way, many services have been rendered, which much help to strengthen the warm friendship which exists between the other white men, especially the agents of the Dutch House, and ourselves.

“Dentistry is becoming an important part of the medical work at Bopoto.

“LANGUAGE.

“Kibangi is the chief language of the Upper Congo. If a traveller knows Kibangi, he can make his wants understood at most towns between here and Stanley Pool. At first thought it might naturally strike friends in England that Bopoto missionaries are perhaps wasting time in studying another language such as Bopoto. But when it is known that only a few people can talk more than a smattering of Kibangi, and even the smartest could only converse on the

most general subjects, it will be easily understood that Kibangi would not be sufficient for missionary work. We must learn the actual language of the people—Bopoto.

“This was entirely unknown when we came here seven months ago. Every word had to be hunted out, and various new sounds discussed. Almost daily we have worked at the language, frequently calling in men or boys to sit for an hour and give us the names of objects which were pointed to, or the verbs which we described by various actions.

“We have now Bopoto parallels for over a thousand English words, which are being checked again and again. With these we can converse with the people with fair freedom on general topics.

“Four hymns in the Bopoto language have been composed by Mr. Forfeitt and myself. Various Scripture narratives have been written in the colloquial. Mr. Forfeitt has translated the Lord's Prayer and Ten Commandments.

#### “SUNDAY SERVICES.

“We are now able to hold these services entirely in the Bopoto tongue, though we generally commence with a lively English hymn to attract attention. Our services are well attended each Sunday. They are held under a fine fig tree, which affords cool shade. All Africans are fond of music, but these people seem especially fond of it. Sometimes Mr. Forfeitt would play the violin, whilst I played the harmonium. Both instruments have suffered from the climate, but, by a little contriving we managed to make the violin work again. During my stay in England, I hope to purchase a large harmonium, similar to the one at Wathen Station. It would be of immense value here, for

the largely - attended services on the station, and for the daily school.

#### “SCHOOL.

“Since January 1st, there have been thirty names on the school register, with very full attendances.

“I told you that some two months ago there was a *strike* amongst the school-boys for pay. In consequence of this all the most forward boys left, and though, after a talk with the chief Mamungo, a new school was formed, yet it was almost like beginning again, and I felt very disheartened as to the probable results of a Christmas examination.

“The new lot of boys continued to attend very faithfully; so that by Christmas Day, when prizes were distributed to successful scholars by Mr. Reichlin (A.H.V.), three Bopoto boys were able to make a good show. They read off the alphabet before the congregation, gave the names of all the countries of Europe and Africa, and the oceans and seas adjacent, as they were pointed to on the map, and repeated the ‘twice times’ table, and each in turn received his reward. The best singers then came forward, and sang a Bopoto hymn, one by one reciting a verse.

“Uzauzala, Mr. Forfeitt's Bolobo boy, and Nkindu, my Wathen boy, also gave exhibitions of their knowledge, although of course they are on a different footing from the other boys, both having learned at other schools.

“A Christmas feast was given to the regular attendants at school—much to the dismay and envy of the boys who had gone out on strike.

“The boys had a week's holiday, and on New Year's Day school was reopened. All boys were invited to have their names placed on the register, and the *strikers* every one begged to be allowed to return.



"I think these poor foolish little boys realise now the error of their ways; for in their greed, they not only failed to obtain wages, but even lost the prizes which they could have secured with ease

"We have lost nothing by these events, but rather gained, for we now have the boys around us as much as ever, and on a clearer understanding than before.

"I should like to have spoken about our Christmas festivities, and the Christmas tree, or rather Christmas-table, but must leave this to Mr. Forfeitt, or to some future occasion.

"Yours very faithfully,

"FREDERICK R. ORAM.

"A. H. Baynes, Esq."

## The Congo Mission.

### TRIAL TRIPS OF THE "GOODWILL," THE NEW STEAMER FOR THE CONGO MISSION.

LAST month's HERALD contained the announcement that the *Goodwill* would be on view during the second week in September, and we are now glad to be able to publish details of the arrangements made.

These arrangements will afford opportunities for friends to visit the *Goodwill* as she lies off St. Thomas's Hospital, near Westminster Bridge, on the 8th, 9th, and 10th September. On the morning of each of these days friends will be able to make the journey from Chiswick to Westminster Bridge on board the *Goodwill*, or, if more convenient, the return journey in the evening from Westminster Bridge to Chiswick.

The District Railway runs trains to and from Turnham Green Station every few minutes, and the North London Railway runs trains to and from Hammersmith and Chiswick Station every half hour. Turnham Green Station and Hammersmith and Chiswick Station are about twelve minutes' walk from Messrs. Thornycroft & Co.'s works, which adjoin Chiswick Churchyard.

Tickets to view the *Goodwill*, including boat-hire to and from the St. Thomas's Hospital stairs, one shilling each, children half-price, may be obtained by application at the Mission House, 19, Furnival Street, Holborn. Tickets for the journey on board the *Goodwill* to or from Chiswick, two shillings and sixpence each, children one shilling each.

The *Goodwill* leaves Messrs. Thornycroft & Co.'s works at Chiswick on the 8th September, at 9 a.m., and will reach Westminster Bridge an hour later, and be on view till she starts on her return journey at 6 p.m. On the 9th she leaves Chiswick at 10 a.m. and returns at 6.30 p.m. On the 10th she leaves Chiswick at 10 a.m. and returns at 7 p.m.

These hours, possibly, are not the most convenient for many who would like to make a voyage on board the *Goodwill* before she is dismantled and sent on her journey to the Upper Congo; but, as she cannot pass under the bridges at high water, the times of starting have been regulated to suit the tides.

#### LETTER FROM THE REV. GEORGE GRENFELL.

"MY DEAR MR. BAYNES,—I am very thankful to note that your appeal in the HERALD on behalf of the *Goodwill* has resulted in so many promises to supply various items needed to complete her equipment.

I find that friends have already sent two sextants and a telescope to the Mission House. I can assure them of our sincere appreciation of their welcome gifts. Mr. J. H. Rawson, of Sheffield, provides all the cutlery needed, and also jack-knives for the crew. Mrs. Rawson sends clock, barometer, and thermometer. The friends at Devizes send a suite of flags. Mr. J. G. Chamberlain (of Messrs. Wright & Co., Tipton) provides two patent anchors and chains for mooring gear. Mr. Clark, of Canonbury, promises a book-case, and Mr. Hobday, of Chatham, a set of tools. These will all, indeed, be very welcome.

"There are, however, several items still urgently needed that will furnish opportunities for friends who are generously disposed towards the Congo Mission—the most important of them being the compass and binnacle, a matter of £10 or £12 or so. I feel sure, my dear Mr. Baynes, that you have only to make known these needs, and sympathetic friends will supply all our requirements.—Yours very sincerely,

"GEORGE GRENFELL."

## A Delhi Convert.

THE REV. H. E. CRUDGINGTON, of Delhi, sends the following letter:—

"MY DEAR MR. BAYNES,—A case of rather unusual interest has happened here which you and the readers of the MISSIONARY HERALD may like to hear about. The other week a Hindu lad, about seventeen years of age, came asking for baptism. He had been receiving instruction in Bareilly, but his father, being unable to pay school fees, had practically sent him adrift to look after himself. Mr. George Smith took him under his especial care, and we found the lad was intelligent in what he said, and made a very plain statement of his belief. It transpired in conversation that he had gone to one of our services and seated himself with the boys, but had been put further back with visitors when we found he was a stranger. Even in this way he was identifying himself with Christians. Afterwards he came to Mr. George Smith, and had talks day by day, and we finally decided to baptize him.

"I had been most careful to ascertain his age, and, in order that we on our part should not lay ourselves open

to any charge, had suggested the boy's writing to tell his father. This the lad did in Mr. Smith's presence. The lad's profession was so open and plain, I could see no reason why he should not be baptized. He was accordingly baptized last Sunday week by Mr. George Smith, and, as he wanted further teaching and seemed a likely lad, he was put with the others in the college compound.

"Last Sunday he was marching with the boys and students to our service in the chapel in Chāndni Chouk, and I arrived just as they were coming across the road in front of the chapel. I had only just entered the building when two or three came running to me saying a crowd which had assembled were carrying the lad off by force.

"I rushed out of the place and saw a crowd in front of a gateway nearly opposite our chapel. On running across I found they had got him up this gateway trying to get him into a house. This done we should have had no hope. I pushed through the crowd and found Mr. Imam Masih struggling

with the people. By this time the place was nearly blocked. I got, however, to the lad, and found his father in a terrible way, with a number of the Arya Samaj sect, all trying to get the boy into a house. It was in vain I attempted to reason with them and to say they could come to my house if they wanted to see the lad or say anything. They were too excited to listen, and once or twice I thought they would set on us, for they looked about as savage as the good folk of Stanley Pool when they gave Bentley and myself such a warm reception. At last, after a desperate struggle, we managed to get the lad away and sent him into the chapel. They were threatening me with all sorts of proceedings, and charging me with taking the lad forcibly from his father. Of course my reply was that I was merely protecting the lad; he had given himself up to our charge of his own free will, he was of full age, and I should not give him up. The cry was: 'To the police-station!' 'To the police station!' and I could see this was inevitable. I took hold of the father's arm and tried to soothe him, and, followed by hundreds, we went to the police station. The excitement was intense. On arriving there I laid the case before the inspector, a native of good education, a Mohammedan, and found him most polite and reasonable. He said of course I was quite right in what I had done. The father's statement was also taken, and at first he tried to make out that the lad was under sixteen; then confessed he was just sixteen (though the lad is clearly nearly, if not quite, seventeen). This, of course, was quite sufficient. A number of the Arya Samaj were present, trying to upset things. We then had the lad brought. The inspector asked him his age; whether he had gone of his free will to us; whether

he wished to remain with us or go with his father. He was very clear in his answers, and said he wished to stay with us. The inspector said of course if they liked to go to court about it they could, but he must give him up to me. I told the father I should keep him in my house, and if he alone cared to come and see his son he would be welcome, but I should not let him take him away. The crowd outside was immense, and I feared—in fact, was told—another attempt to take him by force would be made. I therefore asked for an escort to my house. Then we thought the crowd would follow, so I called for a *gari* (carriage), and a sub-inspector came with me and the lad inside, and a policeman rode outside. It was a glorious triumph to take the lad away with me, and I felt inclined to shout for joy (I did when I got home). I wished Mr. George Smith had been with me to share in the joy, but he had gone out to Shahdara. I need not say when he came in he rejoiced as much as I did.

"What will be done I hardly know. I don't think the Arya Samaj people will take any steps, as the leader, who was there, and who had hustled me about and insulted me, seemed undone when he found the boy was of full age, and apologised to me, though still angry. He was told he had laid himself open to proceedings on my part. We shall have to look after the lad closely, that no food in any way is given to him from outsiders. It was a great blessing Mr. Imam Masih and another, Haidar Ali, acted as promptly as they did. The attempted rescue was done so quickly the others for a moment seemed aghast. Mr. Imam Masih, however, got into the gateway, and in the meantime they had run to me. They tried to get the gateway shut, and, this done, we should have been helpless, for they could easily have got him away from house to

house. We thank God for the lad's plain, simple testimony. Although the police station was crowded with Hindus, Mohammedans, and the Arya Samaj people, yet it was astonishing how they seemed to side with me when I told them the plain facts and that I was doing nothing by force. I found the case had been talked about in Delhi some days before, and the inspector said he had heard of it. In the end I hope it will do good. It may be another test case, but the public feeling of so many men in good position, seeing the rightness and righteousness of our action, being on our side, must tell.

"This is rather a long letter, but I could not well curtail [it] to give you the facts of the case. I pray that wisdom and tact may be given us in

whatever may happen. The father has come, and has had a long talk with his son, but he remains firm in his adherence to Christianity, and made a very plain, simple confession.

"With kind regards,

"Yours very sincerely,

"H. E. CRUDGINGTON.

"P.S.—I could tell a great deal more about him. How they came with sticks some days ago to beat him, how his father had beaten him in Bareilly for sitting with Christians—but this would make my letter too long. It is a remarkable case of the Hindus, Mohammedans, and Arya Samaj combining against us, and it is a remarkable case of God's Providence giving us the victory.—H. E. C."

## Mission Work in Italy.

THE Rev. J. Campbell Wall, of Rome, sends the following account of his work:—

"35, Piazza in Lucina, Rome,

"May, 1891.

"MY DEAR MR. BAYNES,—I seize this opportunity of telling you something more about our progress in Rome.

"MY WORK.

"I am still conducting the services at our hall in Vicolo d'Orfeo, on the other side of the Tiber, and close to St. Peter's. The only other missionary centre on that side of the river is our Sala Cristiana in Via della Lungaretta, while the two adjacent districts of Borgo and Trastevere can boast a united population of 71,304, without reckoning the outlying and ever-increasing quarters which sprang into existence only a few years ago, but are now literally crowded with the poorest

of the labouring class. To influence such a district with so limited an organisation must and will require a considerable time under any circumstances, but if we add that in the 'Leonine City,' perhaps more than elsewhere, the work of the priests is concentrated against us, we shall, I feel sure, only see real encouragement in the results hitherto attained. It is one of our difficulties that we carry on the war with an enemy who always avoids the open field. It is impossible even to measure or gauge the strength of opposition which we meet. Suddenly its effects are manifested, and in good faith we say: 'An enemy hath done this.' For in the midst of an heaven-sent harvest we see tares growing up; the little children whom

the Lord was drawing to Himself, proud and false disciples have driven away; a priest at home, or hidden behind the grating of the confessional, plucked the branch which we hoped was to bear fruit; but even then we can rejoice that the Gospel was preached, and are content to wait for the time of harvest when the good seed shall be fully manifest in its fruits.

#### "DIFFICULTIES.

"Discouragement is not to be thought of. We must work while it is day; a night may draw nigh when the walls of Rome shall be shut against us, and the Inquisition test with fire and sword the strength of Christ's true followers. May such a time be long delayed, or rather may it find a faithful Church, who, like the primitive Church in this city of martyrs, will count nothing loss for Christ's dear sake.

"Savonarola's words, 'In truth it is your sins, the sins of Italy, that force me to prophesy; and they should make each one of you a prophet,' come back to us with solemn force when we consider how Rome has abused the liberty given by a Divine Providence in 1870 to the city of the popes, and owing to which alone the Gospel is now preached for the salvation of souls. They have put their trust in armaments and strong cities; the war-horse is become a god unto this people; but they forget the Lord of Hosts who brought them up out of bondage, and led them forth out of darkness, that they should know and acknowledge Him.

#### "OUR METHODS OF WORK.

"There is little need for me to speak of the various methods we use in spreading the knowledge of the Gospel. They naturally develop, slight changes

being frequently made when an advantage is hoped for. The Medical Mission at Borgo has constantly increased in attendance, and draws many, even from a distance, to our meetings. Last month the number of patients on the doctor's register was 522, which gives an average of fifty-eight. Unfortunately, the services have been rather fluctuating as regards numbers, though much has been done to make them attractive and interesting as well as strictly evangelical and soul-searching. Superstition shrinks with horror from the excommunicated place, wives will rail at their husbands through the open door, mothers snatch their children from near the entrance, and many who come are often the objects of derision and abuse. Withal, we are thankful to say, three were admitted to the church from that meeting this Easter, and several more are waiting for an early baptism. God has blessed and strengthened us in His work, and we trust that when the bitterness, stirred up against us by the priests, shall have subsided, we may even gain more than we have lost.

"I am not sure if, in my last letter, I told of the little Sunday-school which was commenced in that hall a few months ago. About twenty children have gathered around us; they are fond of the singing, and learn readily both words and music. Some listen attentively to what we teach them, and answer promptly to any question which is made. This is very encouraging, and we hope by means of them to have access before long to their parents and homes.

"Ever yours faithfully,

"JAS. CAMPBELL WALL,

"A. H. Baynes, Esq."

## Chinese Pictures.

**M**RS. AGNES RUSSELL WATSON, the wife of Dr. Russell Watson, of Tsing Chu Fu, Shantung, North China, writes to the readers of the *MISSIONARY HERALD*:—

“These pictures represent a Chinese one-man-wheelbarrow, and although



CHINESE ONE-MAN-WHEELBARROW.—(From a Photograph.)

from its slight construction you might wonder how things are carried upon it, yet its uses are many and various. Our English barrows are made so



CHINESE ONE-MAN-WHEELBARROW.—(From a Photograph.)

that the load is put *into* it, but here they are a sort of framework arranged





SCENE OUTSIDE THE CITY WALL, TSI-NAN-FU.—(From a Photograph.)





on the two sides of the wheel, upon which things are tied with ropes. To look at the empty one, its capacity to seat two women and a baby might be doubted, but you see, in the accompanying picture, they can ride quite comfortably. It is a most useful vehicle for the women, who are unable to walk far on their small feet, and as most of the villagers possess one for agricultural purposes, the women often use it for travelling.

“On most days a long row of them may be seen outside our hospital entrance, having brought patients into the city to see ‘the foreign doctor.’ We often have them come over thirty miles on these barrows, as doubtless you know my husband is a missionary doctor and has a medical dispensary here.”

The Rev. R. C. FORSYTH, of Tsing-Chu-Fu, sends two photographs of views in Tsi-Nan-Fu, in Shantung, North China, and writes:—

“TEA HOUSE ON THE LAKE AT TSI-NAN-FU.  
(See *Frontispiece*.)

“This is a pleasure resort of the inhabitants of the city, and is situated on the lake which is enclosed within the area of the city walls. It has been used as a tea house from very ancient times, as proved by the fact that it is mentioned in the writings of Tu Fu, a celebrated scholar of the T’ung dynasty, A.D. 620. As it is on a small island it has to be reached by boats, which ply for hire in large numbers. In the rear of the buildings are a number of stone tables, on which are inscribed the history of the place from remote times.”

“VIEW OUTSIDE THE CITY WALL, TSI-NAN-FU.

“The buildings to the left of the picture belong to the temple called ‘Sun Huang Miao,’ or the temple of the ‘Three Kings’; the three kings are named ‘Heaven, Earth, and Man,’ a relic, probably, of the ancient mythology. In the foreground is a small temple called ‘Chin Shan Ssu,’ or ‘Golden Mountain Temple,’ dedicated to one of the Buddhist deities.

“The river has been made to run in its present course so as to serve as a moat in defence of the city.”

## Tidings from Southern Italy.

THE Rev. Robt. Walker, of Naples, reports encouragingly of work at Avellino and Naples. He writes:—

“MY DEAR MR. BAYNES,—I am sure April, is already promising to bear it will be pleasant to many readers of the HERALD to hear that the change of evangelists, which took place here last good fruit.  
“Signor Nardi-Greco seems to be succeeding quite as well as his pre-

decessor in getting hold of the soldiers, and there are evidences of real work being done among them. Four were baptized by Signor Libonati before he left Avellino, and Signor Greco has about the same number ready to follow their example. The organising of a night-school was a very wise step, and must be maintained and developed. Two or three members of the church give their assistance in teaching, and so help Mr. and Mrs. Greco, both of whom have thrown themselves into this work with much zeal. I should be glad if we could have a reading-room for them, comfortably fitted up, and supplied with good literature suitable for them. Work among the soldiers in Italy is exceedingly interesting, and no one can possibly tell where its influence will be felt most. From all parts of the country young recruits are brought together, and, when their period of service is ended, they return to their homes. If they can go back with the love of God in their hearts, and with souls ablaze with zeal for Christ, they may do a work no one else could do. Several of the young men evangelised in Avellino are from Piedmontese villages, and others from the extreme south. I ask the prayers and sympathy of the churches for this work.

"But while the soldiers' work goes on, the village work is not being forgotten, and Signor Greco had quite a cheering story to tell me when I went up last week. He has made a beginning among a number of men employed in sulphur mines near Altavilla. They received very readily some tracts and illustrated papers he had with him, and expressed a hope that he would return. The new railway is now opened, so that these visits can be made with much more comfort and less expense than formerly. The Sunday-school is also improving. Mrs.

Greco has got some Catholic children to attend, with the consent of their parents.

"Our colporteur is also doing good work, both in Naples and among the towns and villages in the province. He meets with all sorts of people, and has several times had stiff contests with priests. Once or twice the priests have advised the people to take and read the tracts, or to buy his books; but generally they oppose him, and try to set the people against him.

"Signor Libonati is doing very well in Naples. He has succeeded in getting hold of several new people. One of these we hope shortly to baptize. We baptized six about a fortnight ago. All except one had been Catholics, and four of them are fruits of our own Mission. The printing press is proving very useful. The weekly notices we issue for our two stations always have several texts of Scripture on them, and they are read by many who would not take time to read a tract. We translated the evangelistic address which Dr. Culross delivered at Florence, at the Evangelical Alliance Congress, and printed 1,500 copies of it, most of which have already gone. We gave one with each copy of the *Testimonio*, and I have had several applications for supplies to distribute. Both in Avellino and in Naples, as well as in the colportage work, we feel the great benefit of the press, and cannot express the gratitude we feel to the kind friends whose timely help enabled us to purchase it. We still need a number of accessories, as well as an increased supply of type, in order to do all we need; but as we have been thus far blessed, and the press is already bearing good fruit, I have no doubt at all that, in time, we shall have it fully equipped.

"The heat is intense, but, in spite

of it, we always get one or two good meetings per week. We have six meetings, in addition to the Sunday-school, which is always encouraging. We are

hoping soon to baptize two or three of the oldest scholars.

"Yours affectionately,

"ROBERT WALKER.

"A. H. Baynes, Esq."

## Cheering News from Barisal, East Bengal.

**M**RS. CAREY, the wife of the Rev. W. Carey, of Barisal, writes:—

"Barisal,

"24th May, 1891.

"MY DEAR MR. BAYNES,—The English mail leaves to-night, and I must send you just a few lines about the baptism that took place this morning at 6.30 in the large tank in front of our preaching hall. Two lads were baptized by Mr. Spurgeon. A short service was held in the hall; then we crossed the road and stood on the broad 'Pucca' Ghât, singing a hymn, while the crowd of on-lookers formed a ring round us. Mr. Spurgeon spoke a few words explaining the ordinance, and then—leading Protap, the first candidate, by the hand—stepped down into the water. The early sunlight shone upon them both as the sacred rite was administered. The whole scene formed a pretty picture, the spectators, all dressed in white, crowding the steps of the ghât.

"Protap is of Brahmin descent, and a grandson of the aged John Sircar. He has been cared for lately by his uncle, a preacher of the Australian Mission in Furreedpore. 'Reading the Bible,' he said, first gave him 'consciousness of sin.'

"Jogot, the other lad, is a foundling, who, with his brother, Madhob, was rescued from the storm wave in 1876. Madhob was baptized last year, and is now a student at Serampore College, and a very nice boy he is.

"We sang a verse of a favourite

hymn as each one came out of the water. Our joy was great, but not unmingled with sorrow. We had hoped to have witnessed the 'good confession' of another candidate, a new convert from Hinduism. He is a young man of full age and a Brahmin. He has passed the entrance examination, and is earning good wages as a writer in the magistrate's office. Yesterday morning he presented a tract to each of his fellow-clerks, and boldly declared his intention to be baptized. Great excitement ensued, and last night a determined effort was made by a large number of Brahmins to drive him from his purpose by threats and abuse. They thronged the market place and followed him to his lodgings, crying out, 'He has gone mad; let us bind him and shave his head.' Mr. Spurgeon and my husband, with two of the preachers, went to rescue him, and found him quietly resting in the shop of a friend, his enemies having dispersed. They remained with him till near midnight, when, after much persuasion, he consented to come away and sleep in the Mission compound. But a relative had already contrived to make him promise in the most solemn manner that he would not be baptized to-day. This promise seems to have haunted his mind, for early this morning it was found that he had disappeared, leaving a pencilled letter on Mr. Spurgeon's table. He assures us that nothing will

shake him from his faith in Christ, and that when a few days have passed, he will settle his affairs and be baptized. Meanwhile we pray earnestly—though not without trembling—that he may stand firm and have grace given him to realise his wish.

“There are dozens of young men in Barisal who are, like Joseph of Arimathea, ‘disciples of Jesus but secretly,’ for fear of their friends. They only

need the stimulus of one brave and loyal example. The ice once broken, others will come forward to take the plunge. At present we can but rejoice in the glad assurance that God is working with us, and wait for larger blessing.

“Yours sincerely,

“LETTIE CAREY.

“A. H. Baynes, Esq.”

## Sketches in Barisal.

### BARISAL BAZAAR.

**T**HE word “bazaar” has obtained in England a very different meaning to that which it has in India. It will be seen from the picture below that the word refers to the streets where the shops are.

The bazaar at Barisal is a wide street, about three hundred yards long,



BARISAL BAZAAR.—(From a Photograph.)

with a row of shops on either side, most of them being built of brick. Nearly every kind of merchandise can be obtained at these shops, from a packet of pins to every kind of jewellery; articles that are produced in the country, and those that are imported from other lands.

The building in the distance, with a spire like a church, is a Mohammedan mosque, and on this side of it, a square building, is the Hindu temple to the Goddess Kali.

This thoroughfare is invariably thronged with people, and, as the missionary passes to his work at the preaching station at the other end, he has many opportunities for giving away tracts. These little leaflets are eagerly seized as soon as the missionary begins to distribute.

It is very easy for the missionary to use these shops for making known the Gospel message, as many of the shopkeepers are friendly. We have one particular friend in a native doctor, who asks us into his dispensary, that we may speak with those who have gathered there. After preaching has been concluded, I have often spent some very happy hours in religious conversation with native gentlemen whom I found in this dispensary.

Just where the three men are standing on the right hand of the picture



PREACHING HALL, BARISAL.—(From a Photograph.)

is one of our preaching stations. At this spot we get some very good congregations, as it is at a point where four roads meet.

For forty years the Gospel has been proclaimed in the above bazaar. The visible results have been very small, but who shall count up the influence of the preached word? The Judgment-day alone will reveal it. May we be helped to persevere in our work, ever trusting in God's promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

#### PREACHING HALL, BARISAL.

The Preaching Hall at Barisal has been in existence now nearly four

years. It is in an advantageous position, and faces one of the main roads from Barisal to Madaripur.

The above picture gives a very good idea of the building. It is all of wood, and was purchased of Mr. Clay, late magistrate of Khoolnah, who used it as a billiard-room. It was taken to pieces at Khoolnah by Messrs. Herbert Anderson and Arthur West, and was brought in sections to Barisal, where it was put up again, all the younger missionaries helping in the task.

The hall will seat about a hundred, and on the occasion of an English lecture is crowded out, numbers having to stand round at the different doors and windows.

The building is proving very useful to us in our work in Barisal. Every day in the week some kind of meeting is held in it, and on Sunday it is kept open nearly the whole day through. Miss Taylor, in her speech at the Zenana Mission Breakfast, in April last, cheered me much when she spoke of the men in a certain Bengali village who had been impressed by what they had heard of the Gospel at the Barisal Preaching Hall.

There will be noticed, in the picture, on the front of the building some dark lines; they are meant to represent two texts of Scripture, one being the words: "The blood of Jesus Christ cleanseth."

### POTKA FISH.

"What a funny-looking fish this is! Where does it come from?" I can imagine our young friends exclaiming when they see these pictures. I will now tell you about this peculiar dweller in Eastern waters, for these pictures come from Barisal. Not only is this fish funny in its appearance, but also in its ways.

It is called "potka," and is about three inches long with a mottled skin; its eyes are black, of sluggish appearance, and have bright yellow rims. Though you see it in a dish, it is never put into one, as it is never eaten.

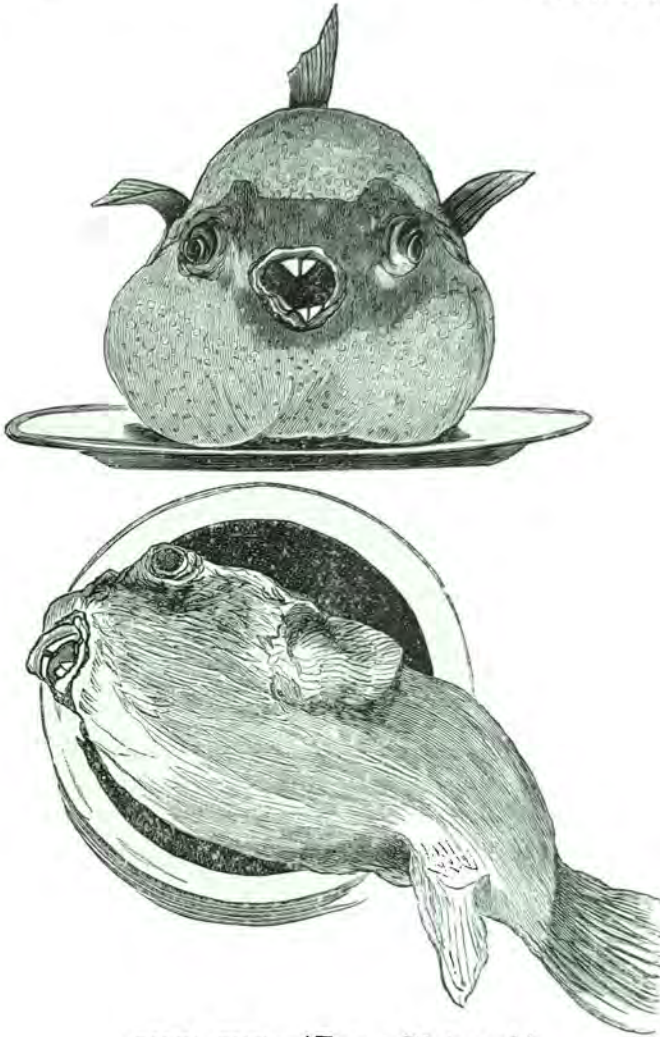
When caught in the net the native children delight to get hold of it and give it a rolling under their feet, after which the fish will fill itself out with air, and sometimes water (as in the first picture), as if in a rage; it will then slowly shrink up again, and take the form as in the second picture. If rolled again it will repeat the process. Such is the fish which we have in the accompanying pictures.



May we not learn from this fish that our angry passions are only a waste of breath, and also spoil our appearance?

Barisal.

JOHN G. KERRY.



POTKA FISH.—(From a Photograph.)

### Acknowledgments.

THE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—Parcels of garments from the Ladies' Missionary Working Meeting at Camden Road, per Mrs. Blight, for Mrs. Lewis, San Salvador, and Mr. John Pinnock, Underhill, Congo ; a case of cloth-

ing, &c., from the Falmouth Young People's Missionary Society, per Miss Solomon, for the Rev. R. Spurgeon, of Barisal; parcels of clothing from Sudbury Chapel Working Meeting, per Mrs. Ray; Mrs. A. Caswell, Cheltenham; and a parcel from two other Friends, for Mrs. Bentley, Wathen, Congo; two parcels from Millbridge, Devonport, for Rev. R. H. C. Graham, San Salvador; parcels of clothing, &c., from Three Readers of the *Juvenile Missionary Herald*, Tooting, and of jackets for boys at Wathen Station, from Miss Coxeter's Bible-class, Highgate, for Mrs. Cameron (Miss Silvey), Wathen, Congo; a parcel from a Friend for the Rev. T. Lewis, Congo; cards from Mr. L. C. Holman, Finchley, for Rev. C. S. Medhurst, China; woollen scarves from Mrs. Phillips, of Dovercourt, for Mrs. Wall, Rome; books from Mr. J. Betts, of Pembury, for Rev. J. W. Thomas, Calcutta; parcels of magazines from Mr. J. A. Tawell, of Earls Colne, and Mrs. Burnett, of Wellington, Somerset, and of copies of the "Bible Treasury," from a Friend, for the Mission; copies of the "Review of Reviews" from the editor, Mr. W. T. Stead, for the missionaries at all the stations of the Society; 50 ounce bottles of quinine, from Mr. J. A. Clarke, Leicester, for Miss Fletcher, of Delhi; and a sextant and quadrant from Captain Watson, Liverpool; a sextant from Mr. Whitley, Enfield; a binocular and sandwich box from Mr. F. Brough, of Tufnell Park; a telescope from Mrs. Briant, Clapham Common; a clock, barometer, and thermometer, from Mrs. Rawson, and cutlery from Mr. J. H. Rawson, of Sheffield; a copy of Dr. Erichsen's "Science and Art of Surgery" (2 vols.), from Mr. G. W. Morley, of Ramsey; a bell from Mr. J. G. Taylor, of Newcastle-on-Tyne, towards the equipment of the s.s. *Goodwill* for the Congo Mission.

## Women's Work in China.

**M**RS. SPURGEON MEDHURST, writing from Chow-ping, says:—

"DEAR MR. BAYNES,—I shall be glad if you will put the enclosed letter in the *MISSIONARY HERALD*. It expresses what I feel to be one of the needs of our Mission out here.

"On my return to Tsing-Chew-Fu the girls' day school will be opened. We start with seven girls; this I feel is very encouraging, and trust I shall

have strength to work hard with the girls. My sole object is to win them for Christ, not to make great scholars of them.

"My husband is in splendid health.

"Yours truly,

"J. L. MEDHURST.

"A. H. Baynes, Esq."

The following is the letter sent by Mrs. Medhurst:—

"TO MY CHRISTIAN SISTERS IN  
"ENGLAND.

"DEAR CHRISTIAN FRIENDS,—Much misapprehension prevails at home regarding the condition of Chinese women, and the need that exists for Zenana work among them. It is not

generally known that our husbands have no influence over the women, and whatever is done for them must be done by us wives. Our home and little ones occupy a large share of our time, so that we cannot work for the women as we would. We are, therefore, ear-



nestly hoping that the day is not far distant when our efforts will be supported by a band of single lady missionaries. Their absence is a serious loss. True, single lady missionaries in China have to encounter peculiar difficulties, which they do not meet with in India; but these are not insurmountable, and gradually disappear with time. These should not hinder those who have no home ties from consecrating themselves for work among these poor Chinese sisters.

“Here, from very earliest times, men and women have been kept apart, the men being deprived of the kindlier sympathy and more refined manners of the female sex, and the women being excluded from the wider horizon and more intellectual society of the men, to the grave injury of both. In China, woman is supposed to be of a different nature from man, and to be as far below him as the earth is below the heavens. Unwelcomed at birth she is a slave all her days, and sometimes almost sinks to the level of the brute creation. Perfect submission—not the cultivation of the mind—is woman’s duty. At the will of her parents she is disposed of in marriage to a man whom she has never seen. After marriage she is only a household slave, and, like a piece of furniture, is often sold in times of poverty. Even in the next life she is bound by the same laws, belongs to the same husband, and is dependent for her happiness on the sacrifices of her sons. ‘Christ was the first man who ever gave woman her due, and to this day there is no guarantee for her well-being beyond His influence.’

“Oh, friends! these poor women need your help. There are schools to be started and superintended for the

instruction of girls who, without such teaching, will neither be able to properly understand nor adequately fill the high and noble position as wives, mothers, and the heads of families, for which God has destined them; medical work, which can only be prosecuted by women for women, who now often endure needless and excruciating martyrdom for lack of someone to apply for them the healing arts of this nineteenth century; Bible-women to be trained who shall be able to teach others the way of salvation and lead them to a knowledge of our Saviour—these and many other doors of service are now open. Favoured English-women! will you not show your gratitude for what Christ has done for you, by coming out to preach Him to your less blessed sisters in this dark, cruel China? Mothers! give up your daughters cheerfully for this grand work.

“The leading spirits of China are at last beginning to realise how backward their country is, and are seeking to improve it by the introduction of railways, telegraphs, &c.; but while the wives and mothers of China are treated as irrational beings, and refused all education, China cannot advance. Nothing can raise the women of China but the Gospel of Jesus Christ. The harvest is plentiful, but the labourers are, OH, SO FEW! The fighting is severe, and the Lord’s hosts want reinforcing. The moral conflict we are waging is a long one. There is no doubt which side will ultimately win the victory, but that victory may be hastened or delayed by the response of Christian ladies at home to the ‘bitter cry’ of their sisters in China.

“Yours very sincerely,  
“JESSIE LOUISE MEDHURST.”

## The Lord Loveth a Cheerful Giver.

THE Rev. J. Henry Pusey, of Grand Turk, Turks Island, writing under date of May 22nd, sends a small gold neck chain and cross from Puerto Plata, San Domingo. "Given for the Congo Mission in memory of my dear mother now in heaven," were the words written on the piece of paper in which this gift was enclosed. We are very grateful for this proof of interest in the Congo Mission from this distant friend, who desires to be anonymous. The Rev. R. D. Darby, on his voyage to the Congo, writes from Sierra Leone:—"I hope you will not forget to acknowledge with warmest thanks in the next HERALD the magnificent gift of our friend, J. Wade, Esq., of Halifax. The printing-press, type, and all necessary material are on board this ship. The total cost has been quite £200. Mr. Wade wishes the press to be called the 'Hannah Wade' press, 'in memory of his sainted mother.' This press is for the Upper Congo. You might mention also that Mr. Wade was the donor of our Tunduwa 'Edwin Wade' press." We feel deeply grateful to Mr. Wade for this valuable and most welcome gift. May the Lord reward him a thousandfold.

Mrs. W. Holman Bentley desires gratefully to acknowledge the receipt of a fine wall map of Europe for the Wathen School, the gift of James Anstie, Esq., Q.C., and his daughter.

The Rev. Thos. Lewis writes from on board the African Mail steamer *Gaboon*, off Plymouth, July 3rd:—"Will you kindly acknowledge through the next HERALD a valuable gift of smith's and other tools from W. C. Parkinson, Esq., L.C.C."

"An Old Pensioner" sends an old silver coin for the Congo Mission, and adds: "I read the MISSIONARY HERALD with intense delight. I know of no paper like it at all. It seems often as if I were reading a supplement to the Acts of the Apostles. I bless God every month for the MISSIONARY HERALD." "A Reader of the HERALD," Walsoken, Norfolk, sends a box of trinkets, "the only things she has to send for the beloved Mission." "A Friend," Birmingham, sends a card-case, &c., and writes: "I am very sorry I have nothing better to send; but the Lord knows my circumstances, and He will accept even this trifle." A silver locket, for the Congo Mission, from "Anon."

The grateful thanks of the Committee are also given to the following generous donors for most welcome and much needed gifts:—Mr. John Marnham, J.P., quarterly subscription for support of Congo missionary, £75; Mr. Joseph Wates, £10; A Friend, No. 2, per ditto, £20; J. A. C., for Congo, £10; C. T. O., £5 for Congo and £5 for China; Mr. J. T. Stevenson, New Zealand, £10; Rev. J. A. Clark, Congo, £10; Mr. J. T. G. Dodd, £10; "Help in Need Society," per Miss Baker, Secretary, for *Elembe and Mbwaka at San Salvador*, £10; Mr. Joseph Russell, for outfit of *Goodwill*, £10; E. W., for ditto, £10.

The Rev. S. Copeland Morris, formerly a student in the Calabar College, and now pastor of Portland, Tabernacle, and Hephzibah churches in Jamaica, is at present on a visit to England, and had an interview with the Mission Committee at their quarterly meeting on the 15th of last month.

## Recent Intelligence.

**W**E are thankful to report the arrival in England of the following missionaries, some of them much improved in health by the voyage home :—The Revs. J. L. Roger, from Stanley Pool, Congo River ; R. E. and Mrs. Gammon, from Port of Spain, Trinidad ; and Daniel and Mrs. Wils here, from Nassau, Bahamas.

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“Statistical Tables of Protestant Missions in India for 1891.” Materials for the above are being collected and tabulated under the direction of the Calcutta Missionary Conference, representing nearly all Christian missions in Bengal. Similar tables have been issued previously at intervals of ten years. These tables are intended to embrace all Christian missions in India, Burmah, and Ceylon. They will prove invaluable for all who desire information regarding the present position of missions, and the progress of the Kingdom of Christ in India. The price has been fixed at 3s. 6d. per copy (including postage), in order to bring it within the reach of all, and it is hoped there will be a liberal response on the part of all who are interested in mission work. Orders, accompanied by a remittance, should be sent to the Rev. Joseph Thomas, the Baptist Mission Press, 41, Lower Circular Road, Calcutta.

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At the quarterly meeting of the Missionary Committee, on the 15th of last month, a message of loving sympathy, and an assurance of earnest prayer on behalf of both Mr. and Mrs. Spurgeon, was forwarded by telegraph to Mrs. Spurgeon, who in response sent the following reply :—

“Westwood, Beulah Hill, Upper Norwood,  
“July 15th, 1891.

“DEAR MR. BAYNES,—Mrs. Spurgeon desires me to at once acknowledge and thank you for your kind telegram, and to request you to convey to the members of the Committee of the Baptist Missionary Society her warmest thanks for the deep sympathy and Christian love expressed therein, and for their earnest prayers on behalf of the beloved sufferer and herself. Although ‘the way is dark,’ she knows that the light of God’s love is beyond the darkness, and she trusts in Him through all : ‘He hath done all things well.’

“This is Mrs. Spurgeon’s grateful message, with the request that the brethren and their churches will continue in prayer to Him with whom there is nothing impossible.—I am, my dear Mr. Baynes, yours, with Christian esteem,

“To A. H. Baynes, Esq.,

“J. L. KEYS, Secretary.

“Secretary, Baptist Missionary Society.”

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The following resolution, in relation to the valuable services of the China Deputation, was at the same meeting unanimously adopted :—

“Resolved :—That the Committee of the Baptist Missionary Society welcome home from China with feelings of deepest thankfulness and pleasure their esteemed brethren, the Rev. Dr. Glover and the Rev. T. M. Morris, and desire to

record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them.

"The Committee are confident that the happiest results will accrue from the visit of their brethren to China.

"To Mrs. Glover and Mrs. Morris the Committee would also tender their respectful and grateful thanks for their so kindly consenting to a separation fraught with so much anxiety and peril.

"The Committee are also most grateful to the members and office-bearers of Tyndale and Burlington churches in Bristol and Ipswich for the generous way in which they have assisted the Society by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the deputation."

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Mrs. W. Carey, of Barisal, East Bengal, writes :—"MY DEAR MR. BAYNES,— Do you think you could send me a medicine-chest? Messrs. Burroughs and Wellcome very kindly gave me one of their 'Pocket Cases' last year, but, as you will readily understand, it lasted a very little while. The time is drawing near for work in the Beels, when the calls on my meagre stock of medicines will be far more numerous than I can meet." We shall be thankful to any friend who will send a practical response to this appeal.

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We beg all our friends to make a note of

### **TUESDAY, OCTOBER 6th NEXT,**

the "Missionary Day" in connection with the Autumnal Meetings, to be held this year in the city of Manchester. These missionary gatherings promise to be of very peculiar and special interest. Next month we hope to give full details. In the meantime, we earnestly beg our friends to make arrangements to be present.

On Friday evening, October 9th, there will be a United Young People's Missionary Meeting in the Central Hall, Manchester.

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The Rev. J. Lawson Forfeitt, writing from Underhill Station, Lower Congo River, sends fifteen shillings and sixpence, sums given by native Christians working on the Congo Railway works, for the Baptist Missionary Society.

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The Rev. Thos. Martin, formerly of India, under date of July 2nd, reports his arrival at Port of Spain, Trinidad, and writes :—"The heat is rather trying here at first, but I shall soon get accustomed to it. I have been three Sundays here, and the attendance in 'St. John's Church' has been good each time, and especially in the evening. Since I was here, four years ago, the church has been re-pewed, and other important repairs have been made, so that it looks a nice and substantial church. The people seem to be very grateful to the Society for sending out 'a minister' to take the place of Mr. Gammon during his absence in England."

# Contributions

To June 30th, 1891.

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

**ANNUAL COLLECTIONS.**

Public Meeting at Exeter Hall .....	86	6	0
Young People's Do. ....	59	2	2
Annual Sermon at Bloomsbury Chapel .....	29	2	6
Soirée at Cannon Street Hotel (less expenses) .....	17	17	6
	192	8	2

**ANNUAL SUBSCRIPTIONS.**

Archer, Rev. W. E. ....	1	1	0
Barnden, Mr. and Miss .....	1	1	0
Carlill, Miss .....	1	1	0
Crudgington, Miss F. E. ....	1	1	0
C. S. H. F., for <i>Bengali school</i> .....	1	0	0
Dadd, Miss H., and Barber W. ....	1	7	0
Danford, Mr. Warren .....	5	5	0
Daniell, Mrs., Luton .....	2	0	0
Davies, Mrs., Swansea .....	10	0	0
Day, Mrs. R., Wincanton .....	0	10	0
Franklin, Mr. J. W. ....	0	10	6
Gale, Misses .....	3	3	0
Gatty, Mr. C. H. ....	10	10	0
Griffiths, Mr. E. F. ....	0	10	6
Heasman, Mrs. ....	1	0	9
Howgate, Mr. J. ....	5	5	0
Hull, Mr. and Miss .....	2	7	0
Ingram, Rev. C. A. ....	1	0	0
Jones, Mr. W., Southampton .....	0	10	6
Kentish, Mr. J. ....	5	5	0
Kickmann, Mr. R. ....	1	1	0
Leonard, Mr. J. H. ....	5	0	0
M. S. H., for <i>Congo</i> .....	1	0	0
Pitt, Mr. G., Bracknell .....	5	0	0
Peto, Lady .....	25	0	0
Potter, Mr. and Mrs. ....	0	10	6
Pringle, Miss E. ....	1	0	0
Relf, Mr. W. ....	0	10	6
Robinson, Mr. and Mrs. Edward, for <i>India</i> .....	100	0	0
Do., for <i>China</i> .....	100	0	0
Do., for <i>Italy</i> .....	100	0	0
Do., for <i>Congo</i> .....	100	0	0
Rouse, Mr. W. ....	20	0	0
Sargent, Mr. S. ....	1	0	0
Self, Mr. W. ....	2	2	0
Taylor, Rev. D. ....	1	0	0
Voelcker, Mrs. ....	2	2	0
Do., for <i>Congo</i> .....	1	1	0
Watts, Mrs. ....	2	0	0
Wherry, Mr. Alderman W. R. ....	2	2	0
White, Mrs. S. ....	1	0	0
White, Mrs., Evesham .....	2	2	0
Woolley, Mr. C. B. ....	0	10	0
Under 10s. ....	0	12	6
Do., for <i>Congo</i> .....	0	12	6

**DONATIONS.**

A. E. R. ....	5	0	0
A Friend, per Rev. J. Bloomfield, for <i>Congo</i> .....	30	0	0

A Friend in Scotland, per Rev. C. H. Spurgeon .....	10	0	0
A Friend of Mission Work .....	0	10	0
A. J. ....	5	5	0
A. K. ....	10	0	0
A Missionary Pupil, Liverpool .....	1	1	0
Anon., Greenhithe, for <i>Congo</i> .....	0	10	0
Anonymous, for <i>Debt</i> .....	10	0	0
Apthorpe, Miss L., for <i>N P</i> .....	1	0	0
A Sinner saved by Grace (box) .....	0	12	9
A Widow's Mite .....	5	0	0
A Widow Needlewoman .....	5	0	0
Barber, Mr. A. ....	5	0	0
Bebbington, Mr. E. J., sen. ....	6	0	0
Chapman, Mr. J., at Exeter Hall Young People's Meeting .....	5	0	0
Dalton, Mrs., per Rev. R. Weaver .....	0	10	6
Engall, Mr. T. H., for <i>Mr. Walker's work, Naples</i> .....	1	1	0
E. S., Newcastle-on-Tyne .....	0	10	0
Falkener, Miss Mary S., the late .....	5	0	0
Freer, Mr. F. A., for <i>Debt</i> .....	20	0	0
Fripp, Mr. J. ....	0	10	0
F. H. O., for <i>Bopoto Station</i> .....	36	0	0
Greenfield, Mr. A. ....	1	0	0
Hardy, Mr. Leslie C. ....	0	13	0
H. M. D. ....	1	0	0
"Hope" .....	1	0	0
Hooper, C., and King, S. ....	0	10	6
Hue, Miss M., Jersey .....	1	0	0
H. W. M., in memory of the Rev. C. M. Birrell .....	15	0	0
Incognito, for <i>Debt</i> .....	20	0	0
J. A. C., <i>Butterflies</i> for <i>Congo</i> .....	10	0	0
J. C. L., for <i>Debt</i> .....	0	10	0
Kemp, Miss E. C., for <i>Debt</i> .....	20	0	0
Leste, Mr. F. ....	1	1	0
Lov. xxvii. 30 .....	5	10	0
Mal. iii. 10, for <i>Debt</i> .....	100	0	0
Mann, Mr. A. ....	0	10	0
Massey, Mr. S. ....	5	0	0
M. E., for <i>Congo</i> .....	2	10	0
Do., for <i>China</i> .....	2	10	0
M. E., Acton .....	1	0	0
Mitchell, Miss Agnes, for <i>Congo</i> .....	10	0	0
Do., for <i>Jerusalem</i> .....	10	0	0
N. E. W., Newport, for <i>China</i> .....	1	0	0
Do., for <i>Congo</i> .....	1	0	0
Otway, Mr. C. ....	0	10	6
Pearce, Mr. R., Dorking .....	2	2	0
Perry, Mrs. K., for <i>Congo</i> .....	0	10	0

Peto, Lady, in memorial, for <i>Debt</i> .....	150	0	0
Do., for <i>Congo</i> .....	25	0	0
Poole Miss, for <i>Debt</i> .....	1	0	0
Potter, Rev. J. G., for <i>Debt</i> .....	15	0	0
Ravenstein, Mr. E. G., for <i>Congo</i> .....	1	1	0
Rawdon College Students .....	3	3	0
Reavell, Mr. R. J. ....	0	10	0
Reynolds, Mr. F. W. ....	0	15	0
Rickards, Mr. S. D., for <i>Congo</i> .....	5	5	0
Salter, Miss, Bible Class .....	1	13	5
Do., do., for <i>Congo</i> .....	0	6	11
Do., do., for <i>China</i> .....	0	8	10
S. B., for <i>Congo</i> .....	0	12	6
Silvey, Miss, sums collected for <i>Congo</i> .....	6	0	0
Spur r, Rev. F. C. ....	1	0	0
Swift, Mr. J. H. ....	1	0	0
T. E. ....	25	0	0
Thankoffering .....	2	0	0
Thankoffering, for <i>Congo</i> .....	0	10	0
Two Sisters at Birmingham .....	0	15	0
Watts, Miss H., Cheam, for <i>Congo</i> .....	5	0	0
Watt, Mrs., for <i>Debt</i> .....	3	0	0
Young, Rev. S. R., for <i>Debt</i> .....	1	0	0
Z., Dundee, for <i>India</i> .....	1	0	0
Under 10s. ....	2	5	4
Do., for <i>Congo</i> .....	0	2	6
Do., for <i>Debt</i> .....	0	7	6

**LEGACIES.**

Anthony, the late Miss Rachel, of Pontypool, by Mr. T. Watkins (balance) .....	0	7	4
Macdonald, the late Miss Eliza, of Edinburgh, by Mr. A. Urquhart .....	5	0	0
Pratt, the late Rev. W. C., of Cheddar, by Mrs. King .....	17	19	2
Richards, the late Mr. John, of West Bromwich, by Mr. Edward Caddick .....	90	0	0

**LONDON AND MIDDLESEX.**

Abbey-road .....	4	10	9
Acton .....	7	5	4
Alperton .....	8	15	4
Do., Sunday-school .....	3	10	6
Arthur-street, Camberwell Gate .....	11	2	2
Do., Sunday-school .....	2	5	0
Arthur-street, King's Cross Sunday-ech. ....	2	8	3
Battersea, York-road .....	6	15	6
Battersea Park Sunday-school .....	1	2	4

Bermundsey, Drummond-road	3 12 0	Notting Hill, Ladbroke-grove	10 1 9	Old Chesterton, Sunday-school	1 13 0
Do., Haddon Hall Sunday-school, for Bengal N P	10 0 0	Peckham, Norfolk-st. Sunday-school	1 0 0	Soham, for W & O	0 10 0
Bloomsbury Church	70 10 1	Do., Park-road Sun-sch., for N P, Ram Chunder Ghose, Khoolna	6 0 0	Waterbeach	3 6 0
Brixton, Kenyon Ch.	11 12 3	Do., do., for N P, John Paul, Agra	6 0 0	<b>CHESHIRE.</b>	
Do., Sunday-school	1 12 8	Poplar, Cotton-street	3 12 1	Birkenhead, Conway-street Sun.-school, for N P	2 0 4
Do., St. Ann's-road Sunday-school	1 4 0	Putney, Welter-road	4 0 0	Chester, Grosvenor Park	6 10 0
Do., Gresham Sunday-school	1 0 0	Do., Union Ch.	7 12 0	Do., Hamilton-place Sunday-school, for N P	0 14 5
Brixton Hill, New Park-road	5 7 6	Regent's-Park Ch.	40 0 0	Egremont, for W & O	2 5 4
Brondesbury	14 18 8	Shepherd's Bush Tabernacle	2 5 6	<b>CORNWALL.</b>	
Bunhill, Adult School, for Congo	4 0 0	Shoreditch Tabernacle	9 0 0	Falmouth	1 10 0
Camberwell, Denmark-place	16 5 1	Silvertown Mssn.-sch.	1 3 11	Truro, Sunday-school	3 15 7
Do., Cottage-green	5 6 6	South London Tabernacle Sunday-school	2 13 6	Do., for N P	0 10 0
Do., do., Sun.-sch., for Congo	5 0 0	Spencer-place Sunday-school	8 12 6	<b>DEVONSHIRE.</b>	
Do., do., for Mr. Turner, China	7 10 0	Stockwell Ch.	8 0 0	Devonport, Morice-square	1 9 6
Do., Mansion House Ch.	0 12 6	Stoke Newington, Devonshire-sq. Ch.	17 7 3	Plymouth, George-st.	17 12 2
Clapton, Downs Ch.	79 11 4	Stratford, Major-road Sunday-school	3 14 1	Do., Mutley Church, for W & O	5 0 0
Do., for W & O	15 12 1	Tottenham	3 5 0	Tiverton, for camera for Rev. W. Carey, Barisal	2 10 0
Do., Sun.-sch., for Indian Sch. Fund	1 6 2	Tower-street Sun.-sch.	1 17 5	<b>DORSETSHIRE.</b>	
Daleston Junction	12 16 6	Upper Holloway	42 10 9	Weymouth	4 5 9
Deptford, Octavius-st.	9 7 9	Upton Chapel	0 11 0	<b>DUBHAM.</b>	
Edgware-road, John-street	4 5 9	Do., for N P	0 18 7	Monkwearmouth, Enon Church	0 13 0
Do., for W & O	1 11 10	Vauxhall, Sun.-school	7 1 6	<b>ESSEX.</b>	
East London Tabernacle	21 0 0	Victoria-park, Grove-road	2 1 10	Barking, Queen's-road Sunday-school	3 0 0
Enfield	6 8 3	Do., for W & O	4 0 0	Chadwell Heath	1 7 5
Do., for support of Congo boy	1 5 0	Victoria Ch., Wandsworth-road	0 10 6	Ilford, High-street	1 19 6
Enfield Highway, Totteridge-road	3 16 0	Walworth-road Chapel	14 6 3	Langley	1 14 6
Do., Sun.-sch.	0 17 10	Do., Sunday-school	1 1 0	Leyton, Vicarage-road	5 19 6
Hackney, Mare-street	30 0 0	Do., do., for Serampore school	4 10 0	Leytonstone, Cann Hall-road	5 10 0
Hammersmith, West-end Ch.	7 6 6	Wandsworth, East Hill	7 15 3	Do., Sunday-school	1 4 3
Do., Avenue-road	3 16 3	Do., do., Sunday-sch.	5 8 3	Loughton Mission Hall	3 6 4
Harrow-on-the-Hill	7 10 0	Do., Northcote-road	7 5 6	Romford	12 5 6
Harlesden	3 9 1	Westbourne-grove	28 6 10	Upton Cross	1 1 0
Harington	12 14 0	Westminster, Romney-street	1 13 11	Do., Sun.-sch.	0 10 4
Highbury-hill	9 5 3	West Green	9 2 0	<b>GLOUCESTERSHIRE.</b>	
Highgate, Southwood-lane	3 11 6	Willesden Green Sun.-school	2 8 11	Arlington	0 12 9
Honor Oak	2 18 6	Wood Green	0 1 11	Charlton Kings	2 9 2
Do., Sunday-school	0 11 3	Do., Green-lanes, for Congo	3 7 6	Lechlade, for Rev. H. Dixon's Work, China	2 2 0
Islington, Cross-street	9 0 11	<b>BREKSHIRE.</b>		Minchinhampton	0 4 0
Do., Salter's Hall Ch.	4 8 0	Reading, King's-road, Sunday-school	7 18 5	Do., for Congo	1 0 0
Do., do., Sun.-sch., for Congo	2 0 0	Do., Grovelands Sunday-school	2 13 6	Shortwood, for support of T. F. Newman, under Mr. Bentley	5 0 0
Do., do., for Central school, Barisal	5 0 0	Do., Wycliffe Ch., for native schools, India	15 0 0	Thornbury	1 5 6
James-street	5 7 2	Sunningdale, for W & O	1 0 0	<b>HAMPSHIRE.</b>	
John-street, Bedford-road	5 14 3	Windsor	1 1 0	Bournemouth, Lansdowne Sun.-sch.	1 17 0
Kensington, Horton-street	15 9 2	<b>BUCKINGHAMSHIRE.</b>		Do., do., for support of Congo boy	2 3 0
Do., for W & O	2 2 0	High Wycombe, Union Ch., Sunday-school	5 12 3	Do., Westbourne	12 0 0
Do., Sunday-school	8 9 3	Looseley-row	1 18 4	Lyndhurst	0 12 0
Kilburn, Canterbury-road Sun.-sch., for Congo	5 15 6	Princes Risborough	12 5 10		
Kingsgate-street, Sunday-school	3 16 0	Winslow Tabernacle	5 5 6		
Little Wild-street	3 12 6	Do., for Congo	1 1 0		
Maze Pond Ch.	7 17 0	<b>CAMBRIDGESHIRE.</b>			
Metropolitan Tabernacle	113 12 9	Cambridge, for Roman Mission	29 3 0		
New Southgate	5 4 0	Gamlingay	7 4 7		
Do., Sunday-school	8 9 0				
Do., do., for Congo	1 1 8				
Do., do., for support of Diambi, Congo	5 0 0				
North Finchley	9 5 3				

Odiham ..... 2 10 0  
 Shirley, Union Chapel 2 8 6

HEREFORDSHIRE.

Ewias Harold ..... 1 5 6

HERTFORDSHIRE.

Bovingdon ..... 0 11 7  
 Do., for *W & O* ..... 0 2 2  
 Bushey ..... 1 0 0  
 Hemel Hempstead ..... 1 2 5  
 Redbourne, Tabernacle ..... 1 8 0  
 Rickmansworth ..... 16 0 8  
 Sarratt ..... 1 7 4

KENT.

Beckenham ..... 8 2 11  
 Belvedere ..... 7 0 0  
 Brockley-road ..... 39 18 6  
 Bromley ..... 4 1 8  
 Canterbury ..... 6 13 1  
 Forest Hill, by Mrs. Jeffery ..... 11 5 6  
 Do., Sydenham Ch. 5 15 7  
 Do., do., for *W & O* 3 0 4  
 Lee, High-road ..... 10 0 0  
 Do., do., Juvenile ... 1 5 6  
 Do., Bromley-road ... 4 6 0  
 Maidstone, King-street 14 6 2  
 Do., do., for *W & O* 3 4 9  
 Margate, New Cross-street ..... 26 8 7  
 Do., do., for *NP* ..... 1 1 6  
 Do., do., for Mrs. Morgan's Orphans' Home ..... 0 12 2  
 Pembury, Union Ch. 7 9 0  
 Plumstead, Park-road 1 1 0  
 West Malling ..... 0 2 6  
 Do., for *W & O* ..... 1 1 0  
 Do., for *NP* ..... 3 13 0  
 Woolwich, Parson's-hill 8 12 0  
 Do., Queen-street ... 3 6 0  
 Do., do., Sun-school, per Y. M. M. A., for Bengali school ..... 6 0 0  
 Do., do., for China school ..... 6 0 0

LANCASHIRE.

Accrington, Cannon-st. 15 0 6  
 Do., Bethel ..... 5 3 8  
 Doals ..... 1 15 0  
 Haslingden, Trinity Ch. 9 9 10  
 Liverpool, for Congo .. 8 13 9  
 Do., Fabius Ch. .... 3 11 1  
 Do., Myrtle-street ... 50 0 0  
 Do., Pembroke Ch. .... 5 0 0  
 Do., Princes Gate ... 1 0 0  
 Do., Richmond Ch. ... 8 0 10  
 Do., Tue Brook, Sunday-school ..... 3 10 0  
 Do., Zion, Bousfield-street ..... 1 0 0  
 Oswaldtwistle, New-lane ..... 4 3 11  
 Southport, Birkdale Town-hall ..... 1 2 2  
 Do., do., for Debt ... 2 0 0  
 Do., Houghton-street 1 1 0  
 Do., for educational work, Congo ..... 11 5 0  
 Waterfoot, Sun-school 3 19 0

NORFOLK.

Bacton ..... 1 10 0  
 Buxton ..... 1 10 6  
 Hunstanton ..... 3 1 3

Neatishead ..... 2 10 0  
 Norwich, United Meetings, 1890 ..... 42 18 5  
 Stalham ..... 13 16 5  
 Worstead ..... 22 4 8  
 Yarmouth ..... 19 8 3

NORTHAMPTONSHIRE.

Bugbrooke ..... 5 6 9  
 Burton Latimer ..... 10 15 6  
 Do., for *W & O* ..... 0 10 0  
 Earl's Barton ..... 2 1 6  
 Long Buckby ..... 21 0 0  
 Northampton, College-street ..... 190 0 0  
 Do., Grafton-street... 3 0 0  
 Ringstead ..... 0 10 6  
 Roade ..... 2 14 1  
 Rushden ..... 24 11 4  
 Thrapston ..... 25 7 6  
 West Haddon ..... 9 0 0  
 Woodford ..... 1 8 3

NOTTINGHAMSHIRE.

Carlton-le-Moorland ... 1 0 0  
 Newthorpe ..... 1 10 6  
 Nottingham, Derby-road, Juvenile Assoc. 7 6 10

OXFORDSHIRE.

Caversham, Free Ch., Women's Bible-class ..... 0 10 6  
 Do., do., for Congo... 0 12 6  
 Chadlington ..... 0 7 2  
 Hook Norton ..... 0 9 9  
 Leafield ..... 1 3 0  
 Oxford, New-road, for Congo ..... 1 0 0

SHROPSHIRE.

Lord's Hill, Sun.-sch. 0 12 0  
 Shrewsbury ..... 0 10 0

SOMERSETSHIRE.

Bath, Manvers-street Sunday-school ..... 3 14 0  
 Bristol, per Mr. G. H. Leonard (late Treasurer) ..... 819 8 10  
 Do., for Palestine ... 10 0  
 Do., Broadmead Ch., for *W & O* ..... 21 14 3  
 Do., do., for support of Congo boy ..... 0 13 0  
 Do., Buckingham Ch., for *W & O* ..... 2 2 0  
 Do., do., for *NP* ..... 2 10 0  
 Do., City-road, for Congo ..... 15 12 5  
 Do., do., for support of Congo boy ..... 6 9 4  
 Do., do., for support of girl, India ..... 5 0 0  
 Do., Cotham-grove, for *NP* ..... 2 11 0  
 Do., do., for support of "Mamwa," at Serampore ..... 5 0 0  
 Do., do., for support of "Sreekanto Shapoo," at Serampore ..... 6 0 0  
 Do., Counterslip, for Congo ..... 6 8 6  
 Do., do., for Mrs. Lewis work, Congo 8 10 0

Bristol, Counterslip, for support of Congo boy ..... 4 0 0  
 Do., King-street, for Mr. H. Thomas' work, Delhi ..... 4 3 6  
 Do., Paulton, for *W & O* ..... 1 5 0  
 Do., Philip-street, for *W & O* ..... 1 15 0  
 Do., do., for *NP* ..... 2 10 0  
 Do., Tyndale Ch., for Congo ..... 0 8 0  
 Do., Unity-st. Sun.-sch., for Congo ... 5 0 0  
 Do., West-st., Bedminster, for *W & O* 1 3 6

Bristol Auxiliary, on account, by Mr. G. M. Carlile, Treasurer ..... 143 16 0  
 Do., Annual Communion Service, for *W & O* ..... 10 9 5  
 Do., Fishponds, for Congo ..... 10 0 0

Taunton, Silver-street 1 0 0  
 Williton, for *W & O* ... 0 10 0

STAFFORDSHIRE.

Wolverhampton, Waterloo-road ..... 12 13 5

SUFFOLK.

Stradbroke ..... 11 6 1

SURREY.

Croydon, West ..... 16 10 0  
 Do., Memorial Hall Sunday-school, for Congo ..... 1 15 0  
 Dulwich, East, Lord-ship-lane ..... 3 14 7  
 Esher ..... 4 2 0  
 Do., for *W & O* ..... 0 10 0  
 Kingston ..... 8 18 6  
 Redhill ..... 4 10 0  
 Do., for Congo ..... 0 15 0  
 South Norwood ..... 14 7 6  
 Streatham, Lewin-rd. 5 17 3  
 Sutton ..... 16 2 9  
 Upper Tooting, Trinity-road, for *W & O* ... 2 14 6  
 West Norwood, Chatsworth-road ..... 18 12 8  
 Wimbledon, Queen's-road ..... 5 13 10  
 Do., for *W & O* ..... 1 6 2

SUSSEX.

Arundel, Sun.-sch ..... 1 15 0  
 Brighton, Holland-rd. Sunday-school ..... 3 6 0  
 Shoreham ..... 5 0 0  
 Do., for *W & O* ..... 0 13 0  
 Worthing ..... 2 16 6

WARWICKSHIRE.

Birmingham ..... 70 1 10  
 Do., Y.M.B.M. Soc., for Books for student at Serampore ..... 1 0 0  
 Stratford-on-Avon ..... 0 10 6

<b>WILTSHIRE.</b>		Llantrissant, Tabor ...	13 10	<b>IRELAND.</b>	
Corsham.....	12 0 6	Loughor, Pennel.....	2 0 6	Carrickfergus.....	2 4 0
Shrewton, Zion.....	3 9 0	Treharris.....	1 13 8	Coleraine.....	0 3 9
Do., do., for <i>W &amp; O</i>	0 12 3	Swansea (Mr. M. Tutton).....	10 0 0	Lisnagleer.....	2 10 0
<b>YORKSHIRE.</b>		Do., Dany-graig.....	1 0 0	Waterford.....	6 4 1
Hatrogate, Juv. Aux., for <i>Congo</i> .....	3 6 2	Do., Brynhyfryd.....	4 9 0	<b>CHANNEL ISLANDS.</b>	
Lindley Oakes.....	4 6 6	Tondu, Welsh Ch.....	0 11 6	Guernsey.....	13 18 2
Salendine Nook.....	3 0 0	Ynyshir, Aion, for <i>N P</i> .....	0 14 6	<b>FOREIGN.</b>	
<b>NORTH WALES.</b>		<b>MONMOUTHSHIRE.</b>		<b>AFRICA.</b>	
<b>CARNARVONSHIRE.</b>		Abercarn, Welsh Ch.....	0 1 8	<b>Congo.</b>	
Conway.....	2 9 6	Abergavenny, Bethany Sunday-school.....	3 10 0	Davies, Rev. P., B.A.....	5 0 0
<b>DENBIGHSHIRE.</b>		Abertillery, Ebenezer Sunday-school.....	4 14 8	Oram, Rev. F. R., for <i>Congo</i> .....	10 0 0
Llangollen, English Ch.....	3 19 1	Ebbw Vale.....	0 15 6	Weeks, Rev. J. H.....	10 0 0
<b>FLINTSHIRE.</b>		Goytre, Saron.....	0 14 6	<b>AUSTRALIA.</b>	
Bodfari.....	1 6 0	Llanwenarth.....	10 18 2	<b>Victoria.</b>	
Gefallrhyd.....	0 4 0	Newport, Duckpool-rd.....	1 0 0	A Friend, for <i>China</i> ...	0 19 0
Halkin.....	2 0 0	Pontrhydryn.....	8 0 0	Do., for <i>Congo</i> .....	0 10 0
Mold.....	1 1 0	Pontypool, Upper Trosnant.....	0 5 0	Do., for <i>India</i> .....	0 10 0
<b>MERIONETHSHIRE.</b>		Tredegar.....	0 4 2	Do., for <i>W &amp; O</i> .....	0 10 0
Dolgelly.....	0 2 0	Do., Church-street.....	6 12 0	<b>CHINA.</b>	
<b>MONTGOMERYSHIRE.</b>		Twyngwyn.....	5 16 3	<b>Chen-ku-hsien, Huntley, Rev. G. A., for Congo</b>	
New Chapel.....	0 15 0	<b>PEMBROKESHIRE.</b>		0 5 0	
<b>SOUTH WALES.</b>		Clarbeston, Carmel ...	2 15 7	<b>NEW ZEALAND.</b>	
<b>CARDIGANSHIRE.</b>		<b>RADNORSHIRE.</b>		<b>Auckland, Stevenson, Mr. J. T.....</b>	
Cwmsymlog.....	2 6 0	Newbridge-on-Wye ...	5 11 8	10 0 0	
Penrhyncoch.....	1 6 6	Velindre.....	2 3 2	<b>WEST INDIES.</b>	
<b>CARMARTHENSHIRE.</b>		<b>SCOTLAND.</b>		<b>JAMAICA.</b>	
Bwlchgywynt.....	4 12 0	Aberdeen, Academy-st.....	0 10 0	<b>Hastings, Sun.-sch., for support of Congo boy under Mr. Gordon</b>	
Llanelly, Bethany.....	0 5 0	Do., George-street ...	1 6 0	5 0 0	
Rhandirrwym, Sion... ..	0 17 0	Baugh, for <i>W &amp; O</i> .....	0 10 0	<b>Contributions by Mr. W. B. Bembridge, late Treasurer of the General Baptist Mission.</b>	
<b>GLAMORGANSHIRE.</b>		Do., for <i>N P</i> .....	0 11 6	<b>Burnley Association</b>	
Aberdare, Cwmbach Bethany.....	12 0 0	Cupar.....	1 9 7	Meetings.....	
Abergwynt, Caersalem Brynhyfryd, Welsh Ch.....	1 10 0	Do., for <i>Congo</i> .....	0 10 5	Do., for <i>W &amp; O</i> .....	
Canton, Llandaff-road, Welsh Ch.....	0 9 6	Dundee, Long Wynd... ..	1 15 0	Dividends.....	
Cardiff, Bethel, Sunday-school.....	10 18 4	Edinburgh, Bristo-place Sun.-school, for <i>N P</i> .....	2 10 0	By Rev. W. Hill -	
Do., Mount Stuart-sq.....	4 1 9	Do., Charlotte Ch... ..	2 14 2	Leeds, Wintoun-st....	
Cwm-twrch, Beulah... ..	4 12 0	Do., for <i>W &amp; O</i> .....	2 0 6	Woodhouse Eaves....	
Dowlais, Hebron.....	5 18 6	Glasgow, Auxiliary... ..	42 4 0	Society for Women's Work.....	
Gowerton, Bethany ...	2 15 6	Do., Adelaide-place... ..	10 0 0	Market Harborough... ..	
		Do., Bridgeton.....	4 3 5	122 10 7	
		Do., Frederick-street.....	4 3 6		
		Do., do., for <i>N P</i> .....	6 0 0		
		Do., John-street.....	6 0 0		
		Keiso.....	3 0 0		
		Lochee.....	2 10 0		
		Lochgilthead.....	2 5 6		
		Do., Sun.-sch., for <i>N P</i> .....	0 17 4		
		Do., do., for <i>Congo</i> .....	0 17 2		
		Paisley, Storie-street... ..	2 0 0		
		Westray.....	1 16 0		

TO SUBSCRIBERS.

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





H. Watkins.

Thos. Yorath.

D. A. Rice.

Thos. Lewis  
(of the Congo).Mrs. Lewis  
(of the Congo).Jas. Owen  
(Ex-President Baptist Union).  
(From a Photograph by T. H. Goldie, Swansau.—See page 351.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE APPROACHING CENTENARY.

IN the July issue of the HERALD, we adverted to a gathering of Metropolitan friends of the Society, held at the house of the Treasurer, Sunnyside, Hampstead, for the purpose of conference in relation to the approaching Centenary celebration.

As the result of this gathering the following contributions were promised towards the Special Centenary Fund of

**£100,000.**

	£	s.	d.		£	s.	d.
°Treasurer of the Society,				J. F. ....	161	12	5
Mr. W. R. Rickett.....	5,000	0	0	°Mr. R. Barrow, J.P. ....	100	0	0
A Friend .....	5,000	0	0	°Mr. Thos. Whitley .....	100	0	0
Mr. C. F. Foster .....	2,000	0	0	Mr. C. King-Smith .....	100	0	0
°Mr. Ed. Rawlings .....	2,000	0	0	Miss McLaren .....	100	0	0
°Mr. and Mrs. J. J. Smith	600	0	0	Dr. A. P. Gould .....	50	0	0
°Mr. Thomas Olney .....	500	0	0	Rev. J. B. Myers.....	50	0	0
Dr. Underhill .....	500	0	0	Mr. John Chown.....	50	0	0
Mr. J. J. Colman, M.P.	250	0	0	A Friend .....	50	0	0
°Mr. Alfred Henry Baynes	250	0	0	A Friend .....	50	0	0

°These sums have been already paid.

Several of these friends have undertaken also to double their annual subscriptions. We hope in the next issue of the HERALD to add to this list the names of several other friends in London who, in consequence of absence from town, have not yet signified the amount of their promised support.

We trust also shortly to be in a position to publish details of gifts of warm-hearted supporters in the provinces, who, we doubt not, are ready to generously sympathise with the action of friends in London, not only in relation to the Special Centenary Fund, but also with the even more important effort to raise the permanent annual income of the Society to a total of

**£100,000.**

## RESOLUTION OF THE EAST GLAMORGANSHIRE WELSH BAPTIST ASSOCIATION.

We have much pleasure in reporting the following resolution unanimously adopted by the Brethren of the East Glamorganshire Welsh Baptist Association, at their recent Annual Conference, and forwarded to the Mission House by the Rev. T. Davies, of Aberaman, Aberdare.

Resolved unanimously :—

“That we hereby express our heartfelt thanks to the God of all grace for giving to our denomination the privilege and honour of calling the attention of the Christian world to the claims of the heathen world, and to awake it to its duty towards it ; for raising and sustaining such an excellent succession of missionaries in connection with our Missionary Society ; for enabling them to establish such an immense number of churches and stations, to translate the Scriptures into so many languages and dialects ; to take a foremost part in the battles of freedom and truth, and to stand so loyal to the Cross of Christ ; and for the extensive and conspicuous blessing upon their labours during the century ending in 1892 ; and that we rejoice together with Baptists throughout the world, and join with them to celebrate this interesting Centenary, and urge the churches to do their utmost in helping to raise the £100,000 proposed by our Society in this country, in order to send out one hundred new missionaries to the mission-fields (hoping that at least half a dozen will be sent to Brittany), and to increase the annual income of the Society to at least £100,000.”

### SPECIAL DRAWING-ROOM AND OTHER MEETINGS.

We hope in next month's HERALD to publish full details of arrangements made throughout the country for holding Special Drawing-room and other Centenary Meetings during the approaching autumn and winter months.

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1891.

## AUTUMNAL MISSIONARY SERVICES.

THE arrangements for the above Services, to be held in

**M A N C H E S T E R,**

DURING THE SECOND WEEK OF NEXT MONTH, OCTOBER, 1891, are now nearly complete. In making their announcement, we beg the earnest prayers of all our friends that the meetings may be attended with special blessing and spiritual power.

TUESDAY, OCTOBER 6TH, 1891,

IN THE

CENTRAL HALL,

**AUTUMNAL MISSIONARY SERMON TO YOUNG MEN**

BY

THE REV. J. CLIFFORD, M.A., D.D., B.Sc., F.G.S., &c.,  
of Westbourne Park, London.

AT SEVEN O'CLOCK.

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**AUTUMNAL MISSIONARY CONFERENCE,**

IN THE UNION CHAPEL, OXFORD ROAD,

AT HALF-PAST TEN O'CLOCK.

*Chairman*: The REV. ALEXANDER MACLAREN, D.D.

ADDRESSES WILL BE DELIVERED

BY

I.—The REV. GEORGE GRENFELL, F.R.G.S., of the Congo Mission,

ON

“The Needs and Claims of Central Africa.”

II.—The REV. G. H. ROUSE, M.A., LL.B., of Calcutta,

ON

“The Needs and Claims of India.”

III.—The REV. RICHARD GLOVER, D.D., of Bristol,

ON

“The Needs and Claims of China.”

If time permit, Conference to follow.

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**AUTUMNAL MISSIONARY SERMON**

IN

THE CENTRAL HALL,

AT THREE O'CLOCK, P.M.

*Preacher*: Rev. CHARLES GARRETT, of Liverpool.

**PUBLIC VALEDICTORY MEETING**

IN

UNION CHAPEL, OXFORD ROAD,

AT SEVEN O'CLOCK, P.M.

*Chairman*: HENRY LEE, Esq., J.P., Manchester.

Farewell will be taken of the following Missionaries:—The Revs. B. EVANS, of Monghyr, J. G. KERRY, of Barisal, and J. G. POTTER, of Agra, returning to India; Revs. A. SOWERBY, of Tai Yuen Fu, and J. G. WHITEWRIGHT, of Tsing Chu Fu, returning to China; Revs. GEORGE GRENFELL, of Bolobo, and F. R. ORAM, of Bopoto, returning to the Upper Congo River; Rev. R. E. GAMMON, of Port of Spain, returning to Trinidad, and Rev. W. K. LANDELS, returning to Italy.

The GENERAL SECRETARY will describe the fields of labour; the

**VALEDICTORY ADDRESS**

Will be delivered by the

Rev. R. H. ROBERTS, B.A., Vice-President of the Baptist Union;

AND THE

**VALEDICTORY PRAYER**

Will be offered by the

Rev. WILLIAM BROCK, of London.

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 THURSDAY, OCTOBER 8TH,

IN

MOSS SIDE CHAPEL,

A

**ZENANA MISSION MEETING**

Will be held at Three o'clock p.m.; Mrs. F. W. CROSSLEY in the Chair.

Addresses by Zenana Missionaries and others.

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 FRIDAY, OCTOBER 9TH, A
**YOUNG PEOPLE'S AUTUMNAL MISSIONARY MEETING**

IN

THE CENTRAL HALL,

AT SEVEN O'CLOCK, P.M.

*Chairman*: G. W. MACALPINE, Esq., of Accrington.

*Speakers*: Rev. W. K. LANDELS, from Italy; Rev. F. R. ORAM, from the Congo; Rev. SAMUEL COULING, from China; and Rev. J. G. KERRY, from India.

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Special hymns will be sung by the young people.

Collections will be taken after each service on behalf of the Baptist Missionary Society.

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ON TUESDAY AND THURSDAY EVENINGS, OCTOBER 6TH AND 8TH,

### SPECIAL LOCAL MISSIONARY SERVICES

Will be held in the following places at Seven o'clock p.m.:—Ashton-under-Lyne, Bacup (Ebenezer Chapel); Bowdon, Bury (Knowsley Street); Haslingden (Trinity Church); Hyde, Staleybridge (Wakefield Road); Stockport, Stretford, Warrington, and other towns. Further particulars will be announced hereafter.

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### Our Frontispiece.

**F**OR this group we are indebted to the thoughtful kindness of Mrs. Bray, of Gorse House, Swansea, who writes:—

“MY DEAR MR. BAYNES,—I am sending you a photograph which I think the friends may like to see. You will at once recognise Mrs. and Mr. Thomas Lewis, of the Congo Mission; also the Rev. James Owen, late President of the Baptist Union, and the beloved pastor of Mount Pleasant Chapel, Swansea. Mr. Watkins, Mr. Yorath, and Mr. Rees are the superintendents of our three schools here. It may interest some readers of the HERALD to know that the Mount Pleasant Schools support a branch school on the Congo, over which Mr. and Mrs. Lewis preside. Our young people think of that school as theirs, and at our Sunday-school prayer-meetings we often hear prayers like these: ‘That God may bless our school far away on the Congo.’

“Thanking you for the HERALD which you so kindly send me every month, and which is read in our family with very great interest.

“I remain,

“Very sincerely yours,

“P. A. BRAY.”

The engraving is taken from a photograph by Mr. T. Harrison Goldie, of Swansea.

## The Palestine Mission.

THE following interesting letter is from S. B. Burton, Esq., of Newcastle-upon-Tyne, who has recently returned from a visit to Palestine :—

“On the morning of Good Friday last, in company with an English clergyman, and other two companions, I left Jerusalem by the Jaffa gate, and making a circuit of the north-west wall, joined the north road opposite the Damascus gate, and after two days' riding over some of the worst roads, or rather tracks, in Palestine, arrived at Nablous, where there is a station of the Baptist Missionary Society, the only one between Italy and India.

### “BETHEL.

“Our road lay over Mount Scopus, from whose summit we got our last, as Titus would probably get his first, view of the Holy City, and passing at a greater or lesser distance the sites of Mizpeh, Nob, Ataroth, Geba, Micurath, and Beeroth, we arrived about mid-day at Bethel. The hill is covered with limestone rocks of varied shapes and sizes; some are lying flat like the grave-stones in the Valley of Jehosaphat, and others erect, cromlech-like, suggesting how easy and natural it was for Jacob to erect an altar there, or adapt one of the rocks for the purpose. I could easily imagine him at the close of the day doing as I have seen many an Arab do, drawing his mantle of woven goat-hair about him and laying his head on a stone for a pillow, quickly falling asleep, and (quoting a sentence from Dean Stanley) ‘then rose a vision of the night. The stones around him seemed to form themselves into the steps of a vast staircase “whose foot was set upon the earth,” on the bare sheet of rocky ground on which the sleeper lay, “and whose top reached

to heaven”—into the depths of the starry sky, which, in that wide and open space, with no intervening tree or tent, was stretched over his head. “And Jacob awaked out of his sleep and said, Surely the Lord is in this place, and I knew it not; and he was afraid, and said, How dreadful is this place: this is none other than the house of God and the gate of heaven.” At the present time, ‘Beth-haven,’ the ‘house of naught,’ would be a more fitting name than ‘Bethel.’

### “JACOB'S WELL.

“The following day, after making a detour to Shiloh, we arrived after five hours' riding at Jacob's Well, the least disputed site, I believe, connected with our Lord's life and work. The well and surrounding land is now in the hands of the Greek Church. They have removed some of the stones and rubbish from the well, repaired the fences, and built a substantial house of one room, in which travellers are allowed to rest, and eat such provisions as they have brought with them.

“Immediately on arrival my three friends rushed off to look for the handiwork of Jacob's masons, to gaze into the depths of the well, and long for, if not to drink of, its waters. I preferred having lunch and rest first; and long before I had finished the trio returned with sad faces and disappointed looks, declaring there was no appearance of a well, only a ruined arch and some broken-down walls. Presently I left them, and found the broken arch partially covering a chamber, almost entirely filled with stones



and earth, into which I descended, and seeing a broad stone that might possibly cover an aperture, lifted it, and found the circular entrance to one of the finest wells I have ever seen. If I remember aright, it is about eight feet in diameter, lined with hewn stone and probably partially cut in the rock itself, and domed over; finding there was water, I got some twine and a cup from my saddle-bags and drew water and drank thereof, and carried to my fellow travellers. A few hundred yards distant is an enclosure of stone walls marking a spot also regarded as genuine and of the highest interest; its record is found in Joshua: 'And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of money; and they became the inheritance of the children of Joseph.' On one of the walls is an inscription recording repairs done some years since by Mr. Rogers, the British Consul at Damascus.

#### "NABLOUS, SHECHEM OR SYCHAR

"During the last hour our route lay up the Valley of Nablous, past immense cornfields, interspersed with olive trees and watered by more than a score of springs. Nearer the town fruit trees grew luxuriantly, including figs, olives, pomegranates, walnuts, vines, &c. On our right rose the huge limestone masses of Ebal, the prevailing grey being relieved by dark green patches of the flat-leaved cactus or prickly pear, so common in Palestine; while on the left, beyond the town, was Mount Gerizim, the lower slopes under cultivation, and the upper parts covered with olive and other trees and bushes, and surmounted by sundry ruins, probably the site of the ancient Samaritan temple. The woman at the

well undoubtedly looked toward it when she said to the Lord: 'Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.' After crossing the valley, we found our camp on one of its outlying spurs, and commanding a good view of the most beautiful spot in Central Palestine, if not, indeed, in all the Holy Land, and also its busiest town, Nablous, the Roman Neapolis, and nearly on the site of the ancient Shechem or Sychar. The accompanying illustration is from a photograph taken from a spot near our camp. The population numbers 20,000, of whom 19,000 are Moslems, 600 are members of the Greek Church, about 160 Samaritans, a few Jews, and the Baptist and Church Missionary Society's congregations. One or two minarets are seen in the engraving, indicating mosques; the square tower in the foreground is the Samaritan synagogue, and the larger buildings are soap factories, of which there are more than thirty; and by them the markets of Egypt and the Orient generally up to Constantinople are supplied. Although olive oil is used in the manufacture, the lime and alkali is so strong that it almost removes the skin with other matter. The Oriental becomes accustomed to it, and, somewhat to our surprise, we found our muleteers and camp servants quite as cleanly in their habits as Englishmen of similar position. Another matter of agreeable surprise was our almost perfect freedom from troublesome insects, excepting flies and mosquitoes. We were as free from them in camp or other places (and I found it the same in Egypt, Syria, and Asia Minor) as in good hotels in Great Britain. I had a parcel of insect powder with me, but had no occasion to open it.

“OUR MISSIONARY.

“Immediately after arrival at camp I wrote a brief note to Mr. El Karey, our missionary, saying I would call on him at once, or would be glad to see him at my tent. He is well known, and a messenger at once left for his house, and in less than a half-hour I saw him returning with two persons in European dress, one of whom our dragoman declared to be Mr. El Karey, and accompanied by his son Clarence, who had just arrived from England, where he had lost his health and his mother tongue (Arabic), and could now only converse in English. As there were yet two or three hours to dinner time, he advised us to take the opportunity of visiting the Samaritan synagogue, it being Saturday, and the best time to see their service, which we did, and his personal friendship with the chief priest gave us better than usual opportunities, and we were thus able to see the celebrated ancient copies of the Samaritan Pentateuch, which is their chief treasure.

“The sect of the Samaritans is gradually dying out; they number about 160, among them being forty men of marriageable age and only three women to choose from.

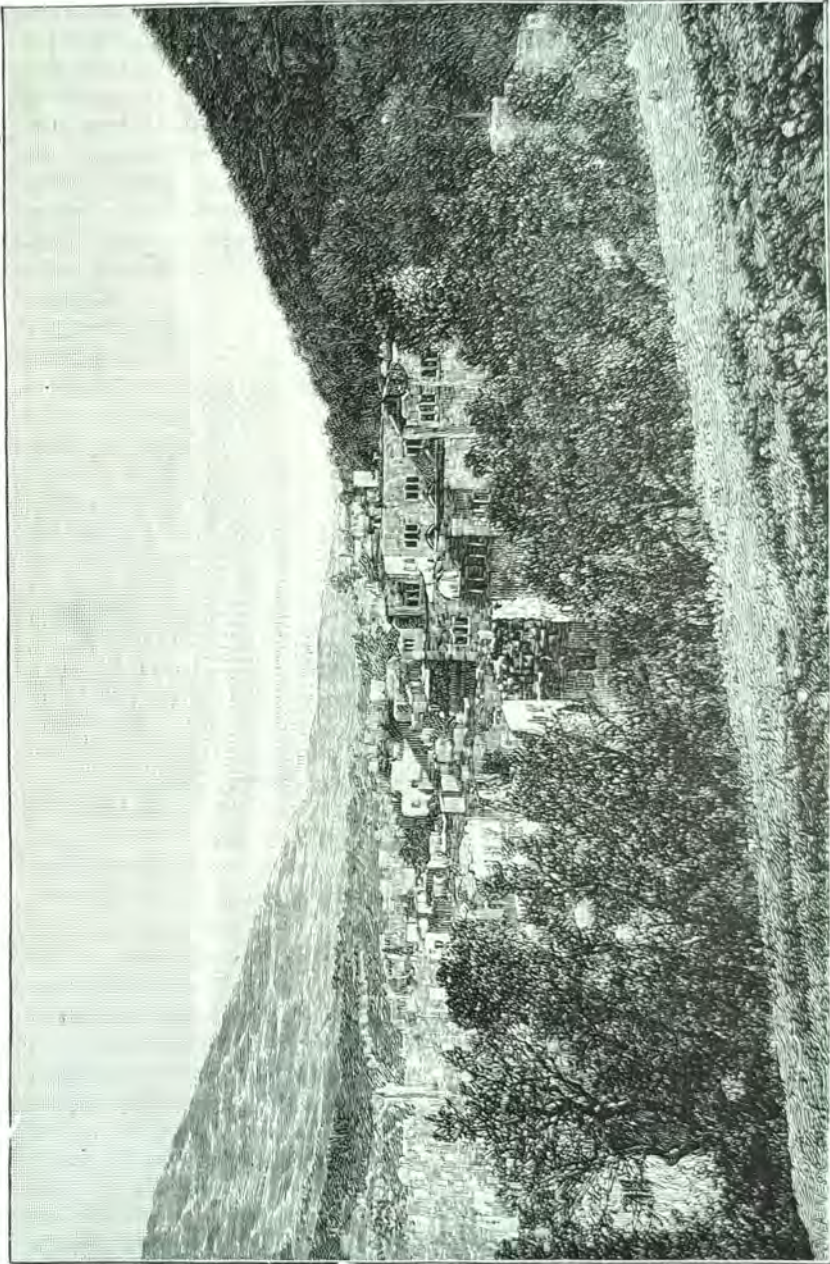
“We afterwards went to the mission premises and through the principal streets, and finally called on the agent of the Church Missionary Society, a German clergyman, speaking very little English, when my clerical fellow-traveller got leave to hold an English service next morning in the church, as there was a large camp of American tourists near by, some of whom, he thought, would be glad of such opportunity for worship.

“THE BAPTIST CHAPEL.

“The Baptist chapel and schools are situate in the Christian quarter, and would be very difficult to find without

the help of a guide. The entrance is by a small archway in a very narrow street and up a short, dark flight of steps into an open yard or court. At the opposite end is a good schoolroom, and another is on the left. The right-hand side of the court is taken up by the apartments of the caretaker and an assistant teacher, and a room is reserved for the use of country members and friends whose business may occasionally detain them for a night; they bring their own bed and food, and thus are not compelled to go to an inn.

“A flight of steps ascending from the court leads to the chapel, which extends over one of the schools, the caretaker's room, and part of the court. It is a lofty, cool, well-lighted hall, 35 ft. by 22 ft., with arched ceiling of the usual Palestine type, and seated with open benches. At one end is a continuation of the hall, but 12 ft. wide only, the floor being raised 3 ft. or so above the hall floor, and contains the baptistery and rostrum for the preacher. A harmonium, the gift of a Scotch friend of the Mission, completes the furniture of the sanctuary. A continuation of the outside staircase leads to the usual flat roof. The first service on Sunday was at 8.30 a.m., in Arabic, of course. The congregation consisted of sixty-five persons, including some half-dozen children and a goodly proportion of young men. The sexes sat apart; the men, as is the custom throughout the East, wore the fez during service, and many of the women wore white cotton robes, a portion of which is brought over the head, and serves for a veil. The order of service is similar to our own. The pastor's wife at the harmonium, with her sister, led the singing, which was hearty, and (for Arabs) very good; but music and singing according to Western ideas is not their forte, and I could well believe Mrs. El Karey when



VALLEY OF NABLOS, PALESTINE.—(From a Photograph).

she spoke of the difficulty they experienced and the patience required in training them. The preacher used but brief sermon notes, and the congregation appeared to listen intelligently. An offertory was taken, and the proceeds go to a benevolent fund, out of which help may be given in time of sickness, or if a member of the congregation, through lack of employment, is unable to pay his taxes and is in danger of imprisonment, he would be assisted from it. A sum of about £40 English is at present invested.

#### "EASTER SUNDAY VISITORS.

"The accident of my being in Nablous on Easter Sunday gave me an opportunity I should not otherwise have had of seeing the status of our missionary among the people, and at the same time an interesting local custom. Mr. El Karey is to them the representative of Western Christianity, and on the occasion of one of its principal feasts they do him honour.

"After service we went to the house and breakfasted, and then adjourned to a large airy apartment or sitting room, and visitors at once began to call. They came singly, in pairs, or even five or six together. Slippers were left at the door in the majority of cases, but the fez, turban, or other headgear was retained. An official or other person wearing semi-European costume and boots would leave his goloshes and retain his boots. This is allowed to a Moslem when entering a mosque, but not to a Frank or Christian, who must either remove his boots or put on a large pair of slippers over them, a supply being kept at the door for this purpose. The only exception I know to this custom is at the Mosque of Omar, at Jerusalem, where boots must be removed and given to your attendant who has been carrying your

slippers. Each visitor as he entered the room came forward and saluted the host (who retained his seat as a rule, rising occasionally as the quality of the guest demanded it), took his seat, and was at once offered, by an attendant, coffee, cigarettes, and sweetmeats. Occasionally a visitor asked for, or his habit being known, was provided with, the narghilly. A general conversation was kept up, the visitor remained from ten to fifteen minutes, and after ceremonious leave-taking withdrew. Among others we had the Samaritan chief priest, a tall, fine-looking man, with pale, intellectual face and black beard, dressed in long flowing robes and white turban; also his brother, who is second in office; several priests of the Greek Church, with long hair falling over their shoulders, and long beards, wearing the rimless hat of their order and long black garments; many Muslims, some being Government and municipal officials, and in one case a blind man led by a boy, who carried his pipe, and lay at his feet during the visit. Members of the church and congregation were also among the visitors. These visits would be returned at leisure, and access was thus gained to many houses and opportunity given for profitable conversation. Mrs. El Karey would receive lady visitors the following day.

#### "MISSION SCHOOLS.

"I went also to the evening service, when the congregation was smaller and almost entirely adult. A leading feature of the work here is education in the day-schools, principally among the girls of Mohammedan families. The studies are of an elementary character only, the Bible being the principal reading-book, and is in use about half of the school hours, and instruction is also given in household duties. Large portions of the text are learned by

heart, and recently this has led to some difficulty, as the girls were often heard repeating the Scriptures in the streets, giving great offence to the Moslem population, and opposition became quite strong, and there was fear for a time of the school being closed.

"Time is not taken up as in the majority of Eastern mission-schools in teaching English.

"From four to five thousand girls have passed through the schools, and some of those now in attendance are daughters of former scholars. This happens in a few years owing to early marriages, and in almost all schools a number of girls are betrothed, and only leave to become wives. The head teacher is a native, and received her training at the British Syrian schools at Beyrout. At present the boys' school is not in operation. There are two stations for evangelistic work, one being at Samaria, and I hoped to have called on the evangelist there, but was unable to do so.

#### "OUR OWN AND OTHER MISSIONS.

"While in the East I endeavoured to see missionary work in operation as much as possible, and in Cairo and up the Nile, in Jerusalem, Nablous, Nazareth, Tiberias, Damascus, Beyrout, Smyrna, and Constantinople I saw more or less of the work of the American Mission, Miss Wakeley's and Bishop Gobat's schools, and the British Syrian schools; the Church Missionary Society, Ben Oliel's Mission, the Irish Presbyterian and Free Church of Scotland Missions, and Edinburgh Medical Mission, and also Miss Dickson's very handsome school at Nazareth for girls; and I have no hesitation whatever in saying that nowhere among them is there better or more valuable work done for the cost incurred by our Palestine station, and, if the funds at

our disposal permitted, I should be glad to see a medical missionary sent to Mr. El Karey's assistance; one could be obtained from Beyrout, I believe, for £100 per annum. At present there is no qualified medical man in Nablous, and, riding as a missionary does (they cover as much ground in three days as a tourist does in a week), it takes three days to reach Beyrout, a fact that ought to speak for itself.

"One has often heard that converts of missions are chiefly those who obtain, or hope to do so, pecuniary benefit from them in the shape of employment or charity. Such is not the case here, certainly, there being only one member of the church employed by Mr. El Karey in any way. At the close of an exceedingly pleasant and interesting day I retired to the tent accompanied by an attendant, who held a lamp to my feet as we walked, a very necessary precaution on Palestine roads and streets—a custom perfectly familiar to the Psalmist, and hence his exclamation: 'Thy word is a lamp unto my feet, and a light unto my path.'

"Next morning we struck camp early, and, before we got away, were very much troubled by several lepers, who persistently held out their mutilated hands for backsheesh, and it was only by use of stern measures we were able to avoid contact with them. A short distance on the road Mr. El Karey and his son, and also the Church missionary, were waiting to wish us 'God speed,' and, leaving them, we steered north through the olive groves for Samaria and Jezreel.

"While writing this news has arrived of the death of Mr. El Karey's son, Clarence, already referred to in this paper.

"S. B. BURTON.

"Newcastle-on-Tyne."



## “ For of such is the Kingdom of Heaven.”

**M**RS. TEICHMANN, of Pirozepur, Eastern Bengal, sends the following deeply interesting letter :—

“ Pirozepur, March 30th, 1891.

“ MY DEAR MR. BAYNES,—I daresay you will remember when you were at Madaripore that a Bengali boy was living with us called Surja Kumar Natt (I enclose a photograph of him), who could speak English well, and whom we asked you to speak a few words to, which you very kindly did. He had given his heart to the Lord then, but was not baptized, as it was his great desire to be the first in this our station of Pirozepur, and so he was ; and we thank God that, although



SRJA KUMAR NATT.  
(From a Photograph.)

He has seen fit to take him to Himself, he has been able to leave such a good character behind him that all here, even the Hindus and Mussulmans, have only good to speak of him. We took him to the hospital in Calcutta, as he had been ill for over four months, and I went down last week to see him just before he died. We were not able to be with him all the time ; but Mr. Herbert Anderson was very kind indeed, and went to see him every day. Surja told him that ‘ he was trusting in Jesus and quite ready to go.’ Surja was very fond of our little boy, Gottfried, and it was his greatest wish that when Gottfried was old enough they should both go and preach to the heathen together. We miss him very much, for he was a dear, good boy ; but God knows what is best. I will just write a few lines for the MISSIONARY HERALD if you have room to put them in.

“ Surja was a little black boy of about ten years old when his father died, and Mr. Teichmann took charge of him, and sent him to Serampore College. When we lived at Calcutta he used to come and see us every now and then and have breakfast with us, eating with a knife and fork and spoon, which was not very easy for him, as all Bengalis eat with their fingers, which they are always very careful to wash first. When my little boy was born, Surja was very delighted, and called him his brother. Surja used in the morning, as soon as he had put on his clothes, to roll up his bed, which was a mat and a pillow, and then sit on it and read his Bible, and then kneel down and say his prayers. I wonder if all the little friends who read this remember to do the same ! Surja generally spent his holidays with us, and we missed him much when he went back, for he was so fond of the children and they of him, and I could always trust them with him. Surja had given his heart to Jesus, and, we had hoped, would have been able to tell many of his country people of the Saviour whom he had

found ; but God is wiser than we are, and He called Surja to go to Him last week, and he went quite happy, knowing that he was only going to the Saviour whom he wished to serve in this world. Dear children, have you given your hearts to Jesus, and do you long to do some great thing for Him ? Then begin by doing everything, even the commonest work, as unto the Lord.

“ With kindest regards from my husband and myself,

“ Yours very sincerely,

“ KATIE TEICHMANN.

“ P.S.—You will be interested to know that Surja wrote a very nice letter to Mr. Oram's boy on the Congo, who answered him only the week before he died. He was interested in all I could tell him of this boy, and said he would try to interest him in India—another proof of how the Gospel unites all nations.—K. T.”

## Death of the Rev. Hormazdji Pestonji, of Poona.

**T**HE Rev. H. E. Barrell, pastor of the Byculla Baptist Church, Bombay, under date of Bombay, July 9th, sends tidings of the death of the Rev. Hormazdji Pestonji, for many years a most devoted missionary of the Society in the great heathen city of Poona.

Mr. Barrell writes :—

“ MY DEAR MR. BAYNES,—It is my painful duty to inform you of the death of Rev. Hormazdji Pestonji on Sunday morning last, 5th inst., at 2.30 a.m. As known to yourself, he had been ailing for some time past, but his death, although expected, is none the less lamented.

### “ HIS LAST DAYS.

“ It was my privilege to visit him constantly during the last three months, and a privilege indeed it was. For several days previously to his death Mr. Hormazdji was unconscious, and, I believe, remained in that condition until, on Sunday morning, without a struggle, he passed into the presence of Him for whom he had endured so much and in whose service his life had been spent. When visiting him I could not help being greatly impressed with the patient fortitude with which he endured the suffering consequent

upon an internal malady of most painful character, and which, with rapidly recurring fever, hastened the end of his noble life. The last word he spoke to me a few days before his death, when, in the midst of great suffering, he could only speak in broken utterances, testified to the truth of that confession made fifty-three years before in presence of an excited and angry people. ‘ I am,’ said he to me, ‘ in great agony, but the Master is with me, and all is well.’

“ Doubtless the history of Mr. Hormazdji's later life is familiar to you, but, having had to look into the history of his former life in order to make reference to it on Sunday evening next, the following brief outline may recall events of which he doubtless has told you.

### “ PERSONAL HISTORY.

“ Mr. Hormazdji was born in Bom-

bay on August 8th, 1820. When between sixteen and seventeen years of age he attended Dr. Wilson's school, where first he heard of Christ. He belonged to the great Parsee community, of which Bombay is the stronghold, and was one of the five Parsee converts at present in Bombay.

"The history of the Parsees is too well known to admit of any remarks. Their determined opposition to the Gospel of Christ can be judged by the fact that since work was first started among them fifty-three years ago only fifteen converts in the whole of India have accepted Christ as theirs.

"Mr. Hormazdji was the first from among this fire-worshipping community to accept Christ. Before conversion he shared the general opposition of his people towards Christianity, tearing up all books containing the name of Christ—his odium directed against the Bible in particular. But the truths which he unwillingly heard and read were slowly but surely impressing themselves upon him, and, ere long, God, in His wonderful Providence, called him, once and for all, out of darkness into light. He has related the story of his conversion. He had gone out one day to bathe, when he was caught by the rising tide and carried beyond his depth. He tried to struggle, but in vain—his life was imperilled. Then, in his own words, 'he found his strength failing; at that moment the sins of his past life rushed into memory with the rapidity of a lightning flash. He remembered his ridicule against Christ and his determined opposition to the truth. Hell seemed open before him. He thought of the words he had heard from the missionary as suddenly flashed into his memory: "Him that cometh to Me I will in no wise cast out." Why should not I come? I will, I do trust in

Jesus. And he did, then, as a drowning man, cast himself on Jesus, and an indescribable peace and joy immediately succeeded' (from 'Twice Saved,' written by H. P. in the third person).

#### "CONVERSION.

"A boat afterwards picked him up, and he was saved from drowning as well as saved from sin. The next step in his life was his confession of Christ as proof of his conversion.

"In this he was not alone, as another friend had, alike with him, determined to serve Christ. Then commenced that lifelong friendship with the present Rev. Dhanjibhai Nowraji, whose feeble steps and falling tears by the graveside on Monday morning last testify to the sorrow he feels at the severance of a life-long friendship and mutual esteem.

"The baptism took place on May 5th, 1839, administered, according to the tenets of the Presbyterian Church, by Dr. John Wilson.

#### "PERSECUTION.

"The fury of the Parsee community knew no bounds, that a break should now occur in a hitherto unbroken history, by the conversion of one of their number to Christianity. Crowds surrounded the house. The police had to be called out. After the baptism a rush was made at the carriage in which he was driven away by Dr. Wilson, but this was promptly repelled by the police. The next move of the Parsees was to obtain possession of them by fair means or foul. Both Mr. Hormazdji and Mr. Dhanjibhai were brought before the court. So great was the excitement that two companies of soldiers were called out, in addition to the police, to preserve the peace. The case, however, was dropped, as no decided charge could be brought



against him. For six months or more it was unsafe for him to go beyond the precincts of his own house, which was guarded by night and day by police. Every method was adopted in order to induce him to deny the profession he had made, first by bribe, then by threat; failing these, attempts were made to burn down the house in which he stayed, and even poison was resorted to in order to silence the voice which for so many years since had spoken so faithfully of the Saviour. Not only from the outside was persecution rife, but from the inside came the trial also. Deserted by his wife, carrying with her his baby daughter, cast off by his parents, despised by every relation, he had to endure for Christ's sake that which Christ Himself foretold, the forsaking of all to follow Him. I have at this time the great anti-conversion petition signed alike in Bombay by Hindu, Parsee, and Mohammedan, and presented to the Government.

"SUBSEQUENT COURSE.

"Mr. Hormazdji, however, remained firm, continuing his studies at the Wilson School, and in 1849 accepted work in connection with the Free Church Mission. In 1855 he joined in

work at Gujarat, remaining there until 1862. He then came to England, where he remained for twelve years, holding for several years the office of Professor of Gujarati and Marathi in King's College, London. While in England his views upon baptism changed, and in 1865 he was immersed by the late Hon. and Rev. Baptist Noel.

"His movements after this, my dear Mr. Baynes, are well known to you. I merely mention the above, wondering whether there might be anything interesting for you to cull for the MISSIONARY HERALD. His loss is deeply felt by the little band of four remaining Parsee Christians (one of these, recently converted, comes to me now for instruction in the Word). It was my mournful duty to bury him on Monday morning last. A short service was held at 5.30 in the house, and at 6.30 we gathered round the grave. Representatives of Church of England, Presbyterian, American Mission, alike with us, joined in paying the last offices of respect to one who had served God so well, while native Christians of every sort mourned the loss of a Prince in Israel.

"H. E. BARRELL.

"Bombay, July 9th."

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## The Rev. Gogon Chunder Dutt, of Khoolnea, East Bengal.

**T**HE Rev. Gogon Chunder Dutt, of Khoolnea, so well known to many readers of the HERALD, has recently suffered a very heavy bereavement, as reported in the following letter, dated July 4th:—

"DEAR MR. BAYNES,—I beg to inform you and the Christian friends in England that my eldest son, Abinash Chunder Dutt, is no more in this world. He suffered from complicated

malarious fever for more than six months, and slept in Jesus on June 26th, at 7.30 p.m. Just a few minutes before his death he gathered his strength and said, 'Call Father,' while I came to

him. He said in English, 'Father, don't be sorry for me, don't be cast down, you will meet me in heaven.' Before uttering the last words, he said, 'If I die, I will be with Christ, and see my dear Hem Dedi.' Hemangine is my eldest daughter who died triumphantly twelve years ago, whose memoir is published by the Tract Society, which I translated into English while I was in England. When speech failed, a brother asked, 'Abinash, is God with you?' He answered in the affirmative by nodding his head. Another brother asked, 'Abinash, shall I sing?' He said 'No,' by nodding his head. 'Shall I pray?' By nodding his head he said 'Yes.' When prayer was over, without a groan or struggle, he gently breathed his last. After his death, a Hindu friend, who witnessed the death, with others, cried out, 'Abinash, truly, you were a saint on earth, and now you have gone to a happy land.' Dear Mr. Baynes, my son was clerk in the Government office. His consistent Christian life and happy death will preach a lasting sermon to all who knew him.

"After my return from England, I induced my grown-up children and a preacher to commence a Sunday-school in the open rice-field, near our mission compound, by singing Christian hymns, with musical instruments, among the poor Hindu boys. After a month this Sunday-school had added to it a night-school. Our preacher, Neemchand, has the charge of this night-school. After his daily work as a preacher he

teaches this school every night. When boys grow up as young men they, many of them, give up idolatry, and accept Christ as their Saviour.

#### "CONVERSION.

"The most advanced student of the night school is a promising young man named Kulpa. When he gave out to his parents that he wished to be baptized his father attempted to kill him by a hatchet, and he saved his life by running away. Again he joined his father, and, without telling anything to him, he went to Jessore with his young wife to embrace Christianity openly. A few days after he returned here and has since been openly baptized. His wife was detained by her Hindu relatives, and he brought an action against them and got his wife back. Both of them are now happy Christians among us. Kulpa is a good singer and has composed many Christian hymns. Our neighbouring Hindus feel a great loss, because Kulpa was their leading Hindu singer. We hope many of Kulpa's fellow-students will follow his bright example. When Kulpa gave his deposition how he and his wife became Christians, there was great excitement in the court. Hindus tried their best to keep his wife in idolatry, but all their attempts failed. Please pray for the Mission and ourselves.

"Yours in the Master's service,

"G. C. DUTT.

"A. H. Baynes, Esq."

## The Rev. J. Jackson Fuller, of West Africa.

WE are glad to present our readers with an excellent likeness of our devoted and veteran missionary, the Rev. J. Jackson Fuller, who for nearly forty years has laboured so successfully at the Cameroons and Victoria, on the West Coast of Africa.





## Death of Mrs. Clark, of Brown's Town, Jamaica.

**T**HE Rev. D. J. East, writing from Walton, Moneague, under date of 19th July, reports the death of Mrs. Clark. Writing to Mr. Baynes, he says:—

“ My first duty is to inform you of the death of our beloved sister, Mrs. Eliza Clark, of Brown's Town. She passed away in perfect peace at midnight of the 6th inst., in the early part of her eightieth year, having completed the seventy-ninth on the 16th of April. I went from this place to Brown's Town on the 4th inst., a distance of more than twenty-six miles, a journey of five hours. I felt quite unequal to it. But I had known and loved our sister all the nearly forty years of my Jamaica life, and I knew that the husband of her daughter, Mrs. G. E. Henderson, was away in England, and would need my help; and very thankful was I that I went, and was able to minister to the comfort of both mother and child. It was my privilege to find our sister fully conscious, with a heart full of gratitude and love. Her sickness was of ten days' duration; chronic dysentery; the first few days, great suffering; the last few, nearly free from pain. She literally fell asleep, lying on her side, and gently breathing out her earthly life till the spirit had taken its flight. ‘Blessed are the dead that die in the Lord.’ ”

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MY DEAR MR. BAYNES.—Mr. George Henderson, who is now in this country, the son-in-law of our deceased friend, Mrs. Clark, has furnished me with the following brief and interesting notes of her long and most useful life. I forward them to you for publication in the HERALD, with an expression of my great regard and warm appreciation of the untiring and life-long labours of this devoted and excellent servant of our Lord. She was a “sister beloved” by all who knew her virtues; for she truly adorned the doctrine of the Gospel, and gave freely her heart to the cause she loved. Her trials were many and great, but ever borne with meekness and submission, and truly her memory is blessed in the island to which she gave her life.

Yours very truly,

EDW. B. UNDERHILL.

Hampstead, August 8th, 1891.

“ On the 6th of July, the long and eventful missionary life of Mrs. Eliza Clark, of Brown's Town, Jamaica, closed in the mission-house, where she had spent fifty-five years of almost unbroken service.

“ In the year 1837, she went out from the Devonshire church as Miss Spiller, and was married to Mr. Clark, by Mr. Knibb, on her arrival in Jamaica, and at once began her duties as ‘the minister's wife,’ which require gifts and graces by no means less than those essential to a good minister.

“ Her unusually long life in the one field enabled her to watch the beneficial changes that have taken place in the people, as the direct and indirect results of the Gospel.

“ In association with Mr. Clark, she lived for forty-four years for the salvation and elevation of the people in Jamaica. Together they taught the people in the dark days of apprenticeship, which terminated in 1838; together they planned,

and by the generous aid of friends in England, carried out the establishment of such free villages as Sturge Town, Clarksonville, Wilberforce, Buxton, Salem, Bethany, and others, to which the labourers moved from the estates; together they wisely selected the spots for the settlement of new churches, which continually 'hived off' from Brown's Town; and together they lived to see the results of their wise and consecrated service in the development of a happy, and, very largely, a God-fearing, peasantry surrounding them.

"Since the death of Mr. Clark, eleven years ago, Mrs. Clark has continued to reside in the mission-house with her daughter and son-in-law, Mr. Henderson, the present pastor of the church, and continuing in active Christian work, was ever remembered in the prayers of the people as 'the mother of the church.' But two days before her illness began, she met her large mothers' class for the last time, and spoke to them words which, from their tender earnestness, were regarded at the time almost as a farewell, though she was apparently in her usual health.

"Her last illness began on June 23rd, and for twelve days she went steadily, consciously, and peacefully—though sometimes amidst much suffering—toward the inheritance undefiled and that fadeth not away.

"'It is very peaceful!' 'The witness is within!' and 'The Lord has been graciously strengthening the roots for this,' were some of the words she dropped by the way, as she drew near, not to death so much, as to the life beyond it. 'He that believeth shall not see death.'

"The Rev. D. J. East was enabled to be with her for two days before the end came, and at the funeral many ministers and a large congregation of all classes assembled, and the Wesleyan and Episcopalian ministers participated in the services at the grave.

"Mrs. Clark leaves two daughters, who are married to ministers in Jamaica, and one son, who lives in the United States."

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## Sketches in Eastern Bengal.

### CHAPEL AT BARISAL.

**T**HE picture represents the native Christian chapel at Barisal. It is a strong brick building, oblong in shape, and is capable of seating about sixty people. It is situated at the back of the larger mission-house.

It is difficult to tell the age of the chapel, as no record has been kept in Barisal; in the days of its erection there were no wealthy subscribers to come and lay the foundation-stones, and have their names and the date inscribed thereon.

It is now, at times, rather small for the congregations that desire to gather within its walls. In January, as soon as the rice harvest is over, many of our Christians come into Barisal for work from our village churches.



For fully four months they will remain in the neighbourhood, and every Sunday will throng our services in large numbers. On such occasions we have often wished for a larger building. I am glad to say that, since the ladies of the Zenana Mission have moved into a house in the station, we have been able to hold our services in the bungalow they have vacated.

Could we enter the chapel we should find no pews and no pulpit or platform. Instead of the latter there is a table at which the preacher stands. For many years the congregation was accustomed to sit upon mats, but last year some forms were introduced.

At the door of the chapel you may see the figure of a man with gong in hand, ready to summon the people to the service.



CHAPEL AT BARISAL.—(From a Photograph.)

The building in the background of the picture is the school-house for boarders who attend the Government and other schools in Barisal. This is the Central School, which has been helped for so many years by the friends at Salter's Hill, Islington.

Most of the boys are the sons of our native preachers, who, we feel, should receive an education in accordance with their standard in the Christian community. There are, however, some also who, having taken good positions in our village schools, have been brought into Barisal for further education.

Many who are now working in different parts of Bengal as evangelists to their own countrymen can look back to the above chapel as the place of

their spiritual birth; many also who were trained in this our Central School.

JOHN G. KERRY.

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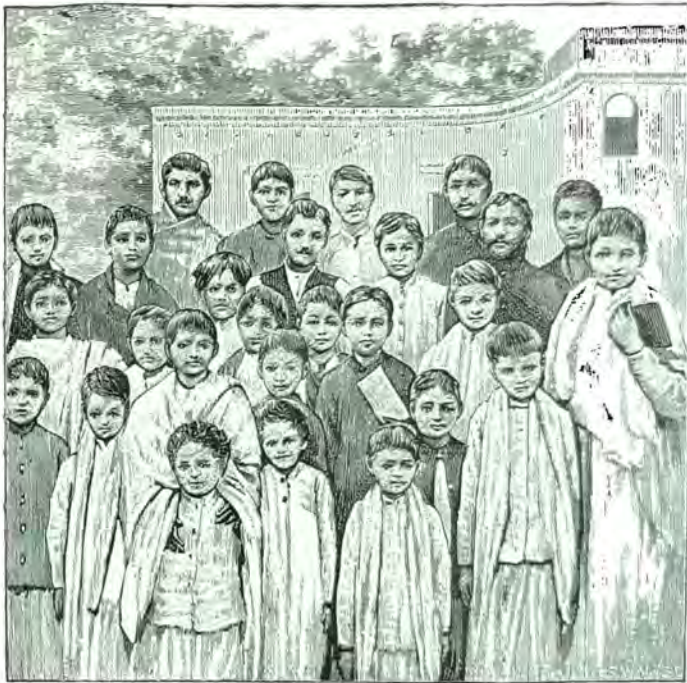
### BARISAL BENGALI CHRISTIAN BOYS.

In this picture we see a group of native boys. Their homes, for the most part, are in the Beels, or rice marshes, and the villages round Barisal. Their parents are Christians. Many of them were low-caste Hindus, and are very poor and ignorant; but some are of a better class. We are very anxious that their children should be educated and intelligent, but more than all that they should be under strong, healthy Christian influence, and that they should be converted to God while yet young. So the girls of any who are willing to part with them for a term of three years are received into the Barisal Christian Girls' Boarding School, and the boys board and live at the back of the chapel and the Mission compound, in which is the house of the Rev. R. Spurgeon (the girls are in Rev. A. Jewson's compound, a little farther away); but the boys are not, like the girls, taught by a Mission teacher; they attend school in Barisal daily. Barisal has three large schools, where there is a very good education given. Perhaps others may think with me that this is a better thing for them than constant association with only Christian teachers and scholars. We want them to be "in the world, but not of it." On their return to their homes, they will have to mix with Hindus and Mussulmans; and in the Beels there are no Christian villages, but the professing Christians live among the heathen—a great help or a great hindrance to the Saviour's cause, as the case may be.

All these boys meet (with the girls and their teachers) once a week, in the chapel, for Sunday-school; and I will tell you the names of those among them who are teachers. There is a young man of one-and-twenty, rather short in stature, and the third to the left (with a beard). His name is Umesh, and what this Sunday-school superintendent would have done without him I do not know. He has been, and is, her right hand and ready for every good work. He is as full of enthusiasm for the Saviour's cause, and as anxious for the coming of His Kingdom in Bengal, as any young man I have ever seen. Lately he has begun to help Mr. Carey in his new enterprise in the town—a Bible-school, in our Evangelistic Hall. He and the other big boys are very busy during the week with their lessons and examinations, for Bengali boys are always going in for examinations. The boy behind him (the tall one) is called Onokool (help); and he is true to his name, for if he is well he is never absent from his place in Sunday-school, and he takes pains with his class. He is a nice boy, with



such pleasant manners that he was nicknamed "Gentleman Onokool" by the others at one time. He is the son of our preacher, Arunoday Ghose, who is standing behind, two to the left, and who has charge of the boys, especially their Bible-class (every morning they have one). Onokool is very kind to the little boys, both at home and at school. Then comes Judunath, who is turning out an earnest Christian lad; then Tarok (saviour), who is the grandson of old Mr. John Sircar. Just below, and between Judunath and Tarok, is Udhof. I said that these boys were all sons of Christian parents, but he is an exception. He has come out from a Hindu family,



BARISAL BENGALI CHRISTIAN BOYS.—(From a Photograph.)

and for a time they were very angry with him. His home, I think, is at Comillah, and it was through Mr. Jewson's preaching that he was turned from idols to serve the Living God. A short time ago he came to me smiling all over his face. He told me he had been home, and had been kindly received, and he had been doing all he could to spread the knowledge of his Saviour both at home, in his village, and on the steamers coming back to Barisal. A little time ago, Umesh, Onokool, Tarok, Judunath, Udhof, and all the older boys, took to going across the river, on Sundays, to preach, and they often came back very bright and full of their

adventures. I believe these boys have a Young Men's Christian Association, and we hope soon to have a Juvenile Missionary Association and Band of Mercy in connection with our Sunday-school. They have just obtained a very nice little Sunday-school library. The older boys can speak English more or less, and there are many English, as well as Bengali, books in this library; and Umesh and Onokool can converse well, and read and enjoy any English book. All those whom I have named are church members. Some have been baptized quite lately. Will our readers pray that every one of these boys may be strong, true Christians, a blessing to their country and church?

MARY M. HAYWARD.

Barisal.

### Tidings from Dacca.

THE Rev. R. Wright Hay, writing from Dacca, under date of 1st July, says:—

"I am very grateful to the friends who have responded to my appeal for books for the Dacca Lending Library. The academic session has just reopened, and the students are crowding back to the city from their vacations in the villages. I send with this the first issue of a little monthly paper called the

*Evangelist*, which, I believe, will help forward the work here. Ask, please, that the Divine blessing may rest upon it. To-morrow we begin a special series of evangelistic meetings, timed to catch the students ere they get engrossed in the routine of college work."

In this paper appears the following poem from the pen of Mr. Hay:—

#### "THE DAYSPRING.

"Oh, Dayspring from on High,  
Blest dawn of Heavenly light,  
Shine in upon the night  
Where prostrate millions lie.

"Of old, o'er Eastern plains,  
The shepherds' sleep upon,  
Thy radiant glory shone,  
Vocal with angel-strains.

"Of old, the sages bent  
Their footsteps from afar,  
When, humbled to a star,  
Thy leading light was lent.

"Thus simple men and wise,  
Alike Thou didst illumine,  
E'en as a common gloom,  
Hung o'er common eyes.

"The Shepherds from the field,  
The Sages from their lore,  
Led through one common door,  
Found Heavenly Love revealed;

"Knelt at the selfsame shrine,  
The greatest feeling least:—  
Again upon the East,  
Oh, blessed Dayspring shine!

"Again, Thy gracious beams  
O'er simple peasants shed,  
And wake, as from the dead,  
Philosophy that dreams;

"And lead the people all  
'Into the way of peace,'  
Into Love's sweet release  
From sin's long-aged thrall.

"Oh, Dayspring from on High,  
The East still needs Thy light;  
Shine in resistless might,  
And bring redemption nigh!"

## The Congo Mission.

### UP-RIVER WORK.

THE Rev. W. L. Forfeitt sends the following report of work at the new Up-river Station of Upoto:—

“Upoto,

“Upper Congo River,

“Nov. 25th, 1890.

“We have now had about six months in our new sphere of work, the excitement of a new start is somewhat over, and we are settling down to our work. My brother Fred says in one of his letters, ‘I daresay you will not stay longer at Upoto than is necessary to thoroughly establish the Mission. You will doubtless want to push forward to other places.’ We certainly hope others will be going forward; but as for ourselves we now look upon this place as our home, and hope to spend many years here in useful service for our Master. Little real work can be done in this country by shifting about every few years, because the different dialects are so numerous. We have something like half-a-dozen to acquire here if we are to lastingly benefit all the people who come within our reach. At present we are confining ourselves to the language spoken by the major part of this populous district, and are busy compiling our vocabularies, &c. We have now pretty well visited all the towns on the river within a day's journey of us, taking care always to ascertain if they speak the same language as our own people, and, if different, making note of some of the changes in common words. Our visits, on the whole, have always been most welcome. Certainly the second visits have, although on the first occasion the people may have been timid, many of them hiding away for the first half hour.

“THE START.

“I have thought that an account of one of these river itinerations would interest you, so I will try and give you as good an account of my longest journey as I can.

“Saturday, October 18th, was the day proposed to start to visit some up-river towns, reaching if possible Likassa, about thirty miles from here, and on the opposite bank of the river. I did not expect to do it in one day, of course; so the day prior to the start you might have found me busy, getting my canoe ready, fixing up an awning to serve as shelter from both sun and rain, and also filling a box with such provisions and medical stores as would be needed for the trip. A suitable crew also needed selecting from my own work-people, which, with three boys and myself, made the respectable total of twenty; and, when evening came on, we were all ready for an early start.

“The morning was a dull one, and not very promising; however, we prepared to start, and hoped it would soon clear. The men, dressed in their best loin-cloth, made a rush to my house for their red (draymen's) caps, and also for the flags, these latter being the State flag for the bow of the canoe, and the Union Jack ensign for the stern. The Union Jack looks well anywhere, and we think especially so on the Congo.

“This will hardly be a true account if I fail to describe with what eagerness every one watched to see if I put my gun on board. For several days we had been constantly reminded that the

natives where we were going were great man-eaters, and that if I did not take a gun we should all be eaten up, and my workmen also said that they would not go without it. I treated their fears lightly, knowing they stood for very little. I deemed it, however, myself to be not altogether an undesirable companion, as I expected to be away two nights, and probably sleeping in the bush, where we might perchance come across some unfriendly four-footed neighbour or other game; so I carried it to the canoe amid the rejoicings of all. We then left, not only with the blessings of my colleague, Mr. Oram, but with the good wishes of the whole community, who had turned out to witness our departure. My men were full of spirit, and sang lustily as we sped along. Their river-choruses are very monotonous, according to our ideas of music. The words of one of them are simply these: 'Our white man is coming; see him reclining in the boat;' and these words they will repeat over and over again to the same tune. At other times they will denounce 'Bula Mutadi' (meaning the State) and his wars; at other times they will call the people of certain towns fools for running away at the approach of the white man, and will announce to the towns they pass where they are going, have been, and what they have done, &c., &c.

"In twenty minutes we had passed the State post and its adjoining towns, and half-an-hour later we came to the large towns of Bomolo and Mongo. After passing these, the sky began to blacken, and there was every prospect of wind and rain.

#### "A STORM.

"It was not long before our worst fears were realised, as the wind and water became very boisterous, followed

by a heavy downpour of rain. We experienced some difficulty in finding suitable shelter, as we had to take refuge under an island. The river was high and the banks almost covered with water, to say nothing of the overhanging trees and creepers which came close down to the surface of the water. I soon found that I had not paid sufficient attention to the construction of my little canoe-house to prevent the rain driving in, and in consequence I got rather wet. We were detained some two hours by the storm and rough water, the latter part of which time I utilised in making my quarters more secure and rainproof, acting, of course, upon the experience I had dearly bought; and when we set out again I felt proof against the heaviest rain that might come; but for wind and rough water one must take shelter, or the canoe would soon be swamped.

"A little later on, when we get more time for itineration work, we shall feel the need of an iron boat up here, such as some of our lower stations are fortunate enough to possess.

"About an hour's paddling brought us to a narrow channel, at the top of which is situated the town of Nkomba, our first proposed stopping place. The channel was so narrow that it gave one the impression of being on some small river altogether separated from the mighty Congo, and it was by no means an unpleasant exchange for the great expanse we had just left, reminding me as it did of happy boating excursions of bygone days. After passing several bends in the channel we soon came in sight of the town, indicated by a clearing and the rising smoke. A little later we could distinguish the huts, and numbers of people pushing off in canoes to make their escape to the island or up some narrow creek leading into the bush, known only to themselves. We

soon found, too, that others had armed themselves with spears and shields, and were awaiting our approach.

#### “OUR RECEPTION.

“When within talking distance our men announced who we were, and our purpose in coming, and assured the people that we had none but the friendliest intentions. They soon recognised the voices and faces of my crew, with whom they happened to be on good terms; and after exchanging further words we were directed to a landing place. I stepped ashore and shook hands with some of the chief men, and inquired for the Chief. I was told he was not at home, but that he would soon be back. He had, no doubt, gone into the bush on our approach; as when war is anticipated the Chief makes for a place of safety, never taking part himself in the strife.

“It was now two o’clock, and as I had had nothing to eat since leaving home, I was ready for my dinner. It was still raining a little, so the natives put a hut at my disposal and a fire for cooking, and my boys soon had my canteen in working order. Some eggs and a fowl brought for sale were soon placed upon the fire. In the meantime I chatted with the crowd of people who, by this time, had summoned up courage to come near, and I made free use of my note-book in taking down a number of common words in order to compare them with the dialect spoken at our own town. I also announced that, after I had dined, I should be very pleased to give medicines and dress wounds for any who needed it. My men were not at all behind in strongly recommending a trial, and the news soon spread throughout the town.

“At first a few patients came timidly, but they were soon followed by many others. A small stool was placed for

me to sit upon, and I was quickly surrounded by a large crowd of wild-looking people gazing upon me in great astonishment as I opened out my medicines, &c. I dressed many sores, some of the worst ulcers and skin diseases that I have seen out here. Many poor creatures could not walk to me, but these were brought in the arms of friends. Others were so timid that they needed much persuading by the onlookers to come near enough for me to do anything for them. Our friendship was now sealed, as they saw that we had come only to do them good. As evening came on we began to wonder where we should sleep, and on questioning the people we soon found that they did not want us to stay in the town all night. After a little talking together they said we might stay on the island opposite, about a hundred yards distant, where were a few natives’ huts which we might use. My men were most anxious to do this, so I yielded to their wishes, although personally I should have preferred going further away, not being quite certain of the kind of people amongst whom we were settling for the night. We pushed off in our canoe and took up our quarters. Camp fires were quickly lighted, and the boys began to prepare my evening meal. As soon as darkness came on, however, we found that we had some unfriendly neighbours not far away. Side by side with the town we had visited was another town named Ngunji, and from this town very loud and wild talking proceeded, addressed to me and my people. Upon inquiring of my men the cause of it all I found that one of my crew had some time previously killed the Chief of Ngunji, and now that he was so near at hand they were most anxious to have their revenge.

“I also learned that this said man had stayed in the canoe all the after-

noon, presumably to look after my things, &c., whereas he was afraid of being seized if he left the boat. For several hours this threatening and cursing was kept up until my men were inwardly enraged, but I forbade them to reply to aggravate matters (themselves feeling perfectly safe with a white man and one gun!).

#### "NATIVE GRATITUDE.

The people of Nkomba, however, whom we had just visited, took up a very different attitude, and shouted across to us friendly words, vowing vengeance on the Ngunji people the following day. 'Had not the white man just doctored all their sick people?' they said. I had all cooking utensils, &c., put back into the boat, when finished with, so that we might be quite ready for a speedy departure if necessary. At length the loud talking ceased and we laid ourselves down for fitful sleep, I for my first night in a canoe, and my men on the bank around a large fire. We heard no more of the Ngunji people during the night, and when morning came all was still quiet.

#### "PREACHING.

"While we were breakfasting, the people of Nkomba were very pressing, and almost impatient for us to cross over to them again before going away. This was my intention, also to hold a service if possible. I re-dressed all the sores, &c., and a number of fresh cases in addition, for which all seemed grateful. I had now got a large audience, and felt it a fit time to try and speak a few words for Christ. I knew I should not be likely to have a musically critical audience, so I had ventured to bring with me Mr. Oram's violin, and for a little while I played and sang to them about Jesus in the Upoto dialect, some words of which they would under-

stand. Then by means of one of my men, who could speak their tongue, I spoke to them further of the 'Kingdom of God.' All listened attentively, and expressed the hope that I would soon come and visit them again. It was about 9 a.m. when we started up river in the hope of reaching Likassa about noon, and spending the rest of the day there. My men said it was not far, but when one o'clock came no sign of Likassa was to be seen, so we stayed for an hour or so on an island and partook of our mid-day meal. We again proceeded, but did not come in sight of the town till 4 p.m. Rain, too, began to fall, and by the time we had landed it was too late to think of doing much among the people that night. There being a State soldier posted here, hospitality was insured to us, and there was no question as to where we should sleep. However, I preferred to stick to my canoe rather than repose in a native hut with the companionship of African rats all night. A large number of people gathered while partaking of our evening meal, after which I played and sang to them. I told them, too, that in the morning I should like to see their town, that I wanted to speak to them about God, and that if their sick people would come to me I should be pleased to give them medicine, &c. I then turned in for the night. I felt thankful that there was no likelihood of a repetition of the previous night's unpleasantness, and, except for mosquitos, I enjoyed a quiet and restful night. At 'cock-crowing' the natives are always on the move, and it's no use to think of getting more sleep after that; but, before going out into the cool morning air myself, my boy brought me my usual cup of 'grateful, comforting cocoa.' Soon after this breakfast was ready, and by 7 a.m. the day's work had begun. Being anxious, of course, to ascertain

the size of the town, I made it my first business to walk from one end to the other. I found it to be about one mile long, close by the river side, 100 yards deep, and thickly populated.

"The people appeared to be unusually busy, and were not to be drawn from their work by my presence, as is generally the case. Some were busy house-building, while others were making fish nets, cooking and drinking pots, burning and varnishing them when hot with gum copal. There is also a large population in the country behind, several towns of which I visited.

#### "HEALING THE SICK.

"When I returned from my walk I found a large company of sick people waiting for me, and I proceeded at once to attend to their necessities. We afterwards held a short service under the shade of a large tree, the musical portion of which was a great attraction. At the close, and just as we were about to depart, the chief was

very pressing in his invitation for a white man to come and settle there, and we could not help feeling that our visit had been a welcome one.

"The people of Congoland are ready and waiting for the missionaries. When will all the churches at home be willing to give them their hearts' desire?

"At 11 a.m. we entered our canoe and started homeward, paddling down with the current at great speed. At one o'clock we picnicked on an island, where I shot a fine eagle. At 6 p.m., just as the sun was setting, we were welcomed home by all our friends at Upoto, and thus ended my first canoe itineration on the Upper River. When our station buildings, &c., are further advanced, we shall hope to pay frequent visits to these and other towns. River travelling is so much less fatiguing than road itinerations.

"Yours very sincerely,

"WILLIAM L. FORFEITT.

"A. H. Baynes, Esq."

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## Gipsy Village, Bengal.

**I**N Bengal, gipsies, as a rule, live and travel about in boats, carrying hardware, &c., from market to market, for sale. There is a legend among them that their ancestors took to this mode of travelling just after the Flood! But of late years they have been erecting houses on the banks of rivers, and the picture represents one of their villages near to Jhālökatee.

You can hardly fancy a king living in one of those houses which you see in the picture, but it is so. He once bought two rupees' worth of Gospels to distribute among his people.

It will be noticed that the houses are built on piles. Whether this is because of their fear of a flood I cannot say, but I fully believe that it is so, as the houses of the other natives have mud floors.

They make their villages have a very pretty appearance by planting all round their houses the graceful cocoanut palm. It will be seen how much they add to the beauty of this picture.



These gipsies are professedly Mohammedans, though they know very little about Islam, and are most superstitious, wearing numbers of charms to protect them from evil spirits.

We frequently meet with them at the markets and bazaars we visit.

At some places they have been the largest purchasers of our Gospels and Bibles. As they visit parts which we cannot reach, we are glad to



GIPSY VILLAGE, BENGAL.—(From a Photograph.)

let them take the books; we have also learned that they buy to sell again.

We have often wished we could do more for them, but hitherto their nomadic life has interfered with all systematic work among them. Now that some of them are becoming more settled, we may hope to reach them better.

JOHN G. KERRY.

### Acknowledgments.

**T**HE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A case of toys, &c., for Miss Fletcher, of Delhi, from friends at Liverpool, per Mr. Walker; a parcel of tracts for the Rev. G. H. Rouse, of Calcutta, from the Religious Tract Society; a parcel of magazines for Congo children, from Mrs. Scudamore, St. John's Wood; a sextant, from Mr. J. V. Pickford, of Beckington, for the s.s. *Goodwill*, of the Congo Mission; parcels of cards from Kirkcaldy, and Mrs. Turner, Harrow Road, for Messrs. Farthing and Medhurst, of China; copies of the *Review of Reviews* from the editor, Mr. W. T. Stead, for the missionaries at all the stations of the Society.



## The Lord Loveth a Cheerful Giver.

WE again desire to give our hearty thanks for most welcome help. The Rev. G. Charlesworth, of Masham, Yorks, writes:—"DEAR MR. BAYNES,— Some time ago I sent you a small contribution for the Baptist Missionary Society from an old man, Mr. Thomas Ellis, who had read several numbers of the HERALD with much interest, and who in consequence resolved to give a shilling a month to help the Mission. I have now much pleasure in forwarding six shillings as his contribution for the first half of this year. "A Governess" sends a small gold ring for the Congo Mission; "A School Girl" an old silver coin for India; "A Blind Widow" a small silver spoon for the Congo Mission. Mrs. Howieson, of Great Leighs, writes: "I enclose cheque for two subscriptions which came in too late to be included in last year's report: Mr. G. Holland, £1 5s.; Mrs. Wakefield, 3s. The latter amount is the result of the self-denial of a poor woman whose husband has been for some time quite bed-ridden, and who is entirely dependent on her children's contributions and the kindness of friends for the support of herself and her husband. She says it is a great pleasure to her to put aside, as she is able, a halfpenny or a farthing for the work of the Lord among the heathen." Mrs. Pottenger, of Grosvenor Terrace, Harrogate, for £5 in response to the appeal of Mrs. W. Carey for a medicine chest to help in her Barisal Beel Mission work; "An Old Sailor," for an old silver coin for work in India.

The Committee are also most grateful for the following very welcome gifts:— Mr. W. R. Rickett, £250; "Meg," for *China*, £25; G. W. R., £20 13s. 5d.; Mr. J. Payne, £10; Mrs. T. White, for *China*, £10; the most Noble the Baroness Solvyns, for *Congo Mission*, £10.

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## Recent Intelligence.

### PLEASURE TRIPS IN THE NEW CONGO MISSION STEAMER, THE "GOODWILL."

ARRANGEMENTS have been made for friends to visit the *Goodwill*, as she lies off St. Thomas's Hospital, near Westminster Bridge, on the 8th, 9th, and 10th of this month. On the morning of each of these days friends will be able to make the journey from Chiswick to Westminster Bridge on board the *Goodwill*, or, if more convenient, the return journey in the evening from Westminster Bridge to Chiswick.

The District Railway runs trains to and from Turnham Green Station every few minutes, and the North London Railway runs trains to and from Hammersmith and Chiswick Station every half hour. Turnham Green Station and Hammersmith and Chiswick Station are about twelve minutes' walk from Messrs. Thornycroft & Co.'s works, which adjoin Chiswick Churchyard.

Tickets to view the *Goodwill*, including boat-hire to and from the St. Thomas's Hospital stairs, one shilling each, children half-price, may be obtained by application to Mr. Baynes at the Mission House, 19, Furnival Street, Holborn. Tickets for the journey on board the *Goodwill* to or from Chiswick, two shillings and sixpence each, children one shilling each.

The *Goodwill* leaves Messrs. Thornycroft & Co.'s works at Chiswick on the 8th

of this month, at 9 a.m., and will reach Westminster Bridge an hour later, and be on view till she starts on her return journey at 6 p.m. On the 9th she leaves Chiswick at 10 a.m. and returns at 6.30 p.m. On the 10th she leaves Chiswick at 10 a.m. and returns at 7 p.m.

These hours, possibly, are not the most convenient for many who would like to make a voyage on board the *Goodwill* before she is dismantled and sent on her journey to the Upper Congo; but, as she cannot pass under the bridges at high water, the times of starting have been regulated to suit the tides.

Mrs. Weeks, writing from Tunduwa, Lower Congo River, under date of June 7th, reports:—"I am, thank God, on the Congo once again, and in good health. All are well here. Mr. Lawson Forfeitt has quite recovered from a slight fever he had the day before we arrived. The Rev. George Cameron and Miss Cassie Silvey were married on the 15th, and to-morrow, all well, we start off up country together. I hope to meet Mr. Weeks at Ngombe in about two weeks' time from now. Mr. Balfern has gone up to relieve him at Monsembi. It seems quite home-like to be on this station again. I am glad of the prospect of some work among the native girls and women. I am sure you will pray that our labours in their midst may be owned and blessed of God."

Will our readers please note the altered address of the Rev. A. G. Shorrock, who has gone into the Shensi province to minister to the Shantung Christians who have emigrated to that part of the empire? Mr. Shorrock's present address is:—Care of China Inland Mission, Hankow, Hu-pe, China.

We gladly insert the following letter from Mrs. Frank Smith, one of the Hon. Secretaries of the Ladies' Association for the support of Zenana work and Bible-women in India, in connection with our Society:—"DEAR MR. BAYNES,—I think some of our friends may be glad to hear of a recent publication, called 'Loving Service' (published by Messrs. Partridge & Co., 9, Paternoster Row, London, E.C.). It is edited by a sister of our beloved young friend, Lillian Blackwell, and her father devotes the entire profit of the sale to the funds of the Zenana Mission. The price of the book is 1s. 3d., and may be obtained from Mrs. Angus, or myself, or at the Mission House. I knew and loved our dear young friend, and can bear witness to the sweetness and usefulness of her character. She was made a blessing to many before she left her native land, and her works will follow her, though she was so soon called to her reward in heaven. I feel sure that both old and young will be interested and helped by a perusal of this sketch of Miss Blackwell's life.—I am, dear Sir, yours sincerely, ELIZA SMITH, Secretary Zenana Mission."

The Rev. Thos. Lewis writes from Sierra Leone, on board the African Royal Mail steamship *Gaboon*, under date of July 18th:—"You will be glad to know that my wife and I have proceeded thus far in safety. We are both well. The voyage from Liverpool has taken more time than usual owing to our calling at Plymouth to take on board Major McDonald and his staff, who are going to Old Calabar to establish a Government. It is supposed that the whole of the 'Oil Rivers' will be taken over and created a Crown Colony by the British Government."



<b>DORSETSHIRE.</b>		Southport, Town-hall		<b>WARWICKSHIRE.</b>	
Weymouth, Sun.-sch.	2 10 0	Sun.-sch. ....	4 0 3	Leamington,Clarendon	1 0 0
<b>DURHAM.</b>		<b>NORFOLK.</b>		Chapel.....	25 15 0
South Shields, Westoe-		Attleborough .....	15 15 0	<b>WILTSHIRE.</b>	
road .....	8 8 0	Cossey .....	1 15 7	Bradford-on-Avon,Zion	4 8 10
Stockton - on - Tees,		Norwich, United Meet-		Trowbridge, Back-st.	0 11 1
Northcote-street .....	5 7 2	ings .....	42 12 4	<b>YORKSHIRE.</b>	
<b>ESSEX.</b>		Swaffham .....	15 0 0	Bradford, Zion and	
Barking, Essen's-rd....	2 10 0	<b>NORTHAMPTONSHIRE.</b>		Caledonia-st. Sun-	
Clacton-on-Sea, Christ		Aldwinkle Sun.-sch. ....	1 0 0	school .....	0 8 8
Church .....	0 0 0	Clipstone .....	19 7 10	Doncaster, Sun.-sch. ....	0 10 0
Great Leighs .....	1 8 0	Guilsborough .....	2 0 0	Ecclehill, Sun.-sch. ....	0 10 0
Harlow .....	45 0 0	Moulton and Pitsford...	8 17 3	Guiseley .....	1 5 0
Leytonstone .....	7 10 6	Ringsted .....	3 19 6	<b>Trinity-road</b>	
Do., for <i>W &amp; O</i> .....	6 6 9	<b>NORTHUMBRLAND.</b>		Sun.-sch. ....	10 5 0
Do., Sunday - school	16 4 1	Newcastle - on - Tyne,		Leeds, South-parade ...	37 17 8
Loughton .....	3 7 0	Rye-hill .....	1 11 2	Lindley Oakes .....	4 4 5
Ravleigh .....	3 15 0	Do., Sunday-school...	2 2 0	Do., Sunday-school .....	1 17 0
Theydon Bois .....	1 16 0	<b>NOTTINGHAMSHIRE.</b>		Masham .....	0 6 0
Do., Sunday-school,		Carlton-le-Moorland ...	1 0 0	Salterforth .....	1 4 0
for Congo .....	0 13 6	<b>OXFORDSHIRE.</b>		<b>NORTH WALES.</b>	
Victoria Docks, Union		Caversham Sun.-sch.	2 3 7	<b>DENBIGHSHIRE.</b>	
Church, for <i>W &amp; O</i> ...	0 16 0	Chadlington .....	0 6 0	Cefn Mawr .....	1 11 0
<b>HAMPSHIRE.</b>		<b>SHEPHERSHIRE.</b>		<b>SOUTH WALES.</b>	
Bournemouth, Lans-		Shrewsbury, Clare-		<b>GLAMORGANSHIRE.</b>	
downe Sun.-sch., for		mont Chapel.....	4 18 0	Canton, Hope Chapel...	6 10 10
support of Congo		Do., Sunday-school ...	7 0 0	Penarth,Stanwell-road	
boy " <i>Diakenga</i> " .....	1 0 0	<b>SOMERSETSHIRE.</b>		Sunday-school .....	2 14 3
Portsmouth Auxiliary,		Bath Auxiliary, per Mr.		Penydarren, Elin .....	6 15 3
per Mr. J. A. Byer-		Geo. Cox, Treasurer	20 0 0	<b>MONMOUTHSHIRE.</b>	
ley, Treasurer .....	229 0 0	Bristol Auxiliary, by		Upr. Cwmbran, Siloam	1 14 0
<b>HERTFORDSHIRE.</b>		Mr. G. M. Carlile,		<b>RADNORSHIRE.</b>	
Boxmoor .....	20 12 10	Treasurer .....	58 8 7	Cascob .....	1 1 8
Breachwood GreenSun-		North Curry and Stoke	2 6 0	Do., for <i>W &amp; O</i> .....	0 3 7
day-school .....	0 5 6	Yarcombe .....	0 10 0	Evenjobb .....	0 18 6
St. Albans, Bible-class,		<b>STAFFORDSHIRE.</b>		Do., for <i>W &amp; O</i> .....	0 2 6
for support of Congo		Bilston, Salem Chapel	4 14 10	Gladestry .....	0 19 4
boy .....	2 10 0	<b>SUFFOLK.</b>		Do., for <i>W &amp; O</i> .....	0 1 6
Tring, High-street .....	0 10 6	Ipswich, Burlington		New Radnor, for <i>W &amp; O</i>	0 2 0
<b>KENT.</b>		Chapel Sun.-sch. ....	7 7 5	<b>SCOTLAND.</b>	
Ashford, Sun.-sch. ....	2 3 10	<b>SURREY.</b>		Broughty Ferry.....	2 2 10
Besley Heath, Trinity		Cheam .....	10 17 0	Edinburgh, Bristol-	
Chapel .....	2 2 0	Croydon, Ladies' Assoc.	8 14 10	place .....	59 19 7
Do., Sun.-sch. ....	3 5 1	Dulwich, Barry-road...	0 8 5	Glasgow, Adelaide-	
Forest Hill, Sydenham		Dulwich Hall .....	0 12 0	place .....	10 0 0
Chapel .....	4 7 11	Guildford, Commercial-		Do., Queen's-park	
New Brompton .....	1 2 11	road Sunday-school	2 0 5	Sunday-school .....	5 3 8
Plumstead, Conduit-rd.		Mitcham, Sun.-sch., for		Kirkcaldy, Whyte's-	
Ramsgate, Ellington		support of Congo		causeway Sunday-	
Chapel Y.M.B.C., for		boy under Mr. Roger		school, for support	
support of " <i>Mbamba</i> ,"		Norbton, Bunyan Sun-		of Congo boy at	
Congo .....	3 10 0	school .....	2 10 0	Arthington Station	1 5 0
Shooters Hill-road .....	3 14 1	Penge Tabernacle .....	16 18 9	Paisley, Hope Hall	
<b>LANCASHIRE.</b>		Do., for <i>W. &amp; O.</i> .....	5 6 0	Mission .....	8 0 0
Accrington, Sun.-sch.	8 6 6	Redhill .....	2 0 0	St. Andrews .....	2 18 9
Bacup, Doals .....	1 15 0	South Norwood .....	4 1 1	Do., for Congo .....	2 0 0
Briercliffe, Hill-lane		Do., Sunday-school	18 3 6	<b>FOREIGN.</b>	
Sun.-sch .....	3 10 0	Do., for <i>N P</i> .....	0 12 3	<b>EUROPE.</b>	
Higher Openshaw .....	1 16 11	Sutton, Sunday-school,		Home, Sunday-school,	
Liverpool, Fabius Ch.	0 4 0	for support of <i>N P</i> ,		for Congo .....	3 15 3
Do., Kensington Ch.	16 10 5	Delhi .....	1 3 9	<b>WEST INDIES.</b>	
Do., Old Swan Sun-		West Norwood, Chats-		<b>TRINIDAD.</b>	
sch. ....	2 5 0	worth-road Sun.-sch.	5 3 4	Port of Spain, Sunday-	
Less expenses .....	0 10 6			school, for Congo ...	10 0 0
	18 8 11				

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gift 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 P. Office.





A GROUP OF HSIAO TIEN AND TAI YUEN FU CHURCH MEMBERS AND INQUIRERS.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

SINCE the issue of the HERALD for last month, we have received the following further promises of help, for which we are most grateful:—

	£	s.	d.		£	s.	d.
Lady Peto .....	500	0	0	Mrs. New .....	100	0	0
Rev. Dr. and Mrs. Angus	250	0	0	A Friend, by Rev. J. B. Myers	50	0	0
Mr. Ed. Clark .....	250	0	0	Mrs. Solomon Leonard .....	50	0	0
Mr. & Mrs. J. G. Smith	250	0	0	Mr. G. H. Dean .....	50	0	0
Mr. T. Micklem .....	105	0	0	Mr. T. W. Beveridge .....	50	0	0
Mrs. Bell .....	100	0	0	Rev. G. Short, B.A. ....	50	0	0
Mr. Geo. Osborn, J.P. ...	100	0	0	Cardiff Union Committee...	50	0	0

Many of these helpers have also promised to double the amount of their annual subscriptions, so that the permanent cost of the contemplated extension of missionary work may be provided for.

We hope, month by month, to be in a position to report the results of the special gatherings to be held all over the kingdom during the ensuing autumn and winter campaign.

### The Young People's Effort.

WE expect to be able to report as to the result of the above effort. At the time of going to press contributions continue to reach us. Many of those who have had charge of the cards have felt it desirable to avail themselves of the extension of time. As we

shall now be glad to complete this part of the Centenary movement as soon as possible, we would ask superintendents and secretaries to urge upon their collectors the importance of bringing in their cards, trusting in every case it may be with the contemplated amount upon them. In making this request, however, we do not wish to exclude, even now, any schools or any individual young friends from uniting in this particular effort. Cards can still be sent, on communication being made with the Mission House, to those whose circumstances have prevented an earlier application. We would again state that if, in remitting contributions, the numbers on the cards, the amount raised by each collector, and the names of the collectors are sent, there will then be no occasion to return the cards.

### THE MEDAL.

By the time that this issue of the HERALD is published, the despatch of the medals, to those who have obtained their crowns, will be in process. As we are, of course, anxious not unduly to increase the working expenses connected with the Centenary celebration, we shall not forward the parcels of medals to the schools until their contributions respectively are completed. We may say that much careful attention has been given, both by the Mission House authorities and Messrs. Player Brothers, of Birmingham, the manufacturers, to the design and execution of the medal, and we are hopeful it will be universally approved and admired.

### DRAWING-ROOM AND OTHER MEETINGS.

The Centenary Honorary Secretaries have made considerable progress in arranging for these meetings during the present autumn and coming winter months. In view of these meetings, a special Centenary pamphlet, invitation circulars, cards, &c., have been prepared, which we shall be pleased to forward. In making application, it will be necessary to state the number of pamphlets that can be used with advantage, and whether the meeting will be held in a drawing-room, by the kindness of a host, or in a school or other building, by request of the pastor and officers, as the forms of invitation are prepared accordingly. The best that can be done to appoint suitable deputations will be done.

May the Divine Lord, whose Kingdom we are seeking to advance, graciously control, by His good Spirit, all our endeavours, and incline the hearts of His servants throughout the churches to much prayer and generous liberality!



### HONORARY CENTENARY SECRETARIES.

Should the announcement in the August HERALD of the change in the secretariat of the Cheshire, Lancashire, and Yorkshire section have escaped notice, we beg to state that the Rev. J. H. Atkinson, of Liverpool, has consented to act for Lancashire and Cheshire, and Rev. J. Bailey, B.A., of Sheffield, and Mr. J. R. Birkenshire, of Bradford, for Yorkshire. This alteration has been occasioned by the enforced resignation, through ill-health, of the Rev. J. G. Raws, of Harrogate. The Committee felt greatly indebted to the above-named brethren for so kindly filling this vacancy.

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To the numerous resolutions reported in previous HERALDS, we are pleased to add the following from the Cambridgeshire Baptist Association:—

“That this Committee of the Cambs. Baptist Association, gratefully acknowledging the goodness of God in the history and work of the Baptist Missionary Society, and regarding with cordial approval the celebration of the Centenary by raising a special fund, hereby pledges itself to hearty co-operation in the endeavour to raise £100,000, and to increase the annual income of the Society to a similar amount. The Committee would respectfully urge the churches to afford liberal support to this scheme, as an expression of devout gratitude to God, and as an endeavour more worthily to discharge the duties laid upon us by our Lord's great commission.”

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## The Approaching Autumnal Missionary Services in Manchester.

**W**E desire to repeat the announcement of the dates for our forthcoming Autumnal Missionary Services, to be held in Manchester. The great Missionary Day will be

**TUESDAY, October the 6th.**

The Local Missionary Services will be held on Thursday evening, October the 8th; and the Young People's Missionary Meeting on

**FRIDAY EVENING, October the 9th.**

Full details of the various services were given in our last month's issue of the HERALD. We earnestly plead for the prayers of all our friends on behalf of these gatherings, that they may be attended by special blessing and renewed consecration of person and purse to the Saviour's Kingdom and cause.

## The Influence at Home of Missions Abroad.

*An Address delivered before the Southern Baptist Association.*

BY REV. W. VENIS ROBINSON, B.A., of *Boscombe*.

DEAR BRETHREN,—At the Cardiff meetings last year, Dr. Trestrail, whose memory is still green and fragrant amongst us, remarked to a friend, “*How glorious it will be if we are permitted to celebrate the Centenary of our Missionary Society.*” This privilege was not granted to our honoured brother. Like Moses, he saw this Promised Land from Pisgah’s mountain, but he was not allowed to enter. If so be that the wish denied to him may be granted to us, it behoves us to “gird up the loins of our minds,” so that we shall enter upon this celebration in a spirit that becomes the occasion, and that shall prove most beneficial to ourselves.

The Foreign Mission enterprise has been a means of untold blessing to our churches at home and to our country generally.

In 1784, the Northamptonshire Association urged upon all the churches connected with it the advisability of holding meetings “to bewail the low state of religion, and to earnestly implore a revival of their churches and the general cause of the Redeemer.” About that time “the condition of England,” says Dr. Culross, “was terrible. . . . The ‘lower orders’ were steeped in ignorance; among the ‘higher classes,’ gambling, duelling, drunkenness, uncleanness, were scarcely regarded as vices; infidelity was rampant; in extensive districts the Gospel was all but unknown, the substitute for it being a heartless morality that was moral only in name, or a barren orthodoxy that dealt with ‘Christianity’ but knew not Christ; and one might have gone throughout some whole counties without hearing much more of the truth than could be gathered from the pages of Cicero, and sometimes even less—except it might be in some despised conventicle. Too truly—as Carlyle has named it—it was ‘the godless eighteenth century.’”

We cannot say that the nineteenth century is all that could be wished, but we can at least thank God that the darkness of ignorance is swiftly passing away, that vice does not now show a brazen face, that the Gospel of Jesus Christ is not as a stranger in the land, and that the churches especially are wide awake to their privileges and responsibilities. A miracle has been wrought in the valley of the dry bones. The bones have come together, they have been clothed with flesh, they have been inspired with the Divine Spirit, they have risen up an exceeding great army which has advanced to the conquest of the world. There has been a resurrection to newness of life, and this newness of life has been co-extensive with the

development of the Foreign Mission enterprise, and has been in a large measure fostered by it.

NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN THOUGHT OF OUR  
CHURCHES.

This may be seen in different directions.

The truth of the Gospel has manifested *greater freshness* in its new application to the needs of mankind.

We do not want a new Gospel; but we do want the old Gospel to seem to be, what it actually is, always new. Truth is a veteran, but it is not a veteran on half-pay, whose complexion is sallow, and whose shoulders are stooping, and whose limbs are paralysed; it is a veteran with the spirit of youth, and the fascination of youth, and the hopefulness of youth, and the superabundant vigour of youth. The old Gospel will never evoke the new song if it does not manifest the freshness of the new life.

And this freshness has been largely maintained by the work of the churches in the foreign mission-field. In 1785, Andrew Fuller, in his circular letter, suggested that one of the causes of religious declension was a mere superficial acquaintance with the Gospel, without entering into the spirit and end of it. There can be no perennial freshness in a superficial acquaintance with the Gospel, and if the churches fail to apprehend the end or purpose of the Gospel, then they lose at once its unfading charm.

If the truths of Christianity are regarded simply as valuable treasures that are to be kept locked up in a sacred ark, and carefully guarded from all robbers, then we may expect them to become mouldy and rusty; but if they are regarded as heaven's coins for circulation throughout the world, or as weapons that have to be used in the conflict against sin and error, then they will always retain their brightness. If the Word of God is regarded simply as a fossil plant, which is a valuable curiosity for an antiquarian museum, then we may expect it to grow musty and fasty, grow like a mineral by the addition of more dust; but if it is regarded as a Tree of Life whose roots are watered by perennial streams, and if the leaves of the tree are *used* for the healing of the nations, then we shall find, as we have found, that the tree itself wears the evergreen verdure of an eternal spring-time.

Again, the truth of the Gospel has received a *fuller apprehension* by its extended application to the needs of mankind.

Our forefathers were very orthodox, but their orthodoxy was somewhat partial. They held the truth, but they did not hold the whole truth. They

laid great stress on the teachings of Scripture respecting the Divine purposes, but they forgot that "now God commandeth all men everywhere to repent." They saw the Gospel very clearly on God's side, but they turned away their faces from the Gospel on man's side. Truth is many-sided. It is full of opposites, though never of contraries. It is not like a gold leaf that has been battered out to a flat surface; but like a diamond which has many facets, and which sparkles whichever way you turn it. It is not like the ground plan of some cathedral which has been drawn up by the architect's pupil, which one may take in at a single glance; but like the building itself, which one must walk round and which one must enter if one wishes to appreciate it. The ancients used to consider the earth a flat plain; we know it to be a sphere. So our forefathers seem to have considered that the Gospel had but one side with its surface turned up to heaven; but we have found it to be many-sided with every surface turned towards God. The work of Foreign Missions has taught the Church something of the full meaning of the sacrifice of Christ and the grandeur of the plan of redemption, while at the same time it has shown the marvellous adaptation of the Gospel to all sorts and conditions of men, and the still more marvellous power that it exerts even upon those who are most superstitious and most degraded.

Moreover, the truth of the Gospel has *proved its own genuineness* by its successful application to the wants of mankind.

We need no Bampton lectures to buttress up our faith while we have such a magnificent volume of apologetics in the records of our Missionary Society. The charge was made against the Nonconformist ministers of the last century that no learned treatises had issued from their pens, such as those published by the divines of the Episcopal Church. And the reply that was made was that the revival of religion effected by the agency of Wesley and Whitfield had done more to establish the genuineness of Christianity than a whole library of books on the Christian evidences. "By their fruits ye shall know them." The triumphs of the Cross in heathen lands have done more to strengthen the faith of Christians in their own religion, and to overturn the arguments of the enemies of Christianity, than all the books that could ever be written. No one doubts that the forest oak tree possesses roots if the tree is shedding thousands of acorns year by year, and no one doubts the Deity of our Lord when the power of His Resurrection is continually manifest in the changed hearts and changed lives of thousands of heathen men and women.

With the Apostle Paul we can say: "I am not ashamed of the Gospel of Christ," when like him we can add: "For it is the power of God unto

salvation unto every one that believeth, to the Jew first, and also to the Gentile." . . . "And also to the Gentile."

FURTHER, NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN  
FEELING OF OUR CHURCHES.

"The great end of being," says an American writer, "is to harmonise man with the order of things, and the Church has been a good pitch-pipe, and may be so still. But who shall tune the pitch-pipe?" Who shall tune the pitch-pipe? May we not reply: "The Foreign Mission enterprise." The Spirit of God is needed to breathe through the Divine organ; but the Foreign Mission enterprise has been the means of giving the right tone, spirit, feeling, to the Christian Church.

There has been a development of *Christian compassion* by the work of the churches in the foreign mission-field.

The heartless indifference towards the heathen of those who, like the priest and Levite, were content to "pass by on the other side," has given place to the Divine love, which surrounds even the most degraded with the yearning desire and the confident hope of salvation. Even now that we know more of heathen races there is little room for complacency towards them. The "noble" savage does not improve on acquaintance. Missionaries who have returned from Africa tell us that the ignorance of the natives is so dense, their superstition is so unreasonable, their bestiality is so disgusting, their dishonesty and greed and cruelty are so utterly revolting, that it is impossible to cherish respect for them. But where complacency is shut out, compassion—the holy and Christ-like compassion of the Master—has stepped in. We cannot like them, but we do love them. We cannot like them for what they are, but we do love them for what, by God's grace, they may become. We cannot like them for their own sake, but we do love them for Christ's sake. And the mere effort to save them, which is the grand distinguishing feature of Foreign Mission work, has increased throughout all the churches the yearning desire to save them which is synonymous with Divine compassion.

There has been, further, a development of *Christian brotherliness* by the work of the churches in the foreign mission-field.

"I have long thought," said our General Secretary at the recent meetings in London, "that the true Evangelical Alliance is the work of the churches in Foreign Mission enterprise. Churches forget their differences when they engage in this holy war." The fact that they belong to different regiments is lost in the greater fact that they belong to the one great army

which is engaged in the conquest of the world. The wedding that took place in the Mission House a few weeks ago between two great sections of our own denomination was not possible until the churches had been filled with the missionary spirit. The glow of missionary fervour fuses separate particles into one solid mass which could never be hammered together when they were cold. Missionaries often tell us of the unity of the Christian Church in the foreign mission-field. They help everyone his neighbour, and everyone says unto his brother, "Be of good courage." They are all engaged in resisting a common danger and in carrying out one common work, that they feel, what we often only talk about, that they are *brothers*. And in proportion as the missionary spirit is fostered in our churches will the spirit of brotherly unity be enjoyed.

Once more, there has been a development of *Christian self-sacrifice* by the work of the churches in the foreign mission-field.

The sacrifice of Christ is the central point of all Christian history. All events have converged to Calvary and diverged from it. One arm of the Cross points to the past, the other points to the future; its foot is firmly planted on the earth, its top reaches up to heaven.

The sacrifice of Christ is the central pivot of all Christian teaching. Without it the Incarnation of the Son of God is like the foundation of a building which is never finished; and the Resurrection of the Son of Man like a mountain peak without a base. Without it faith is merely the grasping at a shadow, and righteousness the robe of the mountain mist.

The sacrifice of Christ is the central source of all Christian feeling. "He died for all that they which live should no longer live unto themselves." The blood of Jesus Christ fills the heart of the Church and forms its life. We do not begin to live until we begin to die. "I am crucified with Christ, nevertheless I live." To love Christ is to live; but to love Christ is to be filled with His spirit of self-sacrifice.

What a magnificent reproduction of the Christ-like spirit of sacrifice has the Church witnessed in the heroic lives of our missionaries! Young men, and young women too, have given up the luxury of their homes, and often the brilliant prospects of honoured lives in England, to carry the Gospel to the zenanas of India, whose splendour is tawdry and whose poverty is miserably wretched, and whose religious life is like the muddy marshes of some sluggish river; or to work upon the banks of the Congo, where leopards rub their sides against the posts of their huts by night, and where savages point their spears against their breasts by day. These have hazarded their lives; yea, they have even laid down their lives for the sake of the Lord Jesus.

And this missionary spirit has come back again into the churches at home, inspiring them to do all that they can by their generous gifts to support our brethren in the foreign field, and by leading them to engage in a hundred forms of missionary work in the mission-field at home.

We thank God for all these manifestations of renewed life. The development of Christian compassion has brought us into touch with the heathen; the development of Christian brotherliness has brought us into union with one another; but the development of Christian self-sacrifice has brought us into fellowship with Christ's sufferings, and made us feel our oneness with Him.

LASTLY, NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN ACTIVITY  
OF OUR CHURCHES.

The work of our brethren in foreign lands is a splendid example of aggressive Christianity. A part of their faith is that God is not a tribal Deity as the Greeks thought, who ruled only over a certain province; but that He is the God of all the earth, and is not far from every one of us; and the whole of their purpose is to work on until the world is evangelised.

Every African chief thinks that his own little territory should be a kind of terminus for the train of progress, and is vexed if the white man only stops to let down passengers, and then passes on to the next station. But "Forward" is the watchword of the missionary, always "Forward," until the knowledge of the Lord shall cover the earth as the waters cover the sea. His policy is not one of masterly inactivity, but of Christlike aggressiveness. His strength is not to sit still, but to go about doing good. "To be like Christ," said Dr. Judson, "we must go about—not merely *stay* and do good, but go about and do good."

This aggressive Christian work has been conducted with splendid *vigour*. The best men in our churches have been engaged in it both at home and abroad, men of talent, men of power, men of faith, men of energy, men of God. The best energies of the Church have been thrown into it. With a single eye, with a whole heart, with both hands, earnestly has the work been accomplished.

And yet with all this vigour there has been linked unwearying *patience*. The work of William Carey in India, and of Robert Moffat in Africa, was conducted year after year without fruit, but patience had her perfect work in an abundant harvest. The impulse of Foreign Missions is not the momentary shock of magnetism, but the steady energy of a life-long purpose. Its distinguishing feature is not the fuss that ends in fret, but the fire that is born of faith.

And we believe that the patience and enthusiasm that have been manifested in this work have had a reflex influence on the churches at home.

The age of missions has been the age of all kinds of philanthropic and Christian enterprise. It has been the age of educational work among the young, of board schools, and technical schools, and schools of art, and ragged schools, and Sunday schools. It has been the age of charitable work among the helpless and suffering, of orphanages, and asylums, and hospitals. It has been the age of rescue work among the lost, of prison work, and penitentiary work, of the Blue Ribbon Army, of the Salvation Army work, of missions to soldiers, of missions to sailors, of missions to policemen, of missions to all sorts and conditions of men. We cannot doubt that some of this activity, if not a large part of it, is due to the inspiration gained from the foreign mission-field.

The churches have learned more than ever to *work in obedience to God*, not to ask whether the work can be done, but whether the orders have been received.

The churches have learned more than ever to *work in union with God*. When Carey suggested the work of Foreign Missions he was told, "If God is going to save the heathen He will do it without your aid or mine." God can do without our help, but He graciously permits us to be "workers together with Him," and the promise of the Saviour, "Lo, I am with you always," is a bright reality to His servants.

The churches have learned more than ever to *work in dependence upon God*. They have had "the faith that laughs at impossibilities, and says 'It shall be done.'" They have attempted great things for God, because they expected great things from God. Again and again, when difficulties and dangers and discouragements have had to be met, the Church has said, "Who is sufficient for these things?" But the answer has always been ready, "Our sufficiency is of God."

These are lessons worth learning; these are influences worth receiving; these are blessings worth enjoying.

And if all this has been the outcome of Foreign Mission enterprise in our churches at home in the past, then ought not the teaching of history to be an incentive to us to throw ourselves, with more faith and consecration than ever before, into the work of Christian missions in the future, and especially in the immediate future in which we celebrate the Centenary of our Society? We cannot lose by it. Not one shilling given to this work has ever been lost, for God will be no man's debtor. Not one life spent in this work has ever been thrown away; we have only laid up for



ourselves more treasures in heaven. We cannot lose by it. Nay, we must gain by it. Missions, like mercy, bless both him that gives and him that takes. It is the sower that is the reaper, and not the miser. It is he that launches out into the deep, and not he that sits in his armchair at home that has the big draught of fishes.

Do we want the old truths of the Gospel to be fresher, and fuller, and stronger for us as the years go by? Do we want to grow in Christ-like compassion, and in Christ-like brotherliness, and in Christ-like sacrifice? Do we want our churches to be vigorous and patient in aggressive Christian work, to work in loyal obedience to Christ's commands, in honoured companionship with Him, in simple reliance upon His might?

Then let us lend a willing hand and give a loving heart to the most noble, the most successful, the most blessed work that the world has ever seen.

May God help us, for His name's sake. Amen.

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## A Group of Chinese Christians and Inquirers.

(See *Frontispiece*.)

THIS is a group of Hsiao Tien and Tai Yuen Fu church members and inquirers. The occasion was Mr. Sowerby's farewell. Some of them are very worthy men of whom I could write much, but I forbear. One, though, I must mention. In the second row, third from the left-hand side, is a Mr. Shih. He is a warm-hearted and zealous Christian, though not yet baptized. Some long time ago now he asked Mr. Sowerby (who is seated to the right of him) to help him break off his opium. Examination showed a frame so weakened by the drug as to threaten death did he not try to dispense with it. Mr. Sowerby felt that it would be too risky a thing for him to undertake, and told him so. However, the truth had got hold of the man, and love of Christ was in his heart, and so he decided, live or die, he would never again touch opium. It was a tough struggle, but by prayer and faith he endured, and came through triumphant. He is now quite strong and healthy, whereas before he was infirm and sickly. He can preach, and does, too, his message always being this: "Christ has helped me, and is willing and waiting to help you." Standing by the post to the right hand is Mr. Shorrock, and I, myself, am sitting in front of him. The building behind is our Tai Yuen Fu chapel.

Tai Yuen Fu, Shansi.

G. B. FARTHING.

## The Congo Mission.

GOOD NEWS FROM THE UPPER CONGO.

**T**HE Rev. W. L. Forfeitt, writing from Upoto, says :—

“Upoto,

“May 15th, 1891.

“MY DEAR MR. BAYNES,—I feel I must write you just a few lines by this mail that you may know how we are getting on here. The first thing we have to be grateful for is good health, and of this you will be pleased to hear.

“OUR COTTAGE HOSPITAL.

Just lately, however, we have witnessed rather more sickness than usual, and our home has formed quite a ‘cottage hospital.’ A Mr. Goetgeluck, of the General Sandford Trading House, on his way from Bangala to Yambinga, fell ill with dysentery, and, on reaching here, sought advice and medicine, being in a very weak condition. He seemed to me to be much too ill to proceed with the steamer, and I advised his waiting here a day or two that he might have complete rest, which it is impossible to get on board a very small boat. The delay of the steamer was felt to be somewhat awkward, and a Mr. Morrison on board was also anxious to arrive at Yambinga without delay; whereupon Mr. White volunteered to take him up and bring the steamer back here, and in the meantime Mr. Goetgeluck would get the needed rest. This course was resolved upon. The steamer left us the following morning, and our sick friend occupied my room, and came under my care. The remedies proved all that could be desired, and in two days a wonderful change had taken place in his condition, and before the steamer was back again he was quite set up. Mr. Goetgeluck is a Belgian and a Catholic, and during his stay we had several

talks upon Romanism and Protestantism, and I have also lent him a little book on the subject, ‘Romanism in the Light of the Gospel.’

“The steamer was away seven days, which gave Mr. White three days at Yambinga, a visit he was much longing for. Being situated at the mouth of the Itimbiri, Yambinga may become an important point for us in the event of a move forward in that direction. The people seem fairly settled, and were very pressing in their invitation for us to settle amongst them.

“On the arrival of the steamer, we found further sickness on board. On the very day they started up, the engineer, Mr. Olufsen, a Dane, went down with hematuric fever, and kept his bed the whole time. He was quickly brought off the steamer into more comfortable quarters, and a stay of two days did much to improve his condition. Yet another sick gentleman was on board, a Mr. Van Maele, a member of the expedition now passing into the interior. He is suffering from some affection of the liver, and, though not confined to bed, is in a very weak condition, and obliged to return home. We did all we could for him too, and he found the change of diet, &c., very beneficial.

“DOWN-RIVER TOWNS.

“When the steamer left for Bangala, I put my canoe alongside, and took the opportunity of visiting some down-river towns. Four hours brought us to Mpa, my destination, and the steamer friends all decided to stay there with me for the night. We spent a very pleasant evening there.

It was getting dark as we sat down to dinner under the canopy of heaven. We were surrounded, of course, by a large crowd of people, talking, singing, and dancing in native fashion, and when we had finished, I asked for a few moments' silence while we prayed to God (in English and Bopoto). They were instantly quiet, and when I had concluded, they asked many questions about God and heaven. Our steamer friends were very much interested to see the people in such an inquiring attitude, and asked me to repeat to them their questions and my answers. May the seed sown receive the benediction of our Father above!

"When I turned into my canoe bed for the night, I could not find my mosquito curtain, and in consequence had a poor night. The mosquitoes, on the other hand, fared sumptuously, except some few which were not fortunate enough to escape my grasp. In the morning, after further inquiry, my curtain was returned to the head of my bed, but I failed to find out who had borrowed it! We seldom need a curtain at Upoto. The steamer left at 6 a.m., but I stayed two or three hours longer and looked through the town, &c. It is a good-sized town, and contains about thirty-five squares, one side in each case open to the river. Behind, it is strongly barricaded for fear of inland tribes, who are fond of molesting them, and, in consequence, I could find no path into the country. Close by the side of Mpa there stood a larger town named Iringi, until recently, but the site is now quite deserted through palavers, I think, with the State, and also interior tribes. The people have all moved on to an island, thickly forested, and are there making a new settlement. One hour's paddling up stream brought us to their town, which I call New

Iringi. They have only been there fifteen days, but I counted as many as forty-seven squares in building. The chief knew me very well, we having stayed the night at his town on our way to Upoto, and we were received very cordially. Even friendly greetings, as a rule, mean that every man has furnished himself with his spear and knife, but in this case it was not so, and from the first they seemed to have perfect confidence in us, and continued their building operations, &c. This was somewhat surprising, seeing they have just been driven out of an old home. The chief asked several times: 'When are you coming to build among us?'

#### "BACK AGAIN.

"We left about two o'clock. I should have stayed the night, but the clearing did not seem to be sufficiently healthy yet to warrant my doing so; we therefore aimed at reaching the Dutch Trading House to spend the night there, which meant four hours' paddling. It rained almost the whole of the way, but I did not get wet. I was nevertheless glad at 6 p.m. to shift my bed to a comfortable dwelling-house. There is no agent here now, but a servant is left in charge, and we have liberty to make what use of the house we like. We thus find it very useful when visiting that neighbourhood—a very populous one, five or six miles from us perhaps. The following day I reached home and found Mr. White well.

"We are getting on fairly well, I think, with our station work; but are badly needing a carpenter to push on with our new house. Suitable timber near home is about finished, and we have to go farther afield in search. Upoto men are learning to saw, plane, and adze, &c., and by this means we

hope to lessen a little the expense of coast labour, although, at present, we cannot possibly do without some. Mr. White is carrying on the school very successfully, and is also giving considerable help in building operations, &c.

"Our gardens are a great boon to us. Cabbages, French beans, and splendid tomatoes we are having constantly, and these must, I feel sure, be a great advantage to us in the matter of health. The seeds so plentifully and generously given to the Congo Mission by Messrs. Sutton, of Reading, are indeed a great boon, and we are all most grateful for such thoughtful kindness and practical interest in our welfare.

"We are much interested to hear

that we are likely to have a second steamer. We really need it, and more forward work cannot be done without it, nor even the present maintained satisfactorily. I hope the churches will all heartily support the Committee in this increased expenditure on behalf of the Congo Mission, and may we all have grace given unto us to use aright the opportunities thus afforded us.

"I feel I have had much to be thankful for during the past two years, and I feel as well now as at the beginning, not having been tried with fevers so much as some of our brethren.

"With kind regards from Mr. White and myself,

"Yours very sincerely,

"WILLIAM L. FORFEIT.

"A. H. Baynes, Esq."

#### TIDINGS FROM BOLOBO.

The Rev. Robert Glennie writes from Bolobo:—

"Bolobo,

"May 23rd, 1891.

"MY DEAR MR. BAYNES,—Although I am as yet unable to preach much to the people in their own tongue, yet I have been doing something to aid in it, for at present I have chapters 2 to 6 of the Gospel by Matthew finished, and some more waiting for revision.

"Meanwhile such work as we are doing is beginning to make its influence very perceptible among the people. I cannot regard them as upright and righteous yet, but they may be said now to admit that honesty is no crime, and that murder is in most instances a crime.

"Two weeks or more ago, a sister of Molinga, a chief of Mumpulenge, died, and we heard from a trustworthy source that five men were to be buried alive to attend her to the land of shades. Mr. Harrison and I interviewed the chief,

and got his promise that no murder should be done, and when the time for the funeral arrived the chief called us to see and witness that he had kept his word. We hope that he has continued to do so, and not as in one case when they promised, but afterwards stealthily introduced body after body of victims into the grave. Still in these and in the attendances at our services we have good proof that if the reaping time is not yet, still the seed has begun to germinate; and meanwhile we say, 'Would to God we were able to sow more, that more labourers might be spared us from the plethora at home to reach these virgin fields.'

"Until such time as we have a staff of native agents, or the missionary is able fully to talk to the people in their own language, the amount of work done must necessarily be small. Speaking through an interpreter is sorry work. How the appeals

are weakened, the arguments emasculated, and all the warmth and winsomeness lost by having to be conducted through such a long channel, and not fresh from heart to heart!

"School work is going on much the same as usual. Boys and girls come for two hours every morning, and are instructed in reading, writing, arithmetic, and singing.\* Many of our hymns are very popular, and one is astonished to find how far the truth travels in that form. The native children seem lacking in perseverance, however, and as yet none of those not actually on the station with us can read. But in arith-

metic they show their inherited trading genius. In two cases chiefs have expressed their desire to have their children able to read, that so they may hear from their lips the Word of the living God. A very great field is open here for one who can give the children principal attention.

"Our health bill is very good. With the exception of a few bilious attacks developing sometimes into fever, and in which I am almost sole sufferer, we are all in fairly good health.

"Yours faithfully,

"ROBERT GLENNIE.

"A. H. Baynes, Esq."

## The Shrines of Sitakoond in Chittagong.

DEAR MR. BAYNES,—I have much pleasure in enclosing herewith a few photographs of the Sitakoond Hills, and some of the shrines that are to be found on the western slopes of those hills. These hills are about twenty-four miles to the north of the town of Chittagong, and form part of a range of hills that passes through the Tipperah, Manipore, and Assam districts, and connect themselves with the Himalaya Mountains. At Sitakoond and the neighbourhood are several wonderful phenomena of nature, such as volcanic springs, waterfalls, &c., and the hill scenery here is magnificent, and one is struck with awe at the wonderful works of God. The Hindus, too, feel the solemn presence of God here, but, being ignorant of the Creator of these beautiful hills, they suppose that these hills are the abode of their gods, and especially that of Siva; hence the establishment of the shrines on the slopes of these hills, and there are many legends about their gods connected with these places.

The hot spring, Sitakoond, however, does not now exist. It is said to have been caused by the ordeal by fire of Sita, who was wife of Ram, and that it was cursed by Sita as well as by Ram as the site of Sita's sufferings, and, according to the malediction of Ram, this spring would continue for the first four thousand years of the Kali age only, and that after that it would vanish from the sight of man, and, strange to say, this hot spring is no longer in existence.

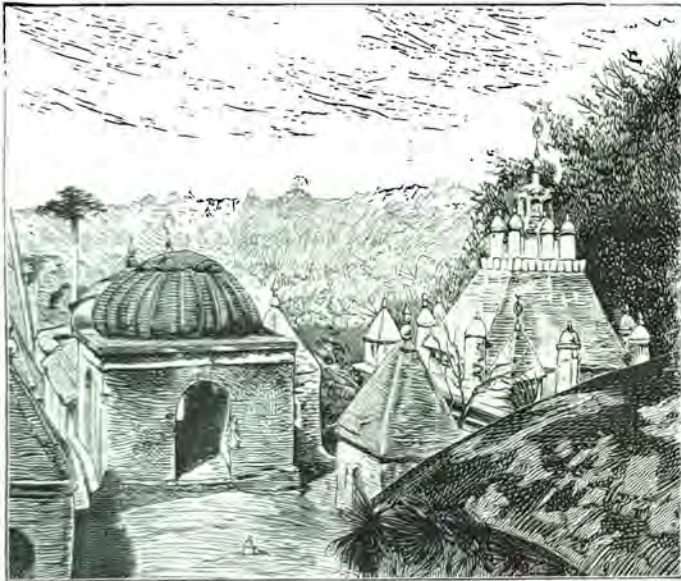
It is difficult to say exactly when these shrines were built, but they do

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\* Boys only attend again for one hour in the afternoon.

not appear to be more than four or five hundred years old. There is a good cart road from Chittagong to this place. Nearly at the foot of the hills a cluster of temples may be seen. They look like tiny white houses. The principal temple here is the one dedicated to Sumbhoo Nath, the self-created lord. At the time of the annual fair, which is held usually in the month of February, the greatest rush from the pilgrims is to this temple, and the magistrate of the district has to be present with a large force of policemen to preserve order.

The road to the top of Chandrasekhava Hill leads along a most beautiful valley, and then winds up a cliff that is in many places almost precipitous,



CLUSTER OF TEMPLES.—(From a Photograph.)

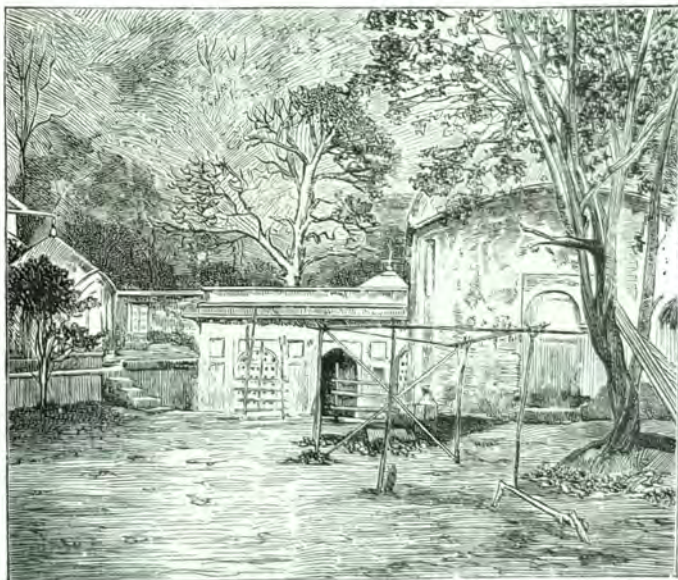
the ascent being partly by steps cut in the rock, of which there are 560. The view from the top of this hill is most beautiful, and from here the whole of the district of Chittagong may be seen. It is astonishing to see how the pilgrims, both men and women, some of them very old and infirm, toil to the top of these hills to make their offerings. A visit to the temple of Chandra Nath is said to redeem the pilgrims from the misery of a future birth.

At the foot of the hills, close to the house of the mohunt (the Hindu priest who is in charge of the shrines, and who issues tickets to the pilgrims, on payment of certain fees, to visit the shrines), and not very far from the





VYASAKUNDA.—(From a Photograph.)



BARABAKUNDA, OR VOLCANIC WELL.—(From a Photograph.)

temple of Sumbhoo Nath is the Vyasakunda. The Vyasakunda is a tank about 120 by 98 cubits, with a temple dedicated to Vyasa, on the western bank of the tank, and a bata tree (*Ficus Indica*), underneath which Vyasa is said to have performed the Asvamedha sacrifice (the horse sacrifice). This tree is said never to grow old, and to flower in all seasons for the worship of the gods. The pilgrims bathe in this tank, make their offerings in the temple, and throw upon the tree-deity clods of earth, of which it is said to be very fond, and circumambulate it, and then proceed to visit the various temples on these hills.

The most wonderful phenomenon of nature here is Barabakunda, a volcanic well. It is about three miles from the Vyasakunda, and is situated in the same range of hills. Over this well a temple has been built, and during the annual fair pilgrims are admitted here only on payment of a fee. There are other temples, also, near by.

At the time of the Siva-Chaturdasi festival, which is usually in the month of February, a large fair is held at Sitakoond, and pilgrims are attracted to it from all parts of Bengal, Behar, and Orissa, as also from the North-Western Provinces. The pilgrims, according to the orders of the district magistrate, have to pay a fee of eight annas each to the mohunt for the maintenance of the shrines. Sometimes offerings of clothes, cows, horses, and gold and silver ornaments are also made. The pilgrims number, at the fair, from ten to twenty thousand.

At this fair the Gospel has been preached for many years. Since I have been in Chittagong this fair has been visited every year, and thousands of Scripture portions have been sold here, and tracts distributed, which the pilgrims have taken away to their various villages and districts, and read them. Oh, for the time when these poor ignorant people will know Him who came into this world to save sinners, and will not wander about any more at the places of pilgrimage, which can never satisfy the natural cravings of the heart, and when they will themselves pull down the idols and the temples from these hills, and will worship Christ! Our trust is in the Lord Jehovah, and we know that He will do it in due time, for He has said, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him" (Ezek. xxi. 27).

Chittagong.

J. A. DE CRUZ.

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Tidings have been received from Jamaica of the death, at Kingston, of Mrs. Merrick, widow of the Rev. Joseph Merrick, of West Africa. She died on the 8th of July, in the seventy-eighth year of her age. Her end was peace.



## The "Sutton-in-Craven," Mr. Teichmann's New Boat.

THE new station of Pirozepur occupies a site that was completely covered with jungle, and which was mainly cleared by brother Teichmann himself.

The new Pirozepur Mission boat—a photograph of which I now send—is a splendidly-built craft. On the deck stand Brother Teichmann and his solitary helper. She is propelled by oars, or sail, or towing rope as the emergency arises. On my recent visit we put on her prow the name in large block letters, which all can read. Though "this name will mean nothing to the Bengalis," gratitude to the large Sunday-school of Sutton-



MR. TEICHMANN'S NEW BOAT, "SUTTON-IN-CRAVEN."—(From a Photograph.)

in-Craven induced us to reject all other names for this. In addition to their noble gift of £60, it deserves to be recorded that Miss Haggas (now of Harrogate) subscribed £20 towards the cost of the boat. Could these generous friends just go on board and examine her from prow to stern, I am convinced they would be glad that such a well-built floating home has been secured. Then, if they could take a tour among the densely-populated villages studding the banks of these rivers and see the eager listeners gather round the preachers, their delight would be unbounded. It is because our friends at home do not *see* these things that their gifts are often so small and out of proportion to what they could give.

The little boat alongside the *Sutton-in-Craven* is a very useful means of getting about when the distances are short. It has a sail and oars, and it

is in almost daily use. It carries the missionary up tiny creeks where the larger boat could never go. Numbers of village homes have thus been reached by its aid.

A chapel is being built at Pirozepur now with a corrugated iron roof; and when it is finished the new station will be complete. I want readers of this account to pray very earnestly for our two beloved workers there, Mr. and Mrs. Teichmann, and their two children. The young man on the deck is the only helper brother Teichmann now has. He is a Serampore student, and promises to be a very useful preacher of the Gospel.

Barisal, May 22nd.

ROBERT SPURGEON.

## Tidings from India.

### I.—MISSION WORK IN CUTTACK, ORISSA.

**T**HE Rev. Arthur Jewson, of Barisal, sends the following deeply interesting account of a recent visit to Cuttack in company with Dr. J. S. Phillips, the well-known secretary of the Indian Sunday School Union:—

#### “NEWS FROM THE STATIONS.

“Though conferences are the fashionable means for making missionaries acquainted both with each other and with one another's work, yet there is so much that conferences cannot do for us that last June I rejoiced to have an opportunity to accompany Dr. J. S. Phillips to Orissa.

“We left Calcutta in the *s.s. Bassein*, and reached Balasore, the mother-station of the American Free Baptists, after twenty-eight hours. Although, only the week before our arrival, Rev. Mr. Boyer, one of the brightest and most promising of young Indian missionaries, had been translated to glory after but a few days' illness, nevertheless we found that his devoted wife and the other missionaries had already closed up the ranks, and their demeanour seemed to say, ‘No matter who dies, Balasore must be won for Christ.’ Under the very shade of the court-houses, which are sometimes spoken of as inimical to the life of a native church, is a big, brave, bright church of the living God. The spa-

acious temple was erected before the Mutiny, and, on account of its embattled roof and lofty bell tower, it was selected in those troublous times as the rallying-point for the Christians. By the side of the church stands the Mission ‘minor school,’ and on the other side of the court-houses is a large house, which has recently been bought for the Boys' Orphanage, and also for a high-class Christian boarding-school for boys. At a little distance is a large orphanage for girls, and in the big bazaar is a book-room, and in a small bazaar near the Mission-houses there is a brick platform under a spreading tree for the preachers. Dr. Nellie Phillips also has a dispensary. The small boys are taught sewing, and the big boys carpentering, from 7 to 9 a.m., and thus earn something toward the fees they pay in the day school. On Saturday mornings, three hours' drilling in arithmetic, &c., is given to the zenana teachers, that they may not forget what they have learned in the Normal class. Where it is necessary for the success of

the Mission schools, heathen teachers are employed, but it is the hope and purpose of the missionaries to have trained Christian teachers after the year 1893.

"After the Sunday morning service, the teachers and others spend an hour in preparing the lesson appointed for the Sunday-school, to which the whole afternoon is given up; for all members are expected to be workers, and no afternoon service is provided for Christian drones. On the Sunday evening I was present, the Magistrate, instead of conducting the usual Church of England service, came with his friends to an English service in the Baptist chapel at Balasore. Baboo Laksman Panda, who was formerly one of Keshub Chunder Sen's missionary apostles, now powerfully preaches that Jesus is the Son of God, and the Saviour of the world.

"Twenty-four hours on a canal steamer brought us from Balasore to Cuttack, where for more than a week we enjoyed the Rev. T. Bailey's kind hospitality. The secretarial work of the Orissa Mission and the burden of the Theological College falls upon our host. The Rev. J. G. Pike is busy bringing out a revised edition of the Uriya Bible, and also has a boys' orphanage. The Rev. J. F. Hill has charge of the Mission Press, where two large machines and several ordinary presses turn out the best Uriya printing in the world, and give employment to many Christians. Rev. J. H. Young, M.A., is the Principal of the Mission High School, Mr. J. Young is the head master of the Protestant European school, with which there is associated a European orphanage, and Mrs. Buckley and Miss Leigh conduct a very large orphanage for girls. And after all this routine work has been accomplished, the operations of ordinary stations are diligently prosecuted.

"The work performed, however, is not more striking than the beautiful buildings in which it is done. There is a cool, quiet reading-room, in which last year nearly Rs. 800 worth of books were sold; a spacious Sunday-school-room with a most delightful set of large airy class-rooms; a chapel which a stranger might well take for a Roman Catholic cathedral, although its light iron pillars exclude no one from view, and its acoustic properties are perfect. There is a comfortable bungalow and compound for the Young Men's Institute. And the Stewart Institution, in which the European Orphanage finds its home, and the Christian High School meets, is a palatial building.

"The most pleasing feature of the church at Cuttack is the noble band of Christian men and women who, though unconnected with the Missionary Society, yet heartily work with the missionaries. The grace of God is manifested in the supply of such workers. Perhaps some of us other missionaries have neglected to use a like grace, for one of these gentlemen told me that in no other station had he been so heartily welcomed as a fellow-labourer by the missionaries.

"J. R. Swinden, Esq., most kindly drove us to a district convention for the deepening of the religious life, which was held at Piplee, and thence to Puree, where the missionaries have just put up a very convenient hall on one of the most eligible sites in the whole town.

"I returned from Cuttack to Calcutta by Chandbally, where I had the pleasure of seeing the Rev. E. C. B. Hallam, who ten years ago conferred a great boon upon me by explaining the mechanical pronunciation of the Bengali alphabet when I was coming out from England with him. Mr. Hallam's house lies midway between the Quay, where

over 1,500 persons embark for Calcutta every week, and a very large market.

"Bricks and mortar are certainly no hindrance to mission work in Orissa, for the right sites seem always to have been secured, and the buildings are just what is wanted. I found, also, that the same beautiful buildings are used alike by European and native congregations, and no inconvenience is experienced from it. The spirit of Dr. Barnardo is to the front, for the missionaries are earnest rescuers of destitute children, no matter what their nation or religion; for they believe in bringing the children to Christ. The result is that, as benefactors of the poor and friendless, the

missionaries are very highly esteemed by all parties. The orphan children have been well trained, and now hold influential positions in the native communities, and the missionaries have the joy of seeing the Christian community growing up all around the Mission-houses, and not only in distant country places. Bengali-speaking brethren will be encouraged to visit this promising field when they hear that the Uriyas understand Bengali very well.

"One ominous cloud casts its shadow over Orissa. Its hard-working, simple-minded people are falling an easy prey to the opium and other poisonous drugs which our Government is only too delighted to sell to them."

## II.—JESSORE, BENGAL.

From Jessore, the Rev. R. H. Tregillus writes:—

"The ordinary routine of our work here was pleasantly interrupted last week by a visit from our dear friend and neighbour, the Rev. G. C. Dutt, of Khulna. As on a former occasion, he was accompanied by his Songkirtton party of preachers, singers, and instrumentalists, and we were able to spend a few days in special evangelistic work in some of the villages near to Jessore. The first day was devoted to Dowlatpur. The work began with a prayer-meeting in the morning, and more direct evangelistic meetings followed in the afternoon. The chapel was well filled, and the bright hymns and stirring addresses were very attentively listened to. Our attention on the following day was given to the village of Misree Daira, not far from Jhingergateha, at one time a centre of the Jessore Mission. The incident of interest for that day was the public baptism in the river of one Shoratulla, who, since becoming a Christian last year, has, we believe, given good proof of the firmness and reality of his faith in Christ.

A large crowd gathered on the river-side, and the opportunity for preaching was finely used. On Saturday we spent an enjoyable and full day at Dowlatdihi, where we have a sub-station. The accommodation of the school-house was tested to its utmost limit. Heavy rain prevented many more attending who would gladly have stayed outside. So interested were the hearers that they were most unwilling that the preaching and singing should cease. In prospect of the seven miles' return journey to Jessore we were compelled to bring the work to an end at sunset.

"On Sunday we were privileged with the ministration of our friend Mr. Dutt at our services in the chapel. The participation in the afternoon service on the part of the 'band and chorus' of the Khulna contingent proved an attraction to many outsiders.

"Our special effort closed with a visit to the village of Teijgoree on Monday last. At this place we have had three public debates with the Mohammedans

during the past three years. We had no difficulty in getting a gathering; the people began to flock towards us as soon as the sound of the instruments was heard, and encouraging attention was paid to the end. Our friends returned to Khulna during Monday

night, taking our very hearty thanks for their most welcome and effective assistance. Increased facilities for interchange of help of this kind would certainly cheer many of our workers, and give a welcome impetus to our regular mission work."

### III.—DEATH OF A ZENANA MISSIONARY, AGRA, N.W.P.

From Agra, the Rev. Daniel Jones writes:—

"How sadly often has the news reached us of the death of one here and another there of the workers of our Zenana Mission! Some, just as they entered on their work; others having borne the burden and heat of the day, and after years of faithful service. On the night of July 7th, there passed away from our midst, as in a sleep, Mrs. Marwood, of our Baptist Zenana Mission.

"She was the pioneer of our Zenana Mission work in Agra, and had laboured faithfully for more than thirteen years among the women and girls of this city. Who is able to estimate the value of the work done by her! Who can say what far-reaching effects belong to the constant teaching of the Word of God! It was her custom to tell the heads of houses here when first entering to engage in teaching, 'Remember, I come here to teach *the Bible*.' And they respected her all the more for her outspokenness. And I know not of one even who refused her entrance to his house knowing the conditions on which she came. For years she had been a great sufferer, yet great also was her patience under suffering. At the last the end came rather unexpectedly even to them who were constantly with her. Dear ones were near, the doctor was in attendance, but the call, 'Come up higher,' must be responded to, and she fell sweetly asleep in Him, whom she had trusted and served all these

years. So much like a sleep was it, that we did not know the exact moment of her departure.

"We laid her to rest side by side with two others of our dear devoted Zenana workers, in sure and certain hope of a resurrection to life eternal. That week was a time of solemn warning to us all. Just three days afterwards, and next to our dear sister, we laid to rest, until the resurrection morn, the mortal remains of our brother, Mr. Northrok, of the Methodist Mission. He had been in India about eighteen months only, but the Lord had need of him, and He took him, so he is not here; and yet they are not dead, but sleeping. The heat was very intense in those days, and may have been the Lord's messenger for hastening the end; but we desire gratefully to acknowledge His great goodness in giving us refreshing showers and a hope of more. Oh, that upon all our hearts there were showered down such abundance of blessing that there might be much fruit to His glory!

"We have been cheered by news from out-stations. Several requests for prayer have been presented by our brethren at our monthly conference for promising inquirers. At one place there is promise of quite a number of low-caste people becoming Christians; they are asking for baptism. We desire, however, that they may know somewhat more about this way."

## Work in China.

THE Rev. C. Spurgeon Medhurst sends the following interesting letter:—

“Ching Chou Fu, Cheefoo,

“North China,

“July 4th, 1891.

“DEAR MR. BAYNES,—Since my return to China I have been privileged to do a good deal of work in the city of Ching Chou Fu, where the feeling of friendliness towards us has very considerably increased since 1889, when I went home. This was very strikingly manifested in the earlier part of this year, when the officials and gentry of the city and neighbourhood testified their gratitude for the famine relief recently distributed by the Mission, by presenting us with much ceremony (such as the Chinese soul dearly loveth, albeit a weariness to the Westerner) with a large wooden tablet, having the four large gilt characters embossed on it, ‘Hwui wo li min,’ which may be translated, ‘Full of sympathy with my black-haired people.’ Smaller characters at the side state by whom and to whom the tablet was presented. It hangs inside the front door of our city chapel—a perpetual witness to the good feelings that exist between the powers that be in Ching Chou Fu and their guests from far-off England. These amicable relations notwithstanding, it is very difficult to bring these very respectable gentlemen to consider the claims of our Lord Jesus. During the winter months I do a good deal in this direction by giving magic-lantern lectures in my own house to select and specially invited parties. A picture thrown on a screen affords a more attractive text to this class than any other. The Young Christian Band at New Barnet supplied me with the lantern, but as

slides get broken from time to time, and cannot, moreover, be shown more than once to the same people, a present of fresh lantern slides would be specially serviceable in this work. Perhaps some friend of China will help in this direction. I especially want pictures illustrative of the New Testament.

### “THE MOHAMMEDANS.

“A very different section of the inhabitants of Ching Chou Fu city is the Mohammedans, of whom there are several thousands here. Their leaders, probably provoked by our growing influence, frequently visit me for the purpose of discussing Christianity. They are very frank, and our conferences are sometimes both animated and lengthy. A disputation in China is a very unusual thing, the people being generally either too polite or too indifferent to dispute with us, and I am sorry to believe that our Mohammedan friends argue without any desire to learn of Christ or His Word. I feel much my need of Divine guidance and direction in this part of my mission work.

### “THE MANCHUS,

who live about a mile to the north of this city, are a great contrast to the Mohammedans. Until recently they have been hostile to us, although one small Manchu official has regularly attended Christian service for years; but for a long time he was exceedingly reserved, and always excused himself from visiting us. Nevertheless, this good brother was all the time quietly disseminating the truth among his

comrades, and, shortly after my return to Ching Chou Fu, two young Manchus visited me, and asked some shrewd and unusual questions about Christianity. I perceived that they were earnestly seeking the light, and offered to start a weekly Bible-class for Manchus alone. My offer was gladly accepted, though they said their military duties might make it impossible for them to be always regular in attendance. However, from ten to twenty Manchus have met in my house every week since that time for Christian worship and Scripture study. Six of them were baptized on a profession of their faith in Christ two or three weeks ago, and others, I am sure, are not far from the Kingdom of God. One day, two Manchus, whom I had not before seen, called upon me, and while conversing with them I was surprised to find that they had an intimate acquaintance with Christianity. 'Where did you learn of the "Heavenly Doctrine?"' I asked, in surprise. 'The young men who attend your Thursday Bible-class have told us much that you have taught them,' they replied. Thus the leaven of eternal life is silently leavening our Manchu population, and to God we give the deepest thanks therefor. As representatives of the alien-ruling dynasty, the Chinese, perhaps naturally, dislike the Manchus, but I have found them more frank, more open, and more manly than the ordinary Chinaman.

#### "COUNTRY WORK.

"I do not, however, confine my labours to the city. About fourteen miles to the south-east is the county of Lin Kū, in which we have at present only some half-a-dozen scattered stations. I keep a native evangelist always at work here; the county is a large one, and he never goes near the Christian stations, which, of course, like

all our churches, have their own self-supported or unpaid voluntary leaders.

"Dr. Watson or his assistants visit the county town once a month, and a most friendly feeling towards us has thus been created. The people, unable to believe in purely disinterested benevolence, say that we are stealing people's hearts by our medicines and preachings as a blind, our ultimate aim being to become rulers of China. Yet they show neither alarm nor ill-will, and when I visit Lin Kū I am now no longer looked at askance, and cursed even by the children as a 'foreign devil.' On the contrary, when the people see me they exclaim: 'Ah! Teacher, you have come again. Will you smoke? Will you drink some tea?' Men resting by the roadside respectfully rise, and the shopkeepers politely bow as I walk along the streets. There is a great readiness to listen to our message everywhere throughout the county. The people of this county, which is very mountainous, are particularly noted for their roughness and rudeness, and the change in their demeanour towards us which I have described is a matter for devout gratitude, and gives promise of a rich harvest in the near future.

#### "A HARD CASE.

"Calling one day on a shopkeeper in the county town, who is an old acquaintance, I was met with the usual cheery greeting: 'Ah! you have come again.' 'Yes,' I answered; 'this doctrine I preach is full of consequences to the people of your honourable country, otherwise I should not have left father and mother, and have travelled 10,000 li to preach it.' 'How far did you say?' '10,000 li.' 'Why,' remarked a bystander, 'he speaks the same language as we do.' 'Of course he does,' said my friend; 'he has been

in China some years now.' 'Who is he?' queried the interloper. 'A good man who does nothing but good,' said the shopkeeper. Continuing, he proceeded to flatter me that I was indistinguishable from a Chinaman, &c. We chatted together for some time on different topics, until a friend from a shop opposite dropped in, and we were soon preaching the good news of salvation. The last-comer listened for some time and then said: 'I know that what you say is true, but I cannot become a Christian. I earn my living, you see, by making paper horses, carts, men, &c., to burn at the graves. The whole thing is a fraud, but I must live. I cannot start in another line of business, for I have no capital, and if I were to close my shop and enter another's ser-

vice, as you suggest, I should earn less money than I make now.' I reminded him that money-making was not the all-important thing in life, but faith in God. 'That is all very well,' he answered, 'but I have six people dependent on me.' I again spoke of God's certain care of those who trust in Him, whereupon he said: 'This is a hard doctrine. If I believe and trust, those dependent on me will not; and am I, one man, to make six starve?' I told him I should pray for him, and perhaps the readers of these notes will do so too, and also remember many others in this dark land who are placed in equal or greater difficulties.

"Yours faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

## Cheering Tidings from the Cameroons.

### THE POWER AND PROGRESS OF THE NATIVE CHURCH.

**T**HE Rev. Thomas and Mrs. Lewis, on their voyage out to the Congo, had the pleasure of staying a few days at the Cameroons, their former field of work, and the following letter gives a most cheering account of the progress of Christian truth in that district. Mr. Lewis writes from s.s. *Gaboon*, off St. Thomas, August 13th:—

"MY DEAR MR. BAYNES,—We were due to arrive at Banana three days ago, but we are yet a long way off that place, and shall not be there until the middle of next week. You will be glad to know that my wife and I are enjoying the best of health, and we are getting very anxious to be at our work among the San Salvador people once again.

"We stayed four days at the Cameroons, and I know you will be interested to hear something about the work there. The friends there had heard from Mrs. Weeks and Miss Silvey that we should be on board this vessel,

so they were all on the look-out for us. The Basle missionaries were exceedingly kind to us; and Mr. Bohner, the senior brother, sent his boat for us with an invitation to come ashore and dine with him. We accepted his kind offer, and after dinner we went into the town to see our old friends. There was great excitement among them, and they were delighted to see us.

"NEW CHAPEL.

"We visited the new chapel at Bethel Station, which is being built by the natives, and I could not help being



astonished at the work they are doing. The building measures 86 feet by 42 feet (inside measurement), all of bricks, with an iron roof. Just now they are putting in a gallery at one end which is to extend all round when they get more funds. I suppose it will accommodate about a thousand people when it is finished. They have also built similar places of worship, but smaller, at Bell Town, Dido Town, and other places. At present they have fifteen stations, where they have a native teacher paid entirely by the native churches. I visited some of their schools and found them very well attended and in very good order.

#### "PLAN OF WORK.

"All the stations are worked by a committee of about fifteen men, chosen by the churches. They all meet to discuss plans twice a year. This committee has to do with general matters, such as forming new stations, appointing teachers and building chapels, &c. There are minor committees to look after local matters. Dibundu acts as superintendent, and he is certainly the ruling power. He has an immense amount of energy and enthusiasm, and I have never known a man to have more of the power of leading others. He carries everything with him, and he is a very hard worker himself. When they commence building a chapel Dibundu is the first to dig the ground and to carry the stones, and the result is that everybody turns out to work. Even King Okwa himself—who is not a Christian—came and shouldered heavy stones for the foundation of the new chapel, and likewise did his share in making the bricks. Just now they are busy making bricks for another chapel.

#### "MEMBERSHIP.

"I went through the books one day with Dibundu, and I found that there are over four hundred in actual membership. They have 463 names on the books, but some are dead and others gone away. What astonished me most was the accounts. I ran my pencil through the last year's receipts in cash or Dualla equivalents, and found they had contributed in all £999, and spent on the various stations £972 19s. 6d., leaving a small balance in hand for this year.

"They have two schools in Hickory Town. One of these seems to be very flourishing, and manned with two men, having an attendance of about 140 children. I was only able to visit two or three of these out-stations. If the up-country stations are so well worked as these are, they must do a vast amount of good. Between the Baptists (for by this name they are known) and the Basle Mission, the Cameroons ought to be evangelised very soon.

#### "DOUBTFUL HELP.

"They told us they were expecting some German Baptist missionaries in about three months' time. Of course, the Dualla Baptists are delighted at the prospect; but I doubt if their coming will be altogether a blessing. I rather fancy that if they appear on the field the natives will give up much of their present work to them and become once more dependent on European funds. Much care and tact will be needed in dealing with them. The natives believe firmly in the inexhaustible supply of European money, and they never fail in grasping it if there is an opportunity. Even Christianity does not raise them suddenly above this.

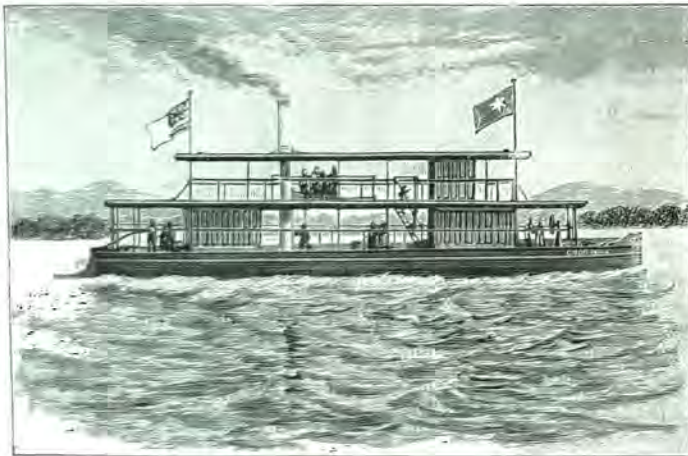
"It was very pleasant to meet so

many of our old friends at Cameroons once more; and, although we cannot but deeply regret the differences between the two missions, yet we must rejoice at the work that is being done, especially by the natives themselves. I am sure that the Committee of our Society ought to be glad above measure that the labours of their agents during the last half-century among the Duallas have been crowned with such glorious results. How would Alfred Saker's heart leap for joy were

he alive to have been present at the opening services of Bell Town Chapel last May, when they collected at one service £40, and the Governor of the Cameroons sent his representative there to encourage them in their work! The people are glad and we are glad, for when we retired from the field we only gave more room for native talent, native Christian zeal, and native enthusiasm to carry on a work which must go on and prosper until the whole country is filled with the voices of praise."

## The New Congo Mission Steamer, "Goodwill."

**H**UNDREDS of friends, during the past month, have boarded the new Congo Mission steamer, the *Goodwill*, as she lay anchored off Westminster Pier, and we are sure our readers will be delighted to have a picture of this the latest addition to the Mission fleet. She has



THE NEW CONGO MISSION STEAMER, "GOODWILL."

(From a Photograph.)

been built by Messrs. Thornycroft & Co., of Chiswick, weighs nearly twenty tons, and will have to be taken apart into small sections and transported, on men's shoulders, over the 230 miles of cataract country intervening between the Lower and Upper Congo Rivers.

## Acknowledgments.

**T**HE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Mrs. Butcher and Friends at Worthing, a magic lantern, and Friends at Reading, per the Rev. C. A. Davis, lantern slides, for the Rev. Philip Davies, B.A., Wathen Station, Congo River; two parcels from a Friend at Devonport, for the Rev. R. H. C. Graham, of San Salvador, Congo; a parcel of pictures from the Teachers of Woodberry Down Sunday School, per Mr. Churchill, for the Rev. W. H. Bentley, Congo River; a parcel of magazines from Mrs. Marshall, Manchester, for the Rev. R. D. Darby, Congo River; a parcel of books from Miss Hepburn, Haslemere, for Rev. G. Cameron, Wathen, Congo; parcels of toys, &c., from Miss Milner, Victoria Park, and copies of the "Bible Treasury" from a Friend, and a Communion service from the Members of the Baptist church, High-street, Merthyr Tydfil, per Mr. Jas. Owen, for the Congo Mission; a box of dolls, &c., from Mrs. William Jones, of Cardiff, for the Rev. D. Jones, of Agra; parcels of toys, &c., from Mr. Elgar, of Stoke Newington, a parcel from Mr. A. Boyle, and books from Mrs. C. H. Spurgeon, Norwood, for the Rev. R. Spurgeon, Backergunge, India; a case of books from Mrs. Joseph Tritton, Norwood, for the Rev. R. W. Hay's library at Dacca; a magic lantern from a Friend, Birmingham, for Rev. G. W. Bevan, Madaripore; a parcel of books from Mrs. Briant, Clapham Common, for Rev. J. D. Morris, Dacca; a case of clothing, &c., from the Dowager Lady Peto, for Miss Thorne, Delhi; a box of clothing from the Young Ladies' Missionary Society, Catford Hill Chapel, per Miss Wells, for the N.W. Provinces, India; copies of the *Review of Reviews* from the Editor for the missionaries at all the stations of the Society.

The Committee also wish to join with the Rev. Geo. Grenfell in cordially thanking friends for the following further gifts for the s.s. *Goodwill*:—Mr. W. G. Viccars, of Leicester, axes and saws; Mr. Hobday, of Chatham, four cases of tools; Master H. K. Bentley, per Miss Fletcher, a medicine chest; Mrs. J. G. Brown, of Worthing, books, &c.; Messrs. Rawson Bros., cabinet of electro plate; Mrs. Rawson, a clock and aneroid; Mr. Thomas E. Mitton, of Birmingham, a patent fire pump; Mr. Thomas Smith's children, Highgate, a filter; Mrs. Brown, Rathgar, and Ladies of Harcourt Chapel, Dublin, books and a despatch box; Mr. Clarke, of Canonbury, a bookcase; and Ladies at Devizes, six flags.

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## The Mohammedans and the Gospel.

**T**HE Rev. George Kerry, the Indian Secretary of our Mission, writes from Calcutta:—

"From various quarters I have received information which seems to indicate some lessening of the fierce opposition of Mohammedans to the Gospel. Mr. Tregillus in the district of Jessore has been much encouraged by his work among these people lately. At a recent visit paid to Noakhally by Mr. W. R. James and Mr. Jewson, they found among the Mohammedans a much more friendly spirit of hearing than was manifest some years ago, when Mr. Jewson was greatly insulted and found protection from some Hindus. Recently a Mohammedan gentleman called on Mr. Stubbs, and after an interesting conversation on religious subjects, gladly purchased an Urdu Bible."

## The Lord Loveth a Cheerful Giver.

ONCE again, with great thankfulness, we record the receipt of the following most welcome proofs of the deep interest excited by the work of the Mission in many sympathetic hearts:—£2, with the following letter: “A young brother in Pryme Street Church, Mr. Harry Parker, seventeen years old, died a few weeks ago in consumption. For the two years he has been a member with us he has been very active in every good word and work; but especially evinced a deep interest in missionary work, his ambition and intention being to go out as a missionary. On several occasions, on being asked to give an address to the Sunday-school, he invariably used such opportunities in the interest of mission work. As a junior clerk he was never able to earn much more than his living, and for several months before his death was entirely dependent on a brother; but, being in a friendly society, and entitled to £10 at death, his last request to his brother, a day or two before he died, was that, if possible, he would like the funeral expenses to be as economical as possible, in order that £2 out of the £10 might be handed over to the Missionary Society. You can imagine his brother was only too pleased to carry out this last wish, and accordingly handed over to our Missionary Society £2.” “A Crippled Child,” a small silver ornament for the Congo Mission, “with earnest prayers for the success of the new steamer, the *Goodwill*.” “An Old Soldier,” a small gold coin, “for the work of the Mission in Northern Bengal, which I am most thankful to see is about to be occupied by Baptist missionaries. May the Lord bless and prosper them there.” “A Friend,” at Craiggillachie, N.B., writes relative to the great importance of prayer in relation to the special Centenary efforts, and says: “I do hope, dear Mr. Baynes, you will ask the prayers of all the readers of the MISSIONARY HERALD and of the churches for God’s blessing on the preparations being made to celebrate the Centenary of the Baptist Missionary Society. The work is God’s, and from Him we should seek, in the first place, the money needed before it is asked in any form from man. And this should be done by all our church members, as this work is really the work of the churches and not that of the Baptist Missionary Society and its Committee alone. Will you not ask for prayer that a spirit of consecration and self-denial may be granted to our church members for this great work of sending the Gospel ‘to every creature’? While thankful for the liberality shown in starting the Centenary Fund (as related in a recent number of the HERALD), I feel this is as nothing to what might be done, if only a spirit of real consecration and self-denial were granted to our church members. We can easily see this when we consider the vast sums of money lying almost unused (as far as God’s work is concerned at any rate) in the hands of Christians; and, on the other hand, the many millions who are still without any knowledge of the way of salvation. Prayer is the first and chief means to bring down this greatly needed blessing. I hope, therefore, you will ask the prayers of the readers of the HERALD to this end. And if Christians are led to pray for this spirit of liberality and self-denial to be granted for the work of foreign missions, will they not naturally ask themselves what are they doing to answer these prayers?” “Twickenham,” for a medicine chest and 10s. for refittings. This chest will be sent to Mr. McLean, of Dacca, the appeal by Mrs. Carey, of Barisal, having been already responded to.

Very cordial thanks are also given for the following most timely gifts :—In Memoriam the late Miss Georgina S. Dean, of Barisal, £260 ; Mrs. White, in Memory of the late Mr. Thomas White, of Evesham, £100 ; “ Matthew vi. 1-4,” half-yearly subscription for support of Congo missionary, £60 ; Mrs. Allen (three years' subscription), £30 ; “ Congo,” for Congo, £10.

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## Recent Intelligence.

**W**E beg the kind attention of our readers to the following announcement :—  
 “ BAPTIST ZENANA MISSION.—A farewell meeting will be held on Wednesday evening, the 14th of October, at seven o'clock p.m., in the Library of the Baptist Mission House, 19, Farnival Street, Holborn, to take leave of eight lady missionaries—Miss Farrer, M.B., for Bhiwani ; Miss Brown, M.D., for the Punjab ; Miss Fox, for Delhi ; Miss Thatcher, for Cuttack ; Miss Finch, for Barisal ; Miss Jessie Taylor, returning to Calcutta ; Miss Gange and Miss Bate, returning to Delhi. Tea and coffee at six o'clock.”

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The Rev. G. H. Rouse, M.A., writes :—“ In a recent letter, our brother Gogon C. Dutt wrote to me, asking if I could obtain from some kind friend a gift of a box of Count Mattei's well-known medicines, which he believes can be obtained from Messrs. Leath & Ross for about £4. Mr. Dutt has been very successful in his homœopathic work in his district, and he says he has read up the matter, and thinks he would be able to use Count Mattei's medicines with good effect. He adds that a Roman Catholic priest in Southern India has been ‘ almost doing wonders ’ there with these medicines.”

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The Rev. R. Wright Hay, of Dacca, writes :—“ Will you please to convey, through the HERALD, my hearty thanks to all the friends who contributed to the making up of the substantial box of books which arrived two days ago ? You will be glad to know that the timely response of these friends to my appeal of a few months ago has provided the Mission with a selection of just such books as ought to be put into the hands of the young men of India as they begin to make the acquaintance of our wondrously varied English literature. May I ask those who have sent books to join with me in prayer that their perusal may, by the Divine blessing, make for the extension of Christ's Kingdom in this dark city !”

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The Rev. H. Anderson, of Calcutta, writes :—“ Friends will be glad to hear that I am going to baptize a convert from Hinduism this afternoon. He comes as the fruit of our preaching in Wellington Square ; and, though neither an educated nor a well-to-do man, he has shown himself to be quiet, thoughtful, and earnest. We hope and plead that this may be the firstfruits of an ingathering in Calcutta. He came as an inquirer some four months ago, and has certainly grown greatly in grace and in knowledge of Christ since then.”

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We are thankful to report the safe arrival in England of the Rev. A. G. and Mrs. Jones, of Tsing Chu Fu, Shantung, North China, and the Rev. H. A. and Mrs. Lapham from Ceylon.

## Illustrated Missionary Lectures.

**W**E have much pleasure in calling the special attention of pastors, Sunday-school superintendents, and the officers of juvenile missionary auxiliaries and young people's associations to the following announcements:—

### YOUNG MEN'S MISSIONARY ASSOCIATION.

LECTURE SEASON, 1891-92.

### MISSIONARY LECTURES.

*Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.*

**INDIA.**—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla; the Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Casto, and Condition of Women, &c.

**CHINA.**—Its Early Civilisation and Literature, the Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping Rebellion, the Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

**THE CONGO.**—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth* and the *Peace*, the Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

#### IN PREPARATION.

A New Centenary Lecture, entitled

### "A CENTURY OF MISSIONS,"

With abundant and authentic Illustrations. Dates can now be booked.

The Lectures are delivered in London and the suburbs either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the Y.M.M.A. for Lecture and Lime-light Dissolving View Exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each Lecture, with the complete set of Views, can be lent to Country Churches and Schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Furnival Street, Holborn."

**CHINESE PICTURES.**—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the MS. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for an evening's hire is 5s. (subscribers to the Y.M.M.A. half price). The hirer to pay carriage from and to the Mission House.

## Contributions

From 13th August to September 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.		"Two Dear Ones taken Home," for Congo ...		Brixton, St. Ann's-rd. Sunday-school .....		
Allen, Mrs. E. P. (3 years).....	30 0 0	White, Mrs., Evesham, In Memory of the late Mr. T. White ...	1 0 0	Brixton, Wynne-road Camberwell, Denmark place .....	5 12 0	
Banister, Miss R. P. ...	1 1 0	Under 10s.....	0 14 8	Child's Hill, Sunday-school .....	13 0 0	
Blinkhorn, Rev. R. R. Hayter, Mr. Harrison "Johannes" .....	1 0 0	Do., for <i>Debt</i> .....	0 5 0	Chiswick, Mission Hall, for Congo .....	1 18 6	
Knight, Mr. R.....	0 10 0	Do., for <i>Palestine</i> ...	0 4 6	Deptford, Octavius-street Sunday-school .....	2 2 0	
Matthew vi. 1-4, Half-yearly subscription, for support of Congo missionary .....	60 0 0	<b>LEGALES.</b>				
Do., for expenses ...	5 0 0	Easson, the late Mr. David, of Dundee, by Messrs. Reid, Johnston, & Co. ....	49 18 11	Enfield Do., for Congo boy... ..	1 5 0	
Milligan, for the late Mrs. E. J. ....	1 0 0	Fletcher, the late Mr. William, of Barnstaple, by Mr. N. Strickland .....	500 0 0	Ferne Park .....	8 12 11	
Scott, Mr. W., Dundee	2 0 0	Ginger, the late Miss Elizabeth, of Hemel Hempsted, by Messrs. Sedgwick, Turner, & Oddie .....	10 16 0	Great Hunter-street, Sunday-school .....	2 0 0	
Tucket, Rev. E. H. ...	1 0 0	Houghton, the late Miss Esther B., of New Brighton, by Messrs. Goffey, Jones, & Kirk.....	1000 0 0	Hornsey, Campsbourne-road .....	1 18 0	
Under 10s., for Congo	0 2 6	Perry, the late Mr. William, of Margate, by Mr. A. J. Ashley .....	30 0 0	Kilburn, Canterbury-road Sunday-school, for Congo .....	2 11 5	
<b>DONATIONS.</b>		<b>LONDON AND MIDDLESEX.</b>				
"A Missionary Pupil, Liverpool" .....	1 6 9	Arthur-street Sunday-school, Camberwell Gate .....	3 0 0	Metropolitan Tabernacle .....	1 1 0	
Bentall, Miss.....	1 0 0	Bloomsbury Ch. ....	22 5 9	Do., Sunday-school, for <i>Mr. Weeks' work, Congo</i> .....	6 5 0	
Butterworth, Rev. J. C., M.A., for Congo Do., for <i>China</i> .....	1 0 0	Do., for <i>Chapault School</i> .....	13 8 10	Peckham, James-grove Sunday-school .....	0 14 0	
E. A., Glasgow, for <i>Debt</i> .....	0 10 0	<b>BEDFORDSHIRE.</b>				
Hall, Mr. H.....	1 0 0	Blunham .....				0 8 0
In Memoriam, Miss Georgina S. Dean .....	280 0 0					
Lane, Mrs.....	0 10 0					
Lewis, Mr. G. C. M. ...	1 1 0					
Prowse, Mrs. J. E., for Congo .....	1 0 0					
Regent's Park College Students .....	1 1 0					
St. Paul's Missionary Society .....	9 0 0					
S. H. C. (Sunday morning box).....	0 10 0					

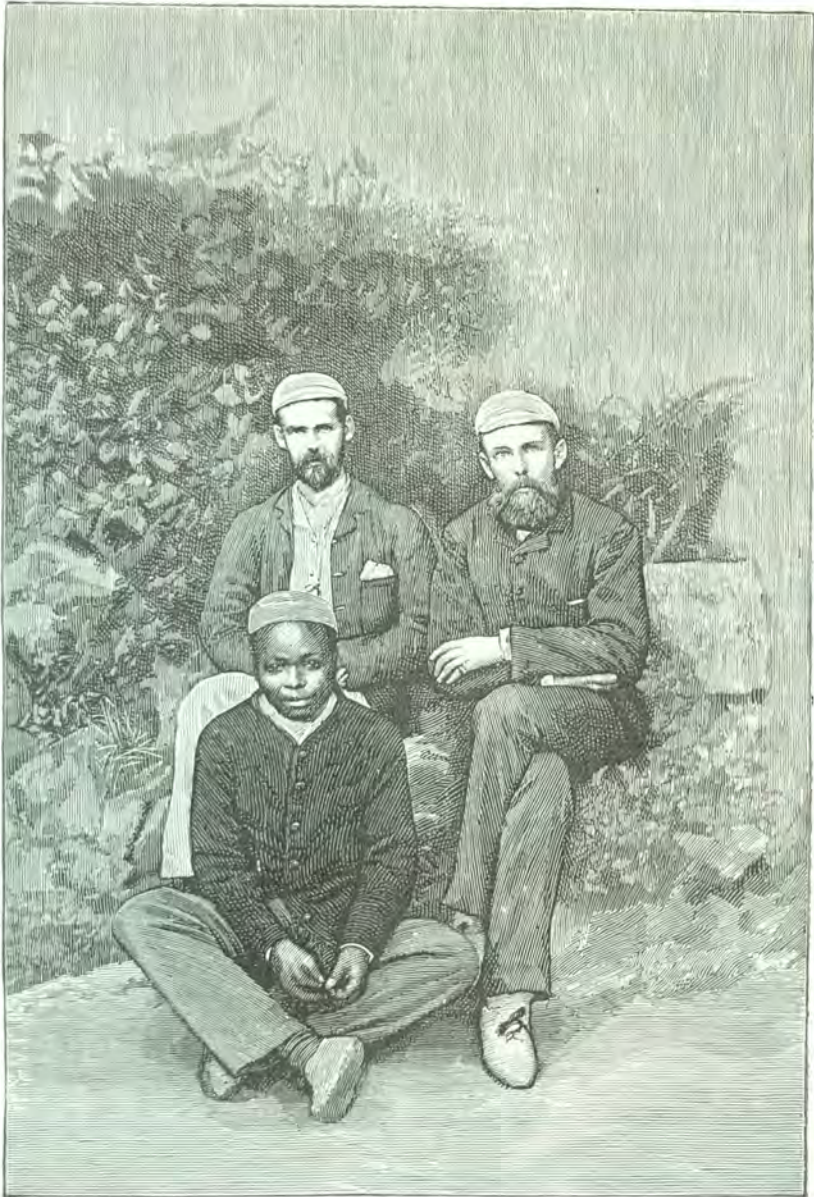
<b>BERKSHIRE.</b>		<b>KENT.</b>		<b>SURREY.</b>	
Reading, King's-road	0 14 0	Loose .....	0 2 6	Croydon, Memorial	
Do., for lantern slides, for Mr. Davies, Congo	2 0 0			Hall Sunday-school, for Congo	1 7 0
				Surbiton Hill	4 10 0
		<b>LANCASHIRE.</b>		Sutton, Sunday-school, for support of N. J., Delhi	0 18 4
<b>BUCKINGHAMSHIRE.</b>		Eccles	5 0 0	Wallington	11 14 3
High Wycombe, Union Cn. Sunday-school	5 13 10	Liverpool, Richmond Chapel	7 3 5	Wimbledon, Queen's-road	3 7 10
Stony Stratford	15 8 2	Manchester	13 17 9		
		<b>LEICESTERSHIRE.</b>		<b>WILTSHIRE.</b>	
<b>CHEESHIRE.</b>		Leicester, Melbourns Hall, for Congo	19 1 10	Bratton	8 2 8
Birkenhead, Cathcart-street Sunday-school, for N. P.	0 16 10	<b>NORTHAMPTONSHIRE.</b>		<b>WORCESTERSHIRE.</b>	
Chester, Grosvenor-park	2 5 0	Blisworth	35 15 5	Worcester	2 2 7
New Brighton	0 11 9	Desborough	2 11 10		
		Hackleton	8 1 8	<b>YORKSHIRE.</b>	
<b>CORNWALL.</b>		Harpole	5 13 9	Halifax, Trinity-road, for W & O	2 17 3
Falmouth	5 0 0	Hereford	2 3 0	Rawdon	3 17 7
		Kettering	90 4 1		
<b>DEVONSHIRE.</b>		Do., for W & O	2 12 0		
Cullompton, for Congo	0 10 0	Do., for N. P.	2 5 11	<b>NORTH WALES.</b>	
		Do., for Congo	1 4 8	<b>DENBIGHSHIRE.</b>	
<b>ESSEX.</b>		Kingsthorpe	5 7 6	Rhccaddu	0 10 0
Langham	3 0 0	Milton	3 16 6		
		Northampton, College-street	4 1 2	<b>SOUTH WALES.</b>	
<b>GLOUCESTERSHIRE.</b>		Walgrave	2 15 11	<b>PEMBROKESHIRE.</b>	
Cheltenham, Cambrai	9 11 0	Weston-by-lowcester	4 12 6	Tenby	5 19 8
		Do., for W & O	0 10 0		
			171 15 9	<b>SCOTLAND.</b>	
<b>HAMPSHIRE.</b>		Less District expenses	0 17 6	Galashiels, Stirling-street Bible-class, for W & O	0 10 0
Bournemouth, Westbourne	8 1 11		1 0 18 3	Glasgow, Adelaide-place	20 0 0
		<b>NORTHUMBERLAND.</b>		Do., John-street	11 0 0
<b>HERTFORDSHIRE.</b>		Berwick-on-Tweed, for premises at Turin	3 3 0	Do., Lister-street	4 10 0
Hemel Hempsted	1 13 6	<b>NOTTINGHAMSHIRE.</b>		Leith, Sunday-school, for Mr. Phillips' work, Congo	0 18 0
Hitchin, Salem Ch.	5 0 0	Nottingham, Juvenile Association	8 19 8	Leslie	9 15 1
Do., Walsworth-road Sunday-school	2 15 10			Do., for N. P.	1 9 0
St. Albans, on account	15 0 0	<b>SOMERSETSHIRE.</b>			
		Bristol, Cotham Grove	45 0 9	<b>CHANNEL ISLANDS.</b>	
<b>HUNTINGDONSHIRE.</b>				Jersey, St. Helier's, Vauxhall Ch.	12 15 6
Huntingdonshire, balance, per Mr. G. D. Day, Treasurer	0 10 3	<b>STAFFORDSHIRE.</b>			
Do., for W & O	7 14 2	Bilston, Wood-street	4 1 1		
Do., for Italian Mission	8 3 0	Burton-on-Trent, Tabernacle	5 0 0		

TO SUBSCRIBERS.

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







MESSRS. PERCY COMBER, J. LAWSON FORFEITT, AND KIBBIE.  
(From a Photograph taken at Cape Town by Mr. L. A. Campbell.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

SINCE the issue of the HERALD for last month, we have received the following further promises of help, for which we are most grateful:—

	£	s.	d.
Mr. W. Mathewson, Dunfermline .....	500	0	0
In loving memory of the late Mr. Thos. Haworth, of Accrington .....	500	0	0
Mr. Joshua Sing, Liverpool.....	250	0	0
Mrs. Aaron Brown, Liverpool.....	200	0	0
Miss C. Selve Page .....	50	0	0

We hope, by next month, to report the results of the efforts being put forth in Bristol, Cambridge, Gloucester, Cheltenham, Newport, and Norwich, and other large centres on behalf of the Centenary Fund.

⚠ CORRECTION.—In the list of promises given in the HERALD for last month, for “Mr. Ed. Clark, £250,” read “Mr. James Clark, £250.”

### Centenary Meetings in the Metropolitan District.

WE are pleased to announce that Drawing Room or other meetings, as far as London is concerned, have been, or are being, arranged in connection with the following churches:—Regent's Park, Camden Road, Highgate Road, North Finchley, New Barnet, Wood Green, Tottenham, Enfield, Ferme Park, Hornsey, Stoke Newington,

Woodberry Down, Upper Holloway, Acton, Hornton Street, Kensington, Ealing Dean, Ealing Haven Green, Hammersmith, Westbourne Grove, Westbourne Park, Ladbroke Grove, Castle Street Welsh, Bloomsbury, Abbey Road, Brondesbury, Hampstead, Hendon, Wandsworth Victoria, Upper Tooting, Brixton, New Park Road, Kenyon Chapel, Brompton, Stockwell, Balham, Maze Pond, Metropolitan Tabernacle, Upton Chapel, Brockley Road, Sydenham, Lee, West Croydon, Penge, South Norwood, West Norwood, Upper Norwood, Rye Lane, Denmark Place, Shooter's Hill Road, Beckenham, The Downs (Clapton), Mare Street (Hackney), Shoreditch Tabernacle, Victoria Park Grove Road, Walthamstow, Leytonstone, and Twickenham. Communications with a view to similar meetings are about to be opened up with other metropolitan churches. Several meetings have already been held in the provinces, but arrangements for the country generally are not, as yet, completed. We hope to report results from time to time.

### THE MEDAL.

A large number of medals have been distributed to the young people whose crown contributions have been forwarded to the Mission House. At some of the meetings for the presentation of these medals applications have been made for further supplies of the Centenary Cards. We are still able to meet all such demands. As soon as the contributions on behalf of the Young People's Effort are received, we shall be in a position to make a financial statement.

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### The Autumnal Meetings at Manchester.

**W**E are glad to be able to report that all the arrangements previously announced for the meetings held in Manchester last month were fully carried out, and, better still, that from first to last they were inspired with a true missionary spirit. The Tuesday's engagements were begun by a service in the early morning at the Central Hall, when Dr. Clifford discoursed upon the sovereignty of man as set forth in the eighth and ninth verses of the second chapter of the Epistle to the Hebrews, leading out our thoughts to the time when, through the redeeming power and grace of Christ our Saviour, man shall attain the high dignity for which he is intended by his Creator and his God. The preacher's appeals for the consecrated service of young men, for whose sake more especially the discourse was delivered, were deeply impressive. The meeting in Union Chapel, beginning at half-past ten, was all that could be desired. Dr. Maclaren, who so appropriately presided, founded his wise

and stirring remarks upon William Carey's pamphlet on the "Inquiry into the obligations resting upon Christians to use means for the Conversion of the Heathens," a reprint of which, by the kindness of Mr. John James Smith, of Watford, has just been published. There is no occasion to refer here to the deliverances of the Rev. G. Grenfell on the needs of Africa; the Rev. G. H. Rouse, M.A., LL.B., on the needs of India; or the Rev. R. Glover, D.D., on the needs of China, inasmuch as they appear verbatim, and as corrected by the speakers themselves, in this number of the HERALD. We content ourselves with earnestly bespeaking for these timely papers a very careful perusal.

#### THE AFTERNOON SERMON,

preached in the Central Hall, was delightfully refreshing, for was not the preacher the Rev. Charles Garrett, whose messages of love and hope were sure to be encouraging? Every hearer in the large congregation, we should think, must have girded up the loins of his mind afresh, and have looked with greater confidence to the end as he listened to the unfaltering utterances of a veteran so assured of the ultimate triumphs of the Redeemer. Mr. Garrett based his remarks upon the passage, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the deep." To describe

#### THE VALEDICTORY MEETING

in the evening as being well attended would fail to convey an idea of the immense numbers who were crowded into Union Chapel. Preparations had been made for an overflow meeting, and we think it quite possible it would have tended to greater comfort had it been held; but everyone wished to be present at the *farewell meeting*, and, therefore, not only sitting but standing room was welcome. Mr. Henry Lee, of our sister denomination, was chairman, and uttered words of good cheer. The General Secretary, Mr. Alfred Henry Baynes, introduced the departing missionaries. These were: Revs. B. Evans, J. G. Kerry, and J. G. Potter, returning to India; A. Sowerby, to China; G. Grenfell and F. R. Oram, to the Congo; R. E. Gammon, to Trinidad; and W. K. Landels, to Italy. The brethren were then addressed by the Rev. R. H. Roberts, B.A., the Vice-President of the Baptist Union, who spoke lovingly and effectively from the following words: "And they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship, and they returned home again." The meeting then concluded with the

valedictory prayer, offered by the Rev. W. Brock, of Hampstead. It was a good day, the influence of which all present must have felt to be helpful, and the fruit of which we may hope will prove abundant.

### THE ZENANA SOCIETY

held its meeting on Thursday afternoon in Moss Side Chapel, Mrs. F. W. Crossley kindly presiding. The meeting derived much interest from the presence and addresses of Miss Farrer, M.B., and Miss Brown, M.D., entering upon mission work in India. Miss Ewing and Mrs. Frank Smith, one of the secretaries of the Society, also spoke. On Friday evening a meeting especially for

### YOUNG PEOPLE

was held in Union Chapel, under the presidency of our good friend, Mr. G. W. Macalpine, of Accrington, the speakers being Revs. W. K. Landels, of Italy; F. R. Oram, of the Congo; A. G. Jones, of China; and J. G. Kerry, of India.

We must not omit to mention that several meetings were held in the vicinity of Manchester, which were addressed by our missionary brethren.

We desire to take this opportunity to express our very warm thanks to the friends in Manchester for all their fraternal kindness, particularly mentioning the invaluable help so heartily rendered by Dr. Maclaren, the Chairman; Rev. J. T. Marshall, M.A., the Vice-Chairman; Mr. Hugh Stevenson, the Treasurer; and the Revs. J. E. Roberts, M.A., and R. F. Handford, the Honorary Secretaries of the Local Committee.

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## The Needs and Claims of Africa.

BY REV. G. GRENFELL.

**M**Y ideas as to the claims of Africa upon present-day Christianity will be realised all the better, perhaps, if I introduce what I have to say about them by a few sentences concerning the continent and its history. The physical outline of Africa is familiar to you all, and you will at once understand me when I tell you that it may be regarded as made up of two distinct sections, one running east and west from the Atlantic to the Red Sea, and the other running north and south from 5° north of the Equator to the Cape of Good Hope; but, though you are well acquainted with the outline of these two sections, I doubt whether you have realised that they each contain nearly twice as many square miles as the whole of Europe, and that Africa as a whole, therefore, is nearly four times as large as the continent to which we consider ourselves attached. Each of these two sections has its own two great rivers; the transverse portion of the continent being drained by the Nile and the Niger, and the perpendicular

portion by the Congo and the Zambesi. But, perhaps, for ease of reference we had better divide Africa into three sections, and call them respectively Northern, Central, and Southern. By northern we shall understand what I have previously called the transverse half, a vast stretch of country comprising an area of some five million square miles. The central portion I shall consider as ranging approximately between the fifth parallel of north latitude and the fifteenth south, comprising the valley of the Congo River, and the great lakes, and extending from the Atlantic to the Eastern Ocean. The southern division of the continent I shall count as embracing the Zambesi and all the land to the south of it, right down to the Cape of Good Hope.

#### THE OLD-TIME POSITION.

Thirty years ago the whole of the central division, and the greater portion of the southern, was practically unknown; a strange fact when we remember that the first civilisation the world ever saw had its seat in the north. And not only was North Africa the seat of the earliest forms of civilisation, but at the commencement of the Christian era it was one of the strongholds of Christianity, and in Abyssinia and among the Copts of to-day we have the lineal descendants of African Christians whose churches date back to almost Apostolic times. Both civilisation and Christianity owe great debts to Africa, but other countries have long ago taken the lead in both, and instead of the old-time proud position it occupied, Africa has become a byword. More than a thousand years ago the Moslem began his conquest, and to-day holds sway over nearly half the continent. Four hundred years ago the Portuguese commenced the work of harrying and enslaving in those places the Moslem could not reach, and in this, a century later, they were ably seconded by English captains and English ships. The poor "African," in journeying down these last thousand years, may indeed be likened to the man in the parable who, journeying down to Jericho, fell among thieves. To satisfy the demands of Eastern slave markets, and the demand for labour in Portuguese and English colonies, millions have been stolen away from home and native land, and millions more have died resisting their would-be captors, or on their way to the sea. The temptations of rum and gin and powder have been sufficient to induce chiefs to attack their weaker neighbours, yes, and even to induce them to sell their own people. These temptations have wrought far-reaching distrust and disaster, and have broken up the important native states we hear of as at one time existing on the sea-board; and to-day, in place of these, we have immense tracts of almost depopulated country, and in those places where the population still remains, the people are scattered among the natural fastnesses which their land affords, each little section maintaining its independence by its own right arm.

#### THE NEW BONDAGE.

Though, happily, the export slave trade is almost a thing of the past, yet the natives of the western part of the northern half, and of the central and southern parts of Africa, are still suffering terrible evils at the hands of the white man. True, they are no longer stolen and carried from their homes in chains, yet, year by year the infamous liquor traffic is doing more and more to steal away their very lives and souls, and to bring them into a bondage no whit less terrible than the yoke of physical slavery. In fact, to many of us, it is an open question whether

the slave trade was ever a greater curse for the poor African than the liquor traffic is to-day. In years gone by, though we stole his body, we left his mind and soul still free; to-day we are sapping away his very inner self and being, and where we do not absolutely kill him off, as some are wicked enough to urge we should, we are reducing him to a wreck, mentally and morally and physically, and making him an object that it is pitiable to see.

#### RECENT PROGRESS.

The consciences of Englishmen having been awakened as to their responsibility in the matter of slavery, and also as to the responsibility laid upon the Christian Church to preach the Gospel everywhere, it came about that nearly a century ago missions were established on the fringe of the northern half of the continent, and also in the extreme south. But while in the north they have made their way but a short distance from the coast, in the south they have greatly flourished, and have worked their way northward, beyond the Zambesi, into the Central Zone. But though Christian missions date back for nearly a hundred years in both the northern and southern sections of the continent, missions in the Central Zone can count but half as long. Some fifty years ago the Episcopal Church took up work on its eastern coast, while on the western it was entered upon by both American and British Presbyterians, and by our own Society at Cameroons. For forty years the missionaries looked towards the interior, and sought to find a way—Krapf and Rebmaun from the east coast, and from the west coast the Presbyterians, by way of the Calabar and Gaboon Rivers, and ourselves by way of the Cameroons—but all in vain. Some fifteen years ago, however, the Church Missionary Society and the London Missionary Society, following up the journeyings of Livingstone and Stanley, were able to strike away into the interior for some 800 miles or so, towards the heart of the Central Zone, which had so long defied the missionaries' best attempts. Two years later Mr. Arthington proposed that our Society should strike away inland from the west coast, starting from the mouth of the Congo; and when, a few months later, Stanley had proved that the Congo, after the cataracts were passed, furnished a magnificent highway right into the very centre of the continent, Mr. Arthington's proposal was accepted, together with the help he placed at our disposal. And thus it came about that in 1878 we found ourselves, together with the founders of what has since become the Congo Mission of the American Baptist Missionary Union, pioneering along the route which seems not only to be the main avenue for the evangelisation of the Central Zone, but also the route which promises best for attacking the as yet untouched centre of the great northern half of the continent.

#### GREAT RIVERINE SYSTEM.

I feel that I need not dilate upon the advantages offered by the great riverine system of the Congo as a means for reaching the interior. These so commended themselves to your judgment, that so long ago as 1885 you enthusiastically endorsed a programme to plant ten mission stations along the banks of its upper waters. At that time we only knew of little more than a thousand miles of navigable waterway. To-day we know of more than six thousand miles; and, as each mile of river has two miles of river-bank, we have, without counting the shores of the inhabited islands, a coast-line of more than twelve thousand



miles, the villages and towns along which are all accessible to the messengers of the Gospel of Peace. But though the way has thus marvellously opened, yet since 1885 we have only been able to establish four of the ten proposed new stations.

#### SERVICES OF THE "PEACE."

In the establishment of these stations some of you are aware how important a part has been played by the s.s. "*Peace*," for the gift of which, as well as for the initiation of modern missions to the Congo, we are indebted to Mr. Arthington. You are also aware, some of you at least, how in God's Providence she has been largely used, far more than any other single vessel, in the opening up of the great Congo system that is so full of promise for the rapid development of the country. You must bear with me while I once more emphasise the importance of this system of navigable waters which has been so very marvellously opened up to us during the past few years. If the old slave traders could only have reached them, what havoc they would have made! Happily the secret has been kept till the dawn of happier times, and now these 6,000 miles and more of unbroken communication, stretching N., N.E., E., and S.E., from Stanley Pool, are avenues by which the young Congo State is earnestly endeavouring to carry law and order into the far interior; and they are also the avenues through which the various sections of the Church are striving to make known the glorious truths our Lord and Saviour commanded us everywhere to teach. This system of natural canals, uninterrupted by rapids or falls, or by obstruction of any kind, is so evenly distributed that, if we take an area of a quarter of a million of square miles in the centre of the Congo State, there is no place in the whole that is more than fifty miles away from one or other of the various waterways; and, further, if we extend that area to half-a-million square miles, there is no portion of the whole of that vast area that is more than one hundred miles from one or other of the channels in direct communication with Stanley Pool. So you see how marvellously and exceptionally accessible this great Congo basin has proved itself to be when once the 230 miles of cataracts have been left behind.

#### THE BAPTIST SPHERE.

Our journeyings over this long series of waterways, besides enabling us to choose what we believe to have been the best available sites for our stations, have resulted in our being able so to lay down the general features of the country that the various missionary organisations have been able to come to some sort of a general understanding with regard to future spheres of operations. The Swedish Mission occupies the district which lies to the north of the cataracts. The A.B.M.U. and ourselves work, approximately, at alternate points to the south of the cataracts, and also during the first half of the main stream of the Upper Congo onward from Stanley Pool. Bishop Taylor, of the American Episcopal Methodists, and the American Presbyterian (Southern), regard the Kasai and its affluents as their special field. The Congo Balolo Mission has settled on the Lulongo and purpose occupying the Juapa, the two principal rivers that drain the far-reaching Balolo territory. This leaves the north-eastern line, that which was indicated at the very outset by Mr. Arthington, to ourselves. Roughly speaking, our present disposition is as follows:—One

hundred miles north-east from the mouth of the river is our first station, Underhill; our second, at San Salvador, is about 180 miles due east from the same point. Our next station is at Wathen, about 150 miles N.E. from Underhill, and our Arthington Station, which is at the head of the cataracts, and where the up-river navigation commences, is some eighty miles beyond in the same direction. Then, following along the main stream beyond Stanley Pool, on the same compass course, after travelling nearly two hundred miles, we come to Bolobo; Lokolele is one hundred miles still farther; Munsembi is two hundred miles beyond Lokolele; and Bopoto yet another two hundred miles, and is the most advanced of all mission posts toward the interior. Our next move is somewhat uncertain. We were hoping we should be able to take another step forward in the direction Mr. Arthington indicated when he gave us the money for the founding of the Mission, a sum of money that is still invested and waiting the opportunity for proceeding along the course he named, towards Lake Albert and the Nile. Those of you who know anything of Mr. Stanley's work of relieving Emin Pasha along the Aruwimi route, will recognise that the time, as yet, has not come for us to enter upon it. We are looking for God's guidance in this matter, and in His own good time, we doubt not, a way will be opened for us.

#### UNEVANGELISED TERRITORY.

The Congo furnishes us with three routes to the hitherto untouched, so far as missionary enterprise is concerned, great interior of the northern half of the continent. While the south is comparatively well missioned, and the Central Zone has been largely traversed by missionaries, the great northern half, except along the valley of the Nile and short distances from the seaboard, has never been brought within the range of missionary effort, and to-day there is an area of some 4,000,000 square miles, an area greater than that of all Europe, that is not occupied by a single missionary of the Cross. The Congo offers three routes to this the greatest unevangelised territory on the face of the earth. In God's Providence, we are, as it were, at the back door of this great dark land. The Mahdi for years has blocked the way down the Nile; the Niger, as yet, is not occupied for but little more than three hundred miles, and from the various stations on the coast, missionaries have been able to stretch but comparatively short distances inland. When the Congo door opened we entered in thereat, not knowing whither God would lead us, and now we find ourselves face to face with the darkest mass of heathendom the world knows, and I pray, brethren, that this fact may soon weigh on all your hearts as it does on mine, and that God may speedily show us the way for entering on this great campaign. There are not wanting evidences that the claims of the great Soudan, and of Gordon's lost provinces, already weigh heavily on the hearts and minds of English Christians. Friends, the work lies nearest to our hands, and we have better facilities for entering upon it than anyone else, and these surely are claims we cannot deny, constituting, as they do, so marked a call upon us. To my mind it is, and has been for some years past, so manifestly the "next thing," that I commend it to you in all earnestness and sincerity, and in Christ's name, as a duty you should undertake for His dear sake.

## MOBANGI ROUTE TO THE INTERIOR.

A great many friends are afraid of the difficulties and expense of overland work beyond the reach of the waterway; but there is before us, besides the one hundred miles of the Aruwimi and the 150 miles of the Loika, the 800 miles or so of the great Mobangi, which seems promising more and more to become the future highway to the Southern Soudan, and four or five stations along its banks, at about the same distances apart as those which separate our stations on the main stream, would land us among Gordon's outposts. As yet these three rivers are absolutely untouched by missionary effort; but while the two former offer the shortest and most direct routes, yet the superior advantages of the greater and longer waterway offered by the Mobangi seem to point to it as the course which Christianity and civilisation and commerce will take on their way to the great interior. Just before I left Congo I was happy in being able to secure plots of ground on both the Loika and the Mobangi, and was hoping, ere this, that the way would have been open for our occupying one or other of them—indeed, the news may now be on its way that Mr. Darby and Mr. White have already chosen one of them and commenced work. The way up the Aruwimi may be barred for the present, and so also may the way up to the Lubi Falls on the Loika, by reason of Arab raids and scarcity of food; but the Arabs are being driven off, and, by a wise and sympathetic policy on the part of the State, times of peace and prosperity will dawn again. In the meantime, then, let us enter in at the doors which are still open to us, doors that open upon fields of labour accessible to our two steamers and boats, and that will keep them well employed if we do but vigorously maintain the programme we entered upon in '85, when we decided to place ten stations on the waterways of the Upper Congo. The more we hear of the Mobangi as a route to the interior, the more are we impressed with the advantages it offers for the carrying out of our plans. On the farther affluents of the Mobangi we hear of large towns, and such a measure of civilisation as we have not elsewhere encountered in the whole of the Congo basin. Captain Van Gele tells us that at Bangasso, between six and seven hundred miles from the confluence of the Mobangi with the Congo, he was received by the chief in great state, accompanied by some two thousand trained soldiers and a bodyguard of thirty men in Soudanese uniforms, and armed with weapons evidently secured through the trade routes of the Soudan. The language here belonged to quite a different stock from those spoken over the greater portion of the Congo basin, being Negroid, and not Bantu, and communication was maintained through the medium of Arabic. This place, Bangasso, is only one of several important districts the Belgian explorers tell us of, and with which they have been able to enter upon satisfactory relationship, and the accounts just recently to hand make us very desirous indeed to include them within the range of our forward policy.

Although cautious souls at home bid us take care that we do not land ourselves in difficulty and debt (and we feel it is good and sound and kind advice), yet, brethren, you must remember you are pledged to a forward policy by a distinct vote of committee, and you are pledged to it again by the sending out of a larger and more efficient vessel, the "*Goodwill*," and I believe the hearts and sympathies of the churches are with us in this appeal that the remaining stations of the '85 programme be equipped and manned out of the resources that are

about to be furnished in commemoration of the completion of the first century of the history of our Society.

#### A FORWARD POLICY.

It has been urged by some that we are scattering our energies over too wide an area. They ask : "Why not concentrate your efforts upon a narrower field, as business men would do?" They say—and they have been successful business men who have said it, as well as enthusiastic missionary helpers—"It has been far better in our experience to thoroughly work a small district than to spend the same amount of work over a larger one." It is an argument that falls with great weight upon the ears of practical people, and, so far as business in this country is concerned, I have no doubt that it indicates the right policy ; but in Africa we are dealing with quite a different set of circumstances, and are at work under quite different conditions. There was a time, brethren, when the traders on the Congo maintained the policy our friends now urge upon ourselves. In those days the missionaries led the van towards the interior, but they are bygone days, for business men have pushed ahead of us, and left us far behind ; and, as a consequence of their spreading out, the short dividends of the policy of concentration have given place to as much profit in one year as they used to make in ten. So, you see, the advice of our friends, though apparently so sound, and backed up as it is with such great experience, and also with such very practical sympathy for our work, does not hold good under all conditions, and much less does it hold good in the distinctly different sphere of the Christian propaganda. We missionaries on the Congo have been greatly impressed by the effectual working of the "leaven of the Kingdom," and we maintain we are pursuing the wisest policy, and the policy most in accord with our Divine Master's will, when we carry the "leaven" to the greatest number of separate centres, and in His name set it working there. And we also feel, considering the needs of the case, and the commission we have received, that we ought to march boldly and attempt great things in our Master's name. We never hear of Paul being afraid of getting too far away from Jerusalem. Our past experience affords us every encouragement for pushing forward, for God has very markedly blessed and kept our foremost ranks, and He has greatly impressed us all with the very manifest power of the Spirit in its gracious operations on the hearts of the people. What else was it that produced that wonderful result to the labour of our brother Richards of the A.B.M.U.? He went to the Congo almost at the very outset of the missionary enterprise there, and laboured for seven long years in one place without a single sign to encourage him ; and the people were so bound up in their cruel customs and superstitions, and their hearts seemed so hard, that he was on the point of giving up and going elsewhere ; but at this very time, when he was talking to me of his disappointment and sorrow, the "leaven" was at work in the heart of the man who had been his strongest opponent, and shortly after he renounced his fetishism, and became the first of a distinguished band of earnest Christians. The work, having commenced, grew apace ; and very largely, humanly speaking, as the results of the labours of the native Christians themselves, there is to-day round our brother at Banza Manteka a church of some three hundred members.

## NATIVE WORKERS.

Our Mr. Graham, of San Salvador, writes :—" We are happy in our work here, and there is no doubt that the influence of the Gospel is being felt in the surrounding towns. Our own visits may have something to do with it, but I feel sure that the good results must be chiefly traced to the work of the church members among their own people. We feel more and more that, on the human side, the great hope of the country is not in our direct work, but rather through that of the native Christians, who constantly visit and teach their own country-people for the sake of the love of Christ."

Brethren, it is quite plain to us who are engaged in the work that Central Africa is not to be evangelised by white men; too many of the conditions of life are against us. The European cannot make his home there as he does in South Africa, or on the highlands of the east coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily, the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary, and, as you would consider, very crude, but God is being glorified thereby, and, seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by the European churches, for we feel it is wiser to throw the burden upon the native churches, for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best. And not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn.

## AN INTERESTING EXAMPLE.

At each of our older stations we are able to rejoice in the existence of a more or less numerous band of Christian workers, and that you may understand something of their work, and the way they set about it, I cannot do better than read (as I have already done to so many people) a letter written by one of the four youths it was my privilege to baptize at Bolobo some two years ago, a youth whose first religious teaching and impressions were received at the hands of our late brother, Michael Richards, at Lokolele. This youth is learning to be a carpenter, and has also been engaged in helping me with the language. The natives see that he works and gets his pay just as the non-Christians do, and know that what teaching work he does on Sundays is of his own free will; and because they know he is not paid to tell his message, his teaching falls with all the more weight, for is it not the evidence of a free witness? In writing to one of Mr. Richards' friends in England, he says :—

"MY DEAR SIR,—I am very much pleased to receive your letter ; it came to-day, about four o'clock in the evening. I was in the carpenter's shop trying to make a little table for my books, and I heard one boy calling Mansende, and I went along. The missionary said, 'Here is your letter from Mr. Bailey.' I was very glad when I heard it. Yesterday (Saturday) I wrote those few lines in the evening, and now is a Sunday, I want to tell a few words. Dear Sir, I have just been to the natives' town with my four friends. We went to spread the good tidings of great joy which came to us. We went to three places. At the first we had fifty-six people, and the next we had twenty-three, and the last we had sixty, and they listened as well as we taught them. We read to them the seventh chapter of the Gospel of Mark and the Ten Commandments, and back we came to the station. Sir, I told you about the first place. We had fifty-six people ; but the chief of the place ask us why we can't give him ten rods. We said 'What for ?' 'Oh, because I hear the Word of God every time ;' and he left us and went away because we did not give him ten rods, which are the same as money in this country. At the next place we met only the chief and two of his people, and we said, 'Please, will you call your people ?' but one of his men said, 'Don't call them ; if you commence to sing they will all come to hear your singing, and then you may tell us what you have come to teach us.' And we did as that man said, and there came twenty-two people, and they listened well. At the last place, as we sat down with our books, the chief knew that we came to tell him about the good tidings of Jesus, and at once he began to call his people, and all heard him, and they all gathered together, and as we taught them they listened as well, and we sung the Doxology, finished, and we gave a good-bye to each other, and off we came to the station to have a rest. Dear Sir, now I will tell you what I am doing. I am helping the missionary with translating the Gospel of Mark in the natives' language. We have finished the fourteenth chapter ; and I am trying to make a desk for school and a few benches, too. Perhaps I will finish the desk to-morrow. I must close now. Remember me, Sir, pray, and ask God to bless me, that I may spread His good tidings in this Congo land. I do not forget to ask God to help you in all your need and to bless you. I am trying to serve the Lord Jesus alone.—I remain, with best regards, yours truly,

"V. MANSENDE RICHARDS."

#### WORK, SLOW ; RESULTS, SURE.

I don't know, brethren, how that letter strikes you, but it is perfectly plain to me there is immensely more behind it than Mansende ever learned from mortal man ; and seeing that God is raising up unto Himself such witnesses who are able to go forth from the various centres of Christian work, we are confirmed in our purpose of pushing forward. If we were to concentrate upon those places where the language is already reduced to writing we might, possibly, accomplish greater apparent result in less time. But, then, what about the untouched tribes of the interior ? The natives cannot pass the tribal boundaries so easily as we can, and, to our mind, it seems that it is for us, as far as in us lies, to carry the message Christ bade us deliver to the various sections who are within our reach, and to wait and pray for the raising up of native messengers of glad tidings, who can go out on every hand from those centres which we may of God's good favour be enabled to occupy.

In pursuit of this policy our four up-river stations have been planted at what we believe to be the most important coigns of vantage available, and among people of three distinct languages. We are therefore now engaged in reducing these three different languages to writing as a preliminary to mission work. This is slow and tedious, and calls for men of especial linguistic ability—how slow and tedious it is you can hardly conceive, nor can you imagine how different it makes the early years of a missionary's life in new countries from what they are in civilised or semi-civilised countries possessing a literature. But slow and tedious though it be, it is the necessary foundation for future successful work, and though, as I have said, the apparent results at first may be less than if we confined our efforts within a range where the language difficulty has been largely overcome, yet we feel that our policy is the right one, and that ere long God will smile upon it and crown it with far-reaching results.

#### AN EARNEST APPEAL.

Dealing with the subject before us in the general way that I have done, I have left myself no time for laying before you the claims of the people of Central Africa upon your sympathy and help, claims that are accentuated by the fact that Englishmen, in years gone by, laid burdens great and grievous upon the shoulders of the African, burdens that are to-day a heritage of sorrow for the people on whose behalf I plead. Having lived among them as I have done, I realise very much more vividly than I can hope to impress upon you the bitter sorrows of the poor people who live under the shadow of untellable evils, and who die without hope, and, also, the need that exists for the revelation of the Gospel of Christ. Time after time have I witnessed the terrible evidences of the hold their cruel superstitions have upon them. Time after time have I had to turn away in sorrowful disappointment after having failed to secure the release of some poor slave about to be killed or to be buried alive. I have seen thousands of poor refugees afloat on the river in their canoes, having been driven from their homes by ruthless slave raiders who have carried off their wives and children. In one single day I counted as many as twenty-seven burning villages destroyed by the Arabs, and who can tell the sum of misery and crime such a fact involves? And, brethren, as it has been within the range of my experience, so it is over all the land, over an area twice the size of Europe. The mere thought of it weighs our hearts down to the ground, and at times we cannot help wondering how it is that the great and loving Lord of all the earth can have allowed so dark a cloud to settle on the hearts of the people. But, however this may be, we know that His purposes are purposes of love and mercy to these poor benighted ones, and that these purposes have been waiting long, long centuries, and have been passed on by unwilling hearts and unready hands till these our times. What are we going to do? Pass our responsibilities on to still future generations, and let them take our crown? But no, it cannot be! We can neither shut our ears to Christ's command, nor close our eyes to the sorrows and needs of those who have never heard of the love of Christ. We feel that something must be done, something that shall make it manifest that, after all, we do really love Him who hath redeemed us, as well as our poor neighbour whom He hath bidden us to befriend.

Brethren, in the name of your fellow-workers on the Congo, I beseech of you

not to forget what you promised six years ago. Half your vow has been fulfilled—see to it that the rest is undertaken at once in a manner worthy of men and of Christians who are in earnest. I know and feel the claim of China, and, if I were not at work in Africa, I would pray to be at work in that great field; and you must not forget India—why India was the first love of our Society, and our work must be maintained in that land of so many sacred memories—but Africa is nearest my heart. Africa comes first, and you, brethren, are pledged to it; and in the name of Comber, and of Doke, and of Hartland, and of Butcher, and of all the brethren whose names make up that long, sad list I remember so well, I pray you that, having put your hands to the plough, you look not back. Ethiopia is still stretching out her hands, and at many a point is wondering how it is Christians are so slow to respond; and Christ, our own dear Lord, still waits for the obedience of His disciples, that He may manifest Himself in saving grace and power, and heal the wounded “Heart of Africa.”

## The Needs and Claims of China.

BY THE REV. RICHARD GLOVER, D.D.

I HAVE to speak this morning with as much brevity and rapidity as my powers will permit on the needs and claims of China. The needs and claims of one soul would be a mighty theme. If in any respect we retain the image of God, it is in the infinity of our needs; and, when these needs have the solemnity of immortality—are augmented by sin, by weakness, by sorrow—when the claims are added of brotherhood—of Christ's brotherhood—perhaps those arising from injury done by our action, who can tell the need and claims of one soul? I have to deal with those of one-third of mankind—a strong, massive third—keen in individuality and power, united, with a longer history of eminence and empire than belongs to any other people. Now, Sir, in dealing with these, I must assume at the outset our recognition of the common elements of need and the common elements of human claims, that man needs the Gospel, that there is a Gospel, that that Gospel is worth having, and therefore worth sharing; that we are debtors to other men so long as we have in our possession that of which they stand in need. It is a large assumption to make that we feel these things, but I have to make that assumption. God help us to make it; God help us to make it more earnestly each for himself this morning.

I.—I begin by seeking to point out in some detail'

### THE NEEDS AND CLAIMS OF CHINA, WHICH ARISE FROM THE SPIRITUAL CONDITION OF THE PEOPLE.

I am not going to dwell on any of the darker features of Chinese life. I think it ungenerous to do so. They are all that they could be with their light, and I respect them more than I expected to be able to do. But still, the question of the religious condition of the people is a proper and serious one. Is it such as to make the Gospel superfluous, or is it such that the Gospel is still needed? They are the uppermost of all heathen peoples—highest in morality. They have never had any of that deification of vice which degrades India to-day,



which degraded Egypt, Syria, and Greece in ancient times. China is immeasurably superior in its morals to India on the one hand, or to Japan on the other. It stands foremost for morals and for thoughtfulness. Still, there are some features—there is one feature particularly—on which I would like to dwell this morning. The ancient religion of China was Monotheistic, of a clear, strong, controlling character. That has largely disappeared. Confucius felt it but slightly, and transmitted the poorer form of it they have to-day. While some survivals of that Theism are found in the worship by the Emperor of the God of heaven, in the worship of some of the secret sects, and with some Confucian scholars, yet the religion of China to-day, so far as a stranger can make it out, is a creed of one article—"I believe in man." I do not suggest that the Chinaman is conspicuous for confiding in and trusting and appreciating his fellow-man. Far from it. I am afraid that would be too roseate a view to take. But they believe in man, in his existence, in the claims of man on man, the claims of the parent on the child (finely developed by Confucius), the claims of man upon his neighbour; in self as the root of sorrow, and the destruction of self as the cure of sorrow. Kindness, as the duty of life, is recognised by all the Buddhist element in the religion of the people. They believe in the claims of man, especially of the parent, in the paternal claims of the official, in the family claims which grow out of the father's, and in the ordinary claims of man upon his neighbour. Believing in man, they believe in the survival of man after death. All classes of the people—rich, poor, Buddhist, Confucian, scholar, peasant—all believe in this. Their view of immortality is sometimes grotesque. It is the old Pythagorean transmigration of souls, in which they see the penalty of human sin. Sometimes it is more like our own conceptions, for China has enlarged Buddhism in many ways, and conceives of a heaven more resembling our own; while the penalty for evil-doing which Gautama found in the mere continuity of evil they represent as a hell. They believe in the survival of the dead. This world is their sphere of influence; they have capacity; they have power; they can revenge injury, appreciate attention and respect; they can delight in love; they can, within some limited extent, answer prayers addressed to them. The worship of China goes out to men and women. Sometimes their worship is the worship of fear, sometimes of love, sometimes of hope, but all believe in the power of the dead. Their dead parents are consulted at every turn in the family life, in the marriage of the daughter, in the new departure, in any enterprise. Everything is reported to them and their blessing asked. The deities that they worship are men and women chiefly. They do not worship for the god of war some stupid Mars that nobody knows anything about; they worship the William Wallace of China, a real man, whose deeds are matter of history. What could he do *there* if he had not got a military department to look after? They believe in him, and worship him accordingly. Every city has its city god—some man, an official of philanthropy, of justice—who they know will still remember them, and, thinking of them, may help them still. Their god of wisdom is Confucius, worshipped in 1,500 temples throughout the land. The greatest object—the noblest object of heathen worship which has ever charmed the hearts of worshippers, their goddess of mercy—is a woman who by goodness had merited heaven, and was entering it, but thought she would stop outside to help others in. Four or five hundred deities are mentioned in the Chinese

calendar, all of them with their particular days of service, all of whom were men or women. One Englishman has been, at least temporarily, in that Olympic list. I do not know positively, but I suppose it was General Gordon. You can understand that the worship of men must crowd out the worship of other beings. There is still some worship of the Great God, as I have said, by the Emperor, by the secret sects. There is the worship of the powers of Nature, of Sun, Moon, and Stars, the Gods of mountain, flood, field, sea, husbandry; and there is the worship of what may be called the vermin of the other world, tricky sprites that confuse men. But Man is their creed. Now, Sir, that does more for them than I could have expected. There is some thought of duty, there is some enlargement in linking the living to those who have gone before them; there is some refinement, and there is a wonderful unity that has made them the marvel of the world. But is it enough? It seems obvious to me—I do not know whether it is to you—that to have no hope but that which rests on man, to feel no sin but that committed against man, to offer no prayer but that directed to man, is a very sorrowful spectacle. All their emotions, hopes, regrets, move within a narrow and cramped compass. Their souls want enlargement.

#### WE HAVE A LARGER CREED,

something that contains a nobler creed of man and something that adds to our article of man the great article of God. We lift up our eyes to the hills whence cometh our help. We live beneath a heaven which is The Face of Christ—a canopy of love, a heart of love in which the lowliest may find refuge. We worship One who never saw a woe He did not share, who stooped to Calvary to take all woes away. From that faith we get enlargement, a lifting up of the spirit, immortal hope, strength, grace. If we are better off than they there is need, and there is claim. Are we, brethren? Do we feel what Christ meant when He said, "It is life eternal to know Thee"? And if this creed is the Bliss of our Life, would it not be welcomed as the bliss of theirs? This question is one that admits of an answer. There has been large experience of the sort of reception which China would give to the Gospel. Three great invasions of China by the Gospel have taken place in previous centuries, First, the Nestorian, fourteen or fifteen, or perhaps seventeen centuries ago; then the beautiful mediæval Catholic Mission, in which, I suppose, some hundreds of Europeans went to China overland to convert them six hundred years ago; then the Jesuit missions of three hundred years ago. These preceded the Protestant mission invasion of to-day. Is there failure in the record of any of these? Sir, each one of these great movements found immense success. It may be asked by some people, "What has become of them?" In all previous instances we can trace the story—doctrine was corrupted, the life of the priest was corrupted. On top of that came the bloody persecution, which slew in one Nestorian persecution three thousand priests at once, and yet was not the final persecution. Corruption of doctrine, of life, and bloody persecution sought to extinguish it; but one of the beautiful things to me is that when all these things combined to extinguish the Gospel, somehow it was left working as a sort of leaven, purifying heathenism and propagating itself in latent and mysterious ways. Sometimes that underground

influence has been almost amusingly exhibited, as, for instance, when Buddhism in Central Asia borrowed from Catholicism almost the whole array of executive activity, cardinals, pope, monks, nuns, bells, relics, pilgrimages, beads, masses for the dead, holy water, and I do not know what else—a good many other things. But a more blessed and surprising thing is the way in which they fixed on what was the essence of the Gospel. Buddhism entered Central Asia atheistic—absolutely so; but it found and accepted the thought of a living God, and from that day to this there has been at least one sect of Buddhists that has worshipped the Supreme God as a God of mercy, that has held that salvation comes only from Him, that has held that faith is the condition of its reception, that has held, moreover, that all goodness of life is not the price by which the favour of God is won, but is the expression of the gratitude of man for the life and the love of God that has come to him. That sect that worships to-day Amita Buddha as the supreme God is the most living sect of Buddhism at this hour has eighteen thousand temples in Japan, is widely spread in Central China, and is largely represented in the secret sects with which our brethren's work has made so many here familiar. They wait for the knowledge of God. All mankind waits for the knowledge of God. Wherever the Gospel has been taken, the mere Theism of it—and that surprised and troubled me at first—has come as a mighty inspiration. But when that Theism is the redeeming Theism of an infinite love and of a Calvary salvation, it has charms which no people in the world yet have resisted, and which China will welcome, will feel, will submit to, as largely as we can take this message to them. Forgive all this theoretical statement, Sir; it is of interest to me as one of the metaphysicians on whom Mr. Rouse looks down. I think there is some importance in anything that helps us to understand the moving of men's hearts. And I wished to make it clear, that holding and blessed by a faith in man, there is yet a great void of the higher light; and that whilst we have to use the words with respectful tenderness, we yet have to recognise that generally this great people is without God, and, therefore, without hope in the world. Here surely is need, and here are claims which should have our thought and our response. Secondly, I should like to dwell on

## II.—THE NEEDS AND CLAIMS WHICH ARISE FROM OUR SUCCESS.

Some disparage the success. Perhaps they have not been at pains to inform themselves, either as to its validity or its extent. That success has varied, according to the man who carried the Gospel, and the district into which he has taken it. It has been greatest in the country districts, where family life is purest; it has been less successful in cities, still less in the ports, least of all in the Treaty Ports. I think the Englishman is much ahead of the Chinaman—but still in the Treaty Ports the success has been least. But it is found north and south, in every class of the people, and has dimensions which, to my mind, are very striking. My friend, Mr. Morris, and myself talked with one of the first Chinese converts brought to Christ nearly fifty years ago. He is a man still strong, with a love of Christ beautiful and operative still, always working for the Gospel of Christ. Fifty years ago there were but a half-dozen converts, to-day there are nearly 40,000 in that land. Tried by persecution they have shown

great constancy, and, constantly tempted by immorality, they are, as a rule, marvellously pure. That is a very astonishing thing. They use our hymns with our meaning, our gratitude, showing themselves stalwart, worthy disciples of Jesus Christ, so far as we could judge, with all the sense and honesty that we could bring to the discussion of the problem. That success has been achieved under the mightiest odds against us. First of all, there is the proud contempt of the Chinaman. You dear English people know what pride is, but all your pride is in its babyhood compared with theirs, in their ancient history, in their empire that has seen the rise of every great empire, except perhaps Egypt, and the decay of all. They are proud of their ancient arts, proud of their superior morals, proud of their religion. They no more expect to learn anything from people like you and me than we would expect people from Zululand to carry a message to us that would be worth our hearing. In addition to that pride there is hatred. Hatred for unjust wars, for cruel overbearing policy ceaselessly adopted towards them, for the opium wrong in all its horrors, which, in one brief century, finding the nation pure, has debauched it with a vice as large in extent and graver in its nature to China than drunkenness is to England. They hate us, and they misunderstand us. In some respects it is a great pity that the Catholic Church went before us, although I revere those ancient heroes. For what is a Christian in their opinion? Misled by Catholic doctrine they think a Christian is a man who sits at the Lord's table and eats human flesh and drinks human blood. Now it is an awful thing to have the name of cannibalism sticking to you, and under the shadow of it to have to do your work. They can imagine no reason why men and women should meet in public except for the vilest purpose. These scandals have to be lived down, loved down, died down! Pamphlets are spread about in the very midst of the places where our brethren are labouring giving ghastly details of licentious accusations which make every honest man seek to extirpate all Christians from their midst. Yet, in spite of this contempt and this hatred and misconception, so awful, so heartbreaking, and so heart-wearing, nearly 40,000 in fifty years, as a beginning, have been gathered to the Lord. If that is the first-fruits, what is the harvest to be, brethren? In gathering these, our brethren have had their own honourable and blessed part. We work in two great provinces. In Shansi we have—I wish to be exact—what I would describe as a very large promise of success, but little more. In the other, Shantung, we have a large realisation of it. Our missionaries labour in the richest material soil in China, with a crowded population, rich when fortune favours, but every now and then drowned out by the overflowing of that great river whose bed for hundreds of miles is above the level of the country through which it flows. In 1876-7-8 the greatest famine that the world has seen fell on that district, and there was another famine there two years ago. Our brethren were foremost in helping the poor people—they had the daring of mercy in dealing with it. I expect that at home we might find that the light of Truth still wants the candlestick of Mercy on which to rest. Anyhow, there it needs it and there it has had it, and in these last fifteen years some 1,300 people in Shantung have been gathered, after a probation of a year and a half, into the fellowship of the Gospel of Jesus Christ. Mr. Morris and I come to plead for help for our brethren there. The district they occupy is as large as Wales, with three times the population of

Wales, with two foci, Tsing-chu-Foo and Chow-Ping, and round these two cities there are little knots of Christians scattered in 160 different towns and villages. That vast district is worked by a dozen men, going ten, twenty, thirty miles from their respective centres. Take one of these centres—Tsing-chu-Foo. We have six men there, and I ask you to listen and tell me when I have finished whether they do not need to be increased. One is a college tutor, magnificently doing his work with 20 students, with 137 men coming in for six weeks' training last spring, and 100 other men for six weeks' training last autumn—different sets of men. Each little knot of Christians has its own unpaid leader, generally a deacon unpaid and a Sunday-school teacher, and it was 237 of these that last year came in for special training. That man—Mr. Whitewright—has exhausted his strength in the work. Number 2 is the Boarding-school master. His wife—splendid speaker in Chinese and an admirable teacher—helps him. He is inspector of schools also for the Mission. They both do splendid work. The third man is a business man. His time is occupied with cash and accounts three days and a half in the week—he gives the rest to the Mission. The fourth man is a doctor—his wife is also a qualified doctor. They see from 16,000 to 20,000 patients annually—they have not much time left. The fifth man is one who is set to work the city itself, to strengthen head-quarters. There is one man left for 76 stations in a district like Yorkshire. Of course he is helped by the service of the others. Every Sunday he is helped by his students, he is helped by the leaders and by a few evangelists. But our European brethren can only make a visit to each station once in six months. For there are no trains or trams or cabs—or roads—in China. Things are as primitive as they were in the days of Abraham. It takes three or four hours to go ten miles. Now, brethren, ought you to leave such a group so overwrought? The case of Chow-Ping is just about the same. They have no school or college there, but the stations are new and all very widely scattered. In this Shantung district they expect to baptize four hundred men and women this year after a probation of a year and a half. They ask for six additional men and four women, and Mr. Morris and I are here to say that you cannot, without gross injustice to this great work, leave them without that minimum of help. If I were at the beginning of my speech I would like to enlarge on the request for four women. They have never asked for women before. They have envied the coast brethren who could employ ladies, and the Inland Mission who have also employed them, but they have not until quite recently thought it wise to increase their difficulty and peril by asking for women. Now they think they can venture, and they want four women. Instead of making a speech on this matter I venture to ask your acceptance of the pamphlet which you will find at the doors, written by one of the most brilliant women I ever met, whose goodness is still more brilliant than her culture or her wit. That pamphlet will tell you what woman's life in China is, and will, I think, plead for our work. Where women are employed, you get as many women as men in membership. The women in membership with us in Shantung will not number one-third of the men; and in Shansi the proportion is smaller still.

### III.—NEEDS AND CLAIMS OF WORK IN SHANSI.

This is not the time that our brethren would have taken to strike out, but

they cannot help it. Si-ngan Foo is one of the most interesting places in Chinese and Christian history—once the capital of the Empire, the place of the Nestorian missions, where the oldest stone monument of Christianity in Asia stands to-day, telling the tenets and sufferings of the Christians. Forty years ago it was the centre of a district as populous as any part of China; now that district is comparatively desolate through two great rebellions, a great famine, and destruction of life by wolves, following on the famine. The Government of China invites immigrants to this district. From thirty to forty thousand have gone from Shantung alone to that spot, about ninety of our Christian people amongst them. These implore us to go and marshal them and use them to spread the Gospel there. There is an Inland Mission station about forty miles away. These brethren say they want to evangelise, not to organise a church, and urge us to come and work there. The place is one of peril, through the strong anti-foreign feeling of the officials; one of temptation, through the growth and prevalent use of opium; but of wonderful opportunity, and they need some leader. We took it upon us to send one of our ablest young men to visit them, and we recommend the Committee to send another to join him and enter the door which God has opened, and in which there is promise of such great harvest. Do you feel any call in such a juncture? I have not enlarged—I wish I could; but ought we to let them relapse into opium-growing, into misunderstanding, neglect, or ought we to go in and use the men who long to be used to carry the Gospel? Brethren, if you do feel the call of God, answer to it! I deplore that it has fallen upon me to plead this cause to-day. I wish I had the consecration and the warmth which kindles warmth. We have come to the dividing of the ways. The Committee seem a little doubtful as to whether you will support them in the path of obedience, mercy, duty, to which God is calling us, and they seem to be inclined to say, "Let us see the two hundred pennyworth of bread, and then we will make the multitude sit down." Now I do not blame the Committee for that, and I do not argue with them—I accept it—but I want to charge your mind with this, that if we are to accept that position it is a grave thing to do, and may be a most immoral thing. It is a grave thing, because if it involves any delay in gathering in the ripe corn, our Master will blame us. And it may be immoral, for it seems to me that we have no right in the sight of God to disturb the repose of the heathen heart unless we mean to lead that heart to the higher repose of Christian faith. I do not ask for money—I came from China feeling that we wanted something much sublimer than money—we want men and women with the living God within them, and love flowing from them. We want a revival of religion—not of the nervous, hysterical sort, but of that sort which makes each man humbler before God and man, kinder, more pitiful, and more mindful that his calling is to carry the Cross after Him who carried the Cross to Calvary! Brethren, we want the best men and women, the manliest and godliest, those fit to be *leaders of leaders* of men. We want twenty applicants for every one post that we can fill, and the nineteen unchosen applicants to be such that they will be thankful that the Committee deigned to look at them, and for a moment think them fit, and thankful that there was somebody better to send! Yes! I mean that in downright earnest. As the trade follows the flag, the gold follows the consecration. Brethren, "it is not a matter for

any applause or passing thought, it is a matter for prayer, solemnity, and earnestness. God has blessed us beyond all our hopes, gifts, prayers, deservings, and we are within touch of a greater blessing still if we will but take hold of it. Shall we take hold of it ; or in this Centenary year, with heroic spirits looking down upon us, shall we wither the gladness of our fathers' hearts by falling short of the example that they left us, and the inspiration which, through God, came to us ? We have come to the dividing of the paths. Shall we advance with The Pillar of Cloud, The Smile of God, The Gratitude of Man ; or go aside without these, keeping our gold and our comforts, and but shovelling in all elements of goodness ? God guide our steps and give us grace to do our duty !

## The Needs and Claims of India.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

OUR Lord said : "The field is *the world*," "Go ye into *all the world*, and preach the Gospel to *every creature*." In the world there are large nations and small, vigorous and decaying, civilised and barbarous, closely packed and widely scattered—to *all* the one Gospel is to be preached. Some sections of the Christian Church have been led by God's hand to evangelise lands where the population is small and, it may be, decreasing ; they have gone to small islands or sparsely populated countries where only a few thousands live. They went where God led them, and He has given them great blessing. We honour them for their work and rejoice with them in it. But He has led us British Baptists to work almost exclusively among the great and growing peoples of the world. *He* led us, we say, for Carey wished to go to the South Sea Islands ; but God shut up his way from going there, and sent him to India instead. Little more than thirty years ago He led us to China, and for nearly twenty years we were represented there only by one or two brethren. Now we have a comparatively strong and hopeful mission there. But a few years ago we had only a small handful of missionaries in a contracted sphere in Africa ; now God has led us on so that we have a much larger band pressing on nearly a thousand miles into the heart of the continent. Thus He has put open before us India, China, Africa, and has bidden us go in and possess the land for our King Jesus. How much is contained in those three short words, India, China, Africa ! Half the population of the whole world. Lands teeming with men and women and children ; with nationalities who grow in numbers and influence year by year. When I was a boy we used to laugh at the Chinese ; we don't now. We feel that they have "grit" in them, and that they are coming to realise their power ; and statesmen begin to ask with more and more anxiety, What will the end be ? And we can no more repress the negro than the Chinaman. Even under the blight of slavery they grew and multiplied. With their strong physique and fair intellect we all feel, and rejoice in the thought, that there is a great future for the African race. And the Hindu is one of ourselves. I have often in India been struck with the likeness between some native and some friend in England. They have the Caucasian intellect and stamina, and are so far from dying out that this year's census makes the population within ten years to have *increased* by a number nearly equal to the *whole population of England*,

where we think we are pretty closely packed together. We feel, then, that in calling us to labour in India, China, and Africa, God has put upon us a most arduous, yet a most honourable and glorious work.

#### AN ENORMOUS COUNTRY.

People in England find it very difficult to realise what an enormous country India is. Many regard it as a sort of enlarged Spain, or Germany, with one people, speaking one language. In reality it is not a country, but a continent. It is as large and as populous as the *whole of Europe outside Russia*; its different peoples are as distinct from one another as the Italian is from the Englishman, and they speak a dozen different languages, varying from one another as much as English from French, or German from Turkish. When the Viceroy goes from Calcutta to Simla he travels 1,100 miles, or about as far as from London to Gibraltar. From Peshawur in the North to Cape Comorin in the South, and from Assam in the East to Kurrachee in the West, in a straight line, is in each case about 1,900 miles; so that, even if we leave out Burmah, India is as long as from Edinburgh to Constantinople, and as broad as from Sicily to Moscow. A missionary in Serampore was once advised by a friend in England, when he needed a change, to take a fortnight's holiday and run up to Ootacamund, on the Nilgiri Hills. The friend little knew that the "run" implied four days and nights' railway journey and several hours' carriage drive to get there, and the same back, leaving rather a small amount of hill air to be gained out of the "fortnight's holiday."

The present census shows the population of India to be 285,000,000—nearly equal to that of ten Englands put together. Out of these, about 220 millions are under direct British rule, and the remainder belong to feudatory states, which are more or less self-governed, but yet have to recognise the paramount power of Britain, and to take no measures which the Viceroy officially objects to. Over the whole of India the population averages 179, and in British India 233 to the square mile, but in some parts, especially in Bengal, it is as dense as 500 or more to the square mile. Half the population of British India inhabits the Gangetic Valley, which is the part of the country where we English Baptists labour. The province of Bengal has a population about equal to that of Great Britain and France put together; and the North-West Provinces have more inhabitants than the Empire of Germany. The population of Madras exceeds that of Italy and Belgium, the Punjab has more people than Spain and Portugal, and Bombay has as many as Belgium, Holland, Denmark, and Sweden put together.

It is one of the greatest marvels of history that this continent, with its teeming millions, should have come under the power of a people with about one-eighth of its population and thousands of miles distant from it. The wonder is increased when we think how few Europeans there actually are in the country, and yet what perfect order and peace reign there. A European may travel alone with the most perfect safety in any part of the country, nobody will molest him, and the natives are almost equally safe. Yet the military force which keeps these 285 millions so quiet is only 60,000 English troops with their native auxiliaries. The Bengalis number nearly forty millions, and yet only about two English regiments need to be quartered among them. All the English in



India put together do not number one in a thousand of the population, yet the thousand obey the rule of the one as a matter of course, without even conceiving the possibility of rebellion. It is a marvel of marvels. It shows, I think, that with all our faults the British rule in India is in the main based on righteousness, and that for this reason the people have confidence in us. They never before had the perfect order all over the continent which they now have. Never before were they all thus united together. As the result a national feeling is growing up, which tends to diminish the mutual contempt or hostility with which the Sikh regards the Bengali, or the Hindu the Mohammedan, and to make them feel that they are all Indians. This tendency shows itself in what is called the National Congress, and in other ways. I think all such movements, whatever may be the high talk often connected with them, are necessarily loyal, because it is only under English rule that these varied peoples ever have been, or ever can be, welded into one, and the English language is the only tongue in which they can communicate with one another.

#### ROMAN AND INDIAN EMPIRES COMPARED.

It would be a very interesting task to compare the Indian with the old Roman Empire. Each empire in a very wonderful way grew gradually and inevitably from a very small beginning—the village of Rome and the handful of merchants in India. In extent there is not very much difference between them. In each case a large number of different nationalities, with different languages, have been bound together under one political rule, and in each case the result has been *Romana pax*, perfect order and peace. Each military system has had both foreign and native troops; the “centurion of the Italian band” is, in modern parlance, a “captain of an English regiment.” The Roman roads are paralleled by the Indian railroads. The Roman proctor typified the English magistrate, and the principles of Roman and English law are not very different. A magistrate in India would say: “It is not the manner of the English to deliver any man to die before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.” And if asked to interfere in a purely religious dispute between native and native, he would say: “If it were a matter of wrong or wicked lewdness, O ye Hindus and Mohammedans, reason would that I should bear with you; but if it be a question of words and names and of your law, look ye to it, for I will be no judge of such matters.” “King” Agrippa was evidently an inferior personage to the Roman Festus; just as an Indian Raja, with all his pomp and titles, must be prepared to obey any orders given him by plain Mr. John Smith, the English resident. The spread of the Greek language in the Roman Empire is paralleled by that of the English language in India. Other points might be noted, but these will suffice to show how much of similarity there is between the two empires. From a missionary point of view, however, there are two important points of difference. In the first place, the population of India is *more than double* the estimated population of the whole Roman Empire in the zenith of its power. And, in the next place, the religions of India, when mission work was commenced there, were not somewhat effete, as was the case with the popular religions of New Testament times, but both Hinduism and Mohammedanism held full sway in the hearts and lives of their respective votaries, and to a large extent

they hold full sway still. The one word "caste" sums up a host of difficulties which apostolic workers had not to encounter.

The evangelisation of India is, therefore, a far harder and vaster task than was the evangelisation of the whole Roman Empire at the time of our Lord. It took three centuries to make Rome even nominally Christian; let us not be discouraged if in less than one century so little comparatively seems to have been done in India.

#### POPULATION.

The population of India may be roughly divided into three classes. Scattered about India lie a number of hills, and on these dwell what are called the "hill tribes." They are one or two hundred in number, each with its own religion, traditions, and language. They are simple, hardy hillmen, the aborigines of the country. It is difficult to estimate their number, because many of them have removed to the plains and become semi-Hinduised. Including these, some estimate their number at twenty or thirty millions. Mission work has met with some striking triumphs among these simple folk; but as we English Baptists do little or nothing among them, I pass them by.

The next great section of the people comprehends the Mohammedans. These number about fifty millions, a number exceeding the population of the whole British Empire outside India. Queen Victoria rules directly or indirectly over more Mohammedan than Christian subjects. About two-fifths of the Mohammedans of India live in Bengal. In Eastern Bengal, where our Mission is comparatively strong, more than half the population are Mohammedans. These are very much like the Jews of old, having a large amount of truth in their system, yet finding the Cross of Christ such a stumbling-block that, as the Jews were harder to reach than the Greeks, so the Mohammedans receive Christ in fewer numbers than the Hindus.

The bulk of the people of India are in religion Hindus. We may roughly put their number at 200 millions. They are idolaters, and they are bound together in sections by the system of caste, which presents such an obstacle to the outward profession of Christianity.

Where the field is so vast, each society can occupy only a small part of it. We rejoice in the work of our brethren of other Christian bodies, for we feel that we are all fellow-soldiers, enlisted under the one great Captain. But as our special object is to think of our own work, in order that we may be stimulated to do it more energetically, I confine myself to this.

#### BAPTIST MISSIONS.

Somehow we Baptists have a string of missions on the shores of the Bay of Bengal. On the western coast, in Madras and to the north of it, the American Baptists labour, and have had such apostolic success in their Telugu field. To the north of this the Canadian Baptists labour. On their north we English Baptists come on in the Orissa Mission. North of it is the American Free Baptist Mission in North Orissa. Then we English come again in Calcutta, Jessore, Backergunge, on the north end of the Bay; and as it bends south to the east coast we come to our station at Chittagong; and south of us the American Baptists again meet us with their Burmah Mission.

The Orissa Mission has always been one of considerable interest. It occupies

the headquarters of the worship of Juggernaut. Orissa is a compact field on the north-west corner of the Bay of Bengal, with a language of its own, spoken by about seven millions. No other society labours in the district, so that the whole responsibility of its evangelisation depends upon us. The people are almost all Hindus, and are devoted to their religion. Various mission agencies are at work, preaching, Bible translation and distribution, tract work, education, training of native ministry, Zenana work ; and many souls have been gathered into the fold of Christ. We all trust that, as the result of the amalgamation of our two Missionary societies, this most interesting work in Orissa will be developed more and more, and that increased blessing from above may rest upon it.

In Bengal we have several centres of work. Calcutta is our headquarters, but there is always so much of other work to be done there, secretariat, press, literary, and so forth, that we are able to do but little evangelistic work in the city. Our committee are anxious to station two men there who shall devote their time specially to evangelistic work in Bengali among the masses, and in English among the educated. In the villages to the south and east of Calcutta we have a Christian community of about 1,200. In Eastern Bengal we have stations at Jessore, Jhenida, Khoolna, and Chittagong. In and near the district of Backergunge, somewhat over 100 miles to the east of Calcutta, we have a Christian community of about 6,000, living chiefly in villages among the rice swamps. We have three chief mission stations in this district with several European missionaries, and we hope to specially develop work there. At Dacca, a very important educational centre, and in the district, three missionaries are stationed. Other districts in Eastern Bengal are occupied by our Baptist friends from Australia and New Zealand.

Northern Bengal is another district which we desire to occupy in force. It consists of the "zillahs" or counties of Malda, Bogra, Dinagepore, Purneah, Rungpore, and Julpaigori, and the population is about eight millions. At present we have only two missionaries in the district, and no other society is at work there. It is of special interest to us because it was the cradle of our Mission. On their arrival in India, Carey and Thomas laboured for several years in the Malda zillah, and to this day we may see the ruins of Thomas's indigo factory at Moypaldiggy. A church was formed at Dinagepore before the Mission removed to Serampore. This latter station is about twelve miles from Calcutta, and is still occupied by us ; and so also is Soory, about 120 miles north-west of Calcutta. We have no Bengali mission beyond Soory ; at Monghyr, on the Ganges, about 120 miles further off, and at every station beyond it, our brethren labour in the Hindi or the Urdu language, which have substantially the same grammar, though the vocabulary and the written characters differ. To the west of Monghyr, also on the Ganges, lies the large town of Patna, and closely adjoining are Bankipore and Dinapore. Here we have four brethren at work ; and about sixty miles off we have Gya, a great place of pilgrimage, where a native missionary is stationed. About 400 miles further to the west we come to Agra ; about 100 miles to the north of it we have Delhi, and between the two Muttra, a great place of pilgrimage. We have several brethren at work in this district, and our Society is anxious to man it in greater force. About 150 miles to the north of Delhi we have a Christian community of several hundreds, living at the foot of the mountain range on which Simla is situated, and we have a mission in Simla itself.

So much for the general distribution of our forces. It will be seen that our brethren are divided into three bands, according to the language they speak. We have a small band in Orissa who speak the Oriya language. We have a larger band in Bengal who speak Bengali, which is very similar to Oriya. And we have a third band in the North-West, who speak Hindi and Urdu.

Missionaries in India have made use of varied agencies in the prosecution of their work. There is the direct preaching of the Gospel, the translation of the Scriptures, the preparation of Christian tracts and books, the distribution of Christian literature, the Christian education of Hindus or of Christian children, medical mission work, and so forth. I believe in *all* these agencies; they all help one another, and help forward the great cause we have at heart. But there is somewhat of a division of labour in this matter. Some societies specially give themselves to one kind of work and some to another. Our Society, whether in the North-West, in Bengal, or in Orissa, has given itself mainly to the direct preaching of the Gospel and the preparation and distribution of Christian literature, including in that term the most important of all literature, the translation of the Word of God.

So much for the work before us and the disposal of our forces. We come now to our difficulties and discouragements. It is neither right nor wise that these should be glossed over. We wish our friends at home to see the dark as well as the bright side of mission work, in order that they may prosecute it intelligently.

#### DIFFICULTIES AND DISCOURAGEMENTS.

Our first difficulty is that still "the labourers are few." Take first a comparatively well-manned district. In our Backergunge Mission we have three chief stations, with five European missionaries,<sup>o</sup> and about fifty native agents (including pastors independent of mission funds), with a Christian community of perhaps 6,000 men, women, and children. But what are they amongst so many? The population of the district is about two and a half millions. So that we have fifty-five preachers of the Gospel for a population equal to that of Cornwall, Devon, Somerset, Gloucester, Wilts, and Dorset, all put together! This is a favoured, a comparatively well-manned district. And in this district, be it further remembered, no other Christian body whatsoever is at work; the responsibility of its evangelisation rests entirely upon us Baptists. One missionary and about six native helpers labour in Chittagong, with a population exceeding that of Suffolk, Norfolk, and Cambridgeshire. In Mymensingh there are two or three Australian ladies and less than ten native helpers labouring among over three millions, more than the teeming population of the whole of Yorkshire. One brother has just gone to Rungpore, and with one or two native helpers is working among a population largely exceeding that of the whole of Wales; whilst neighbouring districts like Maldah and Bogra, each with a population exceeding 600,000, as much as that of Cheshire or Hampshire, have not a single preacher of the Gospel in them. It is most depressing to travel on day after day through town and village and market, meet with thousands of the

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<sup>o</sup> The four young men who are living with Mr. W. R. James are placed there to learn Bengali, and are not on the permanent staff of the district.

people, and know that there is not a single witness for the truth among them all. The fewness of the labourers in India is one of our great difficulties.

But not only have we to labour amongst these multitudes, but each one of them is difficult to get at. Idolatry is such an utter absurdity that one would think it a comparatively easy task to convince a Hindu that Christianity is a better religion than his own; but it is not so. The native way of looking at things is so different from ours, that it is hard for us to get the people to think right. Our very terms are strange to them. We talk of sin to men who think it a far greater sin to eat beef than to tell a lie or to commit adultery. We preach a spiritual religion to men who think of religion as a matter of purely external rites and customs. It is a hard thing to get a Hindu even to comprehend our faith; and, if we succeed, we have next to convince him that the religion which he has been taught from childhood is wrong, and that the one which we unclean foreigners bring him is right. The Hindu is very clever in finding reasons for his faith, and reasons of such an abstruse character that we matter-of-fact Westerns find it hard to follow them. If we succeed in convincing his intellect of the claims of Christianity, we have simply brought him to the level of an ordinary unconverted Englishman; the work of heart-conversion has still to be done; and even when the heart is touched, then further comes the question whether the man is prepared to endure the social persecution which follows the open confession of Christ by baptism. It is hard even in this land to win souls for Christ; but it will be seen that there are far greater difficulties in the way of a Hindu receiving the truth into his heart than in the case of the nominal Christian in England. So hard is the task to lead one Hindu to Christ, and we have, not one, but *two hundred millions* of them in India. The Mohammedans profess a faith that is much nearer the truth than Hinduism, but they are more bigoted against the doctrine of the Cross, and therefore more hard to win even than the Hindus, and we have *fifty millions* of them in India.

Caste is another great difficulty. We have no space to dwell on this subject. Suffice it to say that caste in no way troubles itself about mere matters of belief. A man may believe what he please; he may pray to Christ, trust in Him, read the Bible and, to a large extent, follow its teaching, and his caste will be unaffected; but the moment he wishes to outwardly join the Christian community by being baptized, caste comes in as a mighty obstacle. Such an act means that a man cuts himself off for life from his own family; he himself shrinks from this, and his family do all they can to prevent it. If they succeed, as they very often do, the man's spiritual life is probably blighted, for it generally means that he prefers father and mother to Christ. If they fail, and the man openly comes out, the influence he might have exerted on his family is very largely destroyed, and the question arises how he is to get the very necessities of life. Caste presents little hindrance in the way of the *indirect* influence of Christian truth—in this we rejoice—but it enormously lessens the number of actual baptisms.

Another difficulty we have to meet lies in the bad conduct of many nominal Christians, both European and native. In early times the Gospel spread rapidly, because Christians were known as the people who loved one another and died for their faith; in India they are too often known as the people who drink brandy, ill-treat the natives, and make self their god. We thankfully acknowledge that many Christians in India are an honour to the name they bear; but many who

bear that name are only a disgrace to it ; and the natives naturally judge of the Christian religion by the character of the people who profess it. We do not refer only to the Europeans ; there is in India, as there must be in all countries after converts have been gathered in, a large native Christian community, thousands of whom belong to it simply because their fathers or grandfathers were converts, and are no more "Christians" in truth than those who fill our jails in England. Often they drink and quarrel, and steal and lie ; and yet the people regard them all as "Christians," and judge of their religion from their conduct. Even church members are often a trouble to us ; we see among them much of quarrelling and worldliness, and a tendency to do little or nothing for Christ, which is very painful. I do not like to dwell on this subject ; we English Christians have a great deal too much of this among ourselves, and cannot throw the first stone at our Indian brethren ; but it must be mentioned among our difficulties and discouragements that even among those who we hope are true Christians in India, whether European or native, there is often too little to be seen of the spirit of Christ.

#### CHEERING FEATURES.

But, thank God, it is not all discouragement ; we have much to cheer us. In the first place, the whole country is open to us ; we have as much freedom to travel about and to work for Christ as we have in England. And the people are free to become Christians ; social persecution they may and will have, but in the eye of the law they have perfect freedom to follow their religious convictions. Contrast this with the state of things in India a hundred years ago, and with the law in Turkey or Arabia at the present day. In Mohammedan countries if a man becomes a Christian it is often at the risk of losing liberty or life ; but the fifty million Mohammedans of India are free to profess Christ openly if they will.

Another thing is that both Hindus and Mohammedans are essentially religious. This, in one sense, is a hindrance, because they are strongly attached to their own religions ; but on the whole I think it is more satisfactory to work among a people who *will* have a religion. In the long run the Christian religion is sure to gain the victory over all others.

It is also an encouragement that other movements of the day are in some respects helpful to us. The spread of education, specially of English education ; the growing enlightenment of the people ; the spread of English views, political, moral, and scientific ; the railroad, the telegraph, the post-office—all these are shaking the people more or less out of their ignorant prejudices, and are breaking down their faith in their own religion.

We can point to a large amount of preparatory work done. Grammars, dictionaries, and literature enable the new-comer to readily master the vernacular. The Bible has been translated into all the main languages of the country. This is no mean accomplishment. To translate the Bible so as to be faithful to God's truth, and yet in a style that shall be idiomatic and acceptable, is a very hard task even in one language. Yet the work has been accomplished in a dozen or more languages, the translations have been revised more than once, to make them as good as possible, and large editions of the whole Bible or of portions in these languages have been printed and circulated. Besides this a more or less exten-

sive religious literature has sprung up in all these languages. This represents a large amount of work done, especially when we remember how small has been the number of labourers, more particularly in the earlier part of the century.

Moreover, in spite of the difficulties I have referred to, the native Protestant Christian community numbers more than half a million, and goes on increasing rapidly, in numbers and influence, decade by decade. Some fields which at one time were thought to be specially barren have brought forth the largest amount of fruit. The native Church is slowly growing in intelligence and vigour. It is beginning to realise the duty and the blessedness of self-support and self-propagation. In many parts of the country the people generally are coming to recognise the Christian community as a body that is going to stay, and to grow, and that must be reckoned with.

And there are many indirect "tokens for good." Knowledge of Christian truth is spreading among the people. Year by year more and more children are learning to read, and they receive and read our tracts and books readily; they are willing even to pay a small price for our books. Hostility on their part is very much lessening. People are less and less ready to defend their own religion, and our preaching can become increasingly the simple presentation of the truth, instead of the combating of the errors of the people. Christian ideas are spreading among the people, especially in large centres. God's fatherly love is a favourite theme of the thoughtful Hindu; and about a year ago, when it was proposed that the weekly mail steamer should leave Bombay on Sunday, a mass gathering of Christians, Jews, Parsees, Mohammedans, and Hindus protested against the change with such vehemence that the Government yielded. Educated natives will come readily to an English service such as we are accustomed to in mission halls. The attendance at Hindu festivals is much less than it used to be.

Of course, these changes are more marked in large towns, where education has had freer scope; but the light is beginning to glimmer, even in the villages. Our itinerant preaching, and the distribution of Scriptures and tracts to village people, at markets and fairs, has made the atmosphere of doubt in their gods to reach, in some degree, even the quiet rustic. Yet how much remains to be done before these villagers will not only have a little doubt about Krishna or Kali, but will throw these gods altogether aside and come over to full faith in Christ.

#### WOMEN'S WORK.

Among the most cheering signs of progress is the spread of woman's work and of Sunday-schools. The Zenana Mission is developing marvellously and doing a grand work, carrying the truth into the fortress of Hindu prejudice, the women's quarters, and not only blessing thousands of the women, but by so doing making it much more easy for the men to come out for Christ. And every Lord's-day tens of thousands of Hindu and Mohammedan children come voluntarily and gladly to hear about Christ and learn Christian hymns; and now and again march through the streets with banners flying and music playing as they sing about Jesus, while their parents look on and enjoy the sight.

The indirect results of mission work in India are amongst the most hopeful indications of success. There are thousands of what we may call "unbaptized Christians," men who have more or less of light about Christ and of faith in Him, and yet who, for various reasons, have not openly joined the Christian Church

by baptism. Such men are met with casually here and there in all parts of the land, and we believe that in so vast a country as India many in remote villages have learnt enough about Christ to trust in Him alone, and yet have never come across any missionary, so that we never hear of them. The very caste system which, from the Hindu tendency to move in masses, now prevents so many from openly confessing Christ, will in the future bring them over in masses to the acceptance of the Christian religion. The fortress of Hinduism is being undermined ; to the casual observer, who does not look beneath the surface, little appears to have been done ; but the end will come suddenly, and "great shall be the fall thereof."

#### MOTIVES CALLING TO ACTION.

We have thus very briefly looked at our work in India, its vastness, its difficulties, its encouragements. Our subject is "The Needs and Claims of India" ; we have looked at the "need," this of itself constitutes the "claim." We are "debtors" to give the Gospel to those who know it not ; if we keep it to ourselves we are dishonest and unfaithful ; and the question arises whether, if we are "unfaithful servants," we shall get the benefit of it even ourselves. There are many motives which should lead us to respond to the call from India. To take the lowest, it is a part of our own Empire. When I was about to go to India a lady said to me, "I hear you are going to expatriate yourself." No, I was not, I was simply going from one part of her Majesty's dominions to another. The poorest peasant in India, if he could manage to come to England, would have the right to an English passport ; in England he would have a vote, and if a constituency chose to elect him he would be a member of Parliament. Mission work in India is really a branch of *Home* Mission work. The Hindu is one of ourselves. God in so marvellous a way has linked India, politically, with England, and we Englishmen of all people are bound to give it the Gospel.

The spiritual wants of India appeal to us. We cannot thrill the imagination now with pictures of widow-burning and hook-swinging, of children thrown into the Ganges, and of the bodies of men and women being crushed by the idol car. Thank God, these things are passed. Yet, even now, there is much to sadden us when we think of the lot of the Indian widow, and especially of the child-widow, the happiness of whose life is blighted from her very girlhood. But we have rather to dwell on deeper heart-needs. We think of the tens of millions who live and die without once hearing about Jesus, whose idea of God is the lascivious Krishna rather than the loving Christ, who literally have "no hope" and are "without God in the world," who live in the darkness of sin and die without any hope in the Sin-bearer. Whatever be our views as to future punishment, we are all agreed that sin is an awful evil, and that salvation from sin can be obtained only through Christ. We know of Christ, the people of India do not ; to us "life and immortality have been revealed by the Gospel," but they live and die in darkness and the shadow of death. Twenty years ago, when Paris, overcome by hunger, surrendered to the Germans, with what earnest haste we sent all the food we could through the newly opened doors, lest a few hours' delay should mean the death of thousands of starving men and women. Let us with like earnestness send the Bread of Life to those who are perishing, so many millions of whom pass into the other world every month.



But there is a higher motive still. Christ taught us to put first and foremost in our prayers the petition : "Hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven so in earth." In India God's name is dishonoured, rebels assail His kingdom, men do the Devil's will ; and God calls us as His servants, His soldiers, to arise and possess the land for Him. He bids us tell of His gracious and holy Name, that men may cast away their God-dishonouring idols and worship only Him. He bids us proclaim the authority of King Jesus, and exhort men to yield loving obedience to Him, doing His will and not their own. He bids us march in His strength to assail the strongholds of Satan, and tells us the weapons of our warfare are "mighty through God" and shall prevail. He says, "Lo, I am with you." He promises, and even swears, "As truly as I live, all the earth shall be filled with the glory of the Lord ;" "as in heaven, so in earth," His will shall be done, His kingdom established, His name glorified. This is the highest motive of all, to obey Christ's last command, and to share in that grand warfare under our great Captain which shall never end until "every knee shall bow to Him, and every tongue confess that He is Lord."

#### OUR NEEDS.

We need men. We need them, not only to extend the work, but even to carry on our present operations somewhat less inadequately. It is a misnomer, almost a mockery, to talk of occupying a district when we send one man to a million, or even a hundred thousand inhabitants. We want men. We do not want, as some suppose, metaphysicians to meet the subtle Hindu, but we need men of earnest piety, plain, straightforward talkers, who will meet Hindu metaphysics by a home-thrust to the conscience or a tender appeal to the heart. A loving, sympathetic soul is a matter of very great importance to the missionary, its presence will make up for many a lack, the want of it will neutralise all other qualifications. Piety, love, intelligence, common-sense, a good voice, and a healthy body—these are the qualifications we want in a missionary ; and any one who has them can find no nobler or more blessed sphere for his life-work than to be a soldier of Christ right on in the front of the battle.

And you who stay at home have just as important a work to do as we who go abroad. You have to raise the funds, and to support the work by your prayers. It is noteworthy that God generally supplies the funds and the men together. We never find a society with thousands of pounds in hand, because there are no men to go, and not very often do we have to refuse men because there are no funds. If you supply the money, God will send the men ; the more money you raise, the more men will go. Moreover you and we alike are bound to *pray* ; you can do this as much as we can. Like Paul, you can pray for those who "have not seen your face in the flesh," and, like those to whom he appealed, you can pray that missionaries may "speak the word boldly, as they ought to speak," and that "the word of God may run and be glorified." Thus "helping together by prayer" for God's power and blessing on our work, you take as real and as important a share in it as those who are actually on the field. Your responsibility is the same as ours, your work is as necessary as ours, and if we are all faithful, you and we will rejoice together as having each had our share in securing the final victory.

## The Congo Mission.

(See *Frontispiece.*)

WHILE Mr. Percy Comber and Mr. Lawson Forfeitt were in Cape Town a few months ago, seeking restoration to health by a brief visit to South Africa, they had a photograph taken, of which we give our readers an engraved copy, feeling sure they will be glad to have this picture in the MISSIONARY HERALD. Kibbie is Mr. Percy Comber's native boy, and is supported by friends in England.

## The Lord Loveth a Cheerful Giver.

ONCE again, with great thankfulness, we record the receipt of the following most welcome proofs of the deep interest excited by the work of the Mission in many sympathetic hearts:—A small silver bracelet from “An Orphan Girl,” for the Congo Mission; an old coin from “An Old Sailor,” for the Indian Mission; a small silver locket, for the China Mission, from “A Widow,” “with earnest prayers and good wishes for the prosperity of the work.”

The grateful thanks of the Committee are also given to the following donors for most welcome and timely contributions:—Mr. John Marnham, J.P., £75; A Friend, per Mr. R. Young, Edinburgh, for *Debt*, £50; Mr. Ebenezer West, £21; Miss Carter, £20; Mr. E. C. Curtis, for *Medicine Chest for Mrs. Carey, India*, £10; In Memory of the late Mr. Richard Foster, of Cambridge, for *Mr. Medhurst's Work in China*, £10; Mr. and Mrs. Helton Baynes, £10; Mr. H. R. Kelsey, £10.

## Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Parcels from Friends at Wood Green for Mrs. Smith and Mrs. Daniel Jones, India; case of clothing, &c., from Miss Ewing's Pupils for Mr. McLean, India; parcel from Mr. E. Price, Wellington, Som., for Mrs. Jones, Agra; parcel of clothing and books from Miss Webb, Hampstead, for Mrs. Bentley, Wathen, Congo; a parcel of magazines from Mrs. Braden, Bexley, for the Congo Mission; case of clothing, toys, &c., from the Scholars of Salem Sunday School, Dover, per the Rev. E. J. Edwards, for the Rev. John Stubbs' Sunday-school at Patna, India; a case of toys from the Misses Harvey and other Friends at Eythorne; a case of clothing and toys from Mrs. Harvey, of Sandwich, and a parcel from a Friend at Deal, for Mrs. Stubbs, Bankipore, Patna, India; three parcels from Friends at Sutton, per Miss Starling, for Miss Saker, Dacca; a parcel from Mr. E. Burnett, Wellington, for Rev. Robert Spurgeon, Barisal, Bengal; a parcel from a Friend at Needham Market, for the Rev. D. Jones, Agra; a medicine chest from Mr. A. C. Curtis, Neath, for Mrs. Carey, Barisal, Bengal; a box of Christmas gifts from the Scholars' Sewing Meeting, South Parade Chapel, Leeds, for the Rev. T. Wright Hay, of Dacca; a parcel from Two Friends, Symond' Yat, and a case of dolls and clothing from Mrs. Kearns, of Wellington, for Mrs. Tregillus, Jessore; cases of clothing, toys, &c., from Miss Walduck, Southampton Row, for the Rev. T. R. Edwards, Serampore; a box of clothing, &c., from the Brunswick Road Missionary Working Society,

Gloucester, and dolls from Mrs. Longhurst, Cheltenham, for Miss Taylor, India, and Mrs. Jones, Agra, India; parcels from Miss G. Cole and Mrs. Brodie, of Wandsworth, for Mrs. Wall, of Rome; a Communion service from Rev. G. E. Arnold, of Belvedere, for one of the Mission Stations; a box of books from Mr. S. Thompson, Luton, for the Mission; a parcel of magazines from Mrs. Walter Johnston, Southport, for the Congo Mission; copies of the *Review of Reviews*, from Mr. Stead, for all the Stations of the Mission; and a box of Count Matter's medicines, with book indicating their use, from "Two Sisters," for Rev. Gogon (Du t, Kholnea.

ON the 1st, 2nd, and 3rd of next month the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened at three o'clock on Tuesday, the 1st of December. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 2, Huddleston Road, N.; Mrs. Jonas Smith, 26, Carlton Road, N.; and Miss Pewtress, 41, Penn Road, Holloway, N.

## Contributions

From 13th September to October 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.	
Beer, Rev. J. and Mrs.	1 1 0
Chapman, Mr. J. L.	3 3 0
Christian, Miss J.	1 1 0
Cust, Mr. R. N., I.L.D.	1 1 0
Dawbarn, Mr. and Mrs.	1 1 0
Edminson, Mr. J.	1 0 0
Hancorn, Mr. J. (2 yrs.)	2 0 0
Marnham, Mr. J., for support of Congo missionary	75 0 0
Massey, Mrs.	1 0 0
Masters, Mr. and Mrs. J.	9 0 0
Mitchell, Miss	0 10 0
Schauffer, Rev. L.	1 0 0
Tanswell, Rev. G. R.	0 10 6
Whitley, Mr. Thomas	6 0 0
York, Miss E.	2 2 0
Do., for Congo	1 1 0
Do., for China	1 1 0
Under 10s.	0 5 0
Do., for Congo	0 2 6

DONATIONS.	
A Friend, per Mr. R. Young, for Debt	50 0 0
A Lover of the Congo	0 10 0
Bailey, Miss Criefff	2 0 0
Bible Translation Soc., for T	300 0 0
Booth, Mrs., for Congo	0 10 0
Callard, Mr., for chapel at Turin	5 0 0
"Congo," for Congo	10 0 0
Cromar, Mr., for chapel at Turin	1 0 0
Curtis, Mr. E. C., for medicine chest, for Mrs. Carey, India	10 0 0
Fox, Mrs. (box), for orphan at Barisal	5 0 0
Freeman, Mrs., for Congo	2 2 0
F. R. O., for Bopoto station, Congo	4 0 0
Fryer, Mr. A.	1 10 0
Goodacre, Mr.	2 0 0
Graves, Mrs., for W & O	1 1 0
"Hope"	1 10 0
"H. S."	1 1 0
"In memory of the	

late Mr. Rd. Foster, Cambridge," for <i>Mr. Medhurst's work in China</i>	10 0 0
Milliken, Mr. H. O., collections at Sunday Evening Drawing-room Services, Croft-inloan, for Congo	1 0 0
Osborn, Mrs. W., for medicine chest, for G. C. Dutt	4 0 0
Palmer, Mr. J., Thank-offering for Congo	0 10 0
Readers of <i>The Christian</i> , for Congo	4 0 0
"S. S. Goodwill," proceeds of sale of tickets, for Congo	48 2 6
Two Friends, for Congo	0 10 0
X. Y. Z., for Congo	5 0 6
Under 10s.	0 16 3
Do., for Congo	0 9 6

LEGACIES.	
Bolton, the late Mrs. Sarah, by Mr. Geo. Cosens Prior	202 10 0
Meakin, the late Mr. Thomas, of Derby, by Mr. Geo. Cholerton	25 0 0

LONDON AND MIDDLESEX.	
Arthur-street, Camberwell Gate	4 0 0
Bermondsey, Abbey-street	1 3 2
Do., Little George-street	5 5 0
Brixton, Gresham Ch. Sunday-school, for <i>Indians School Fund</i>	3 0 0
Do., Kenyon Chapel	3 3 3
Do., do., Sun.-sch.	7 3 6
Chalk Farm, Berkeley-road Sun.-sch.	2 10 0
Childs Hill	1 6 6
Chiswick, Sun.-sch.	1 13 3
Crouch Hill, Sun.-sch.	3 15 8
Dalston Junction, Sun.-sch.	5 0 0

Grove-road Chapel Sunday-school, per Y.M.C.A., for N P, India	20 0 0
Hackney, Mare-street	15 0 0
Do., do., for W & O	2 16 3
Hammersmith, West-end Chapel	6 16 6
Hampstead	30 0 0
Harrow, Sun.-sch., for N P, "Prossotto," India	2 10 0
Hendon	21 1 0
Putney, Weter-road, for support of boy in Mr. Thomas sch., Delhi	2 10 0
Shepherd's Bush Tabernacle	2 0 0
Upper Holloway, Y.M.B.C.	3 2 9
Do., for Congo	6 8 0
Do., for N P, India	8 1 3
Upton Chapel Sunday-school	1 10 6

CAMBRIDGESHIRE.	
Cambridgeshire, on account, per Mr. G. E. Foster, treasurer	107 3 1
Cambridge, St. Andrews-street	7 17 3

CHESHIRE.	
Altrincham, Tabernacle Sun.-sch.	3 7 0
Chester, Grosvenor-park	3 0 0

DEVONSHIRE.	
Bovey Tracey	5 7 6
Bradninch	44 13 6
Brixham	14 14 3
Devonport, Morice-square Sun.-sch.	1 8 0
Kingsbridge, Juvenile Association, for China	2 8 0
Paignton, Sun.-sch.	1 10 0
Plymouth, George-st.	8 4 3

Tiverton .....	8	13	8
Torquay .....	17	10	7
<b>DORSETSHIRE.</b>			
Lyme Regis .....	14	0	0
Weymouth, on account	5	0	0
<b>DURHAM.</b>			
Conssett .....	4	17	6
Hartlepool .....	1	7	6
Sunderland, Liudsay-road .....	4	0	10
Witton Park .....	1	18	0
<b>ESSEX.</b>			
Great Leighs .....	2	10	3
Hornchurch, Sun.-sch.	1	0	0
Woodford, George-lane Sunday-school .....	3	3	0
<b>GLOUCESTERSHIRE.</b>			
Arlington .....	0	12	10
Eastcombe .....	0	14	0
Do., Sun.-sch. ....	1	4	0
<b>HAMPSHIRE.</b>			
Fleet .....	5	1	6
<b>KENT.</b>			
Belvedere, Sun.-sch. ...	2	2	7
<b>LANCASHIRE.</b>			
Accrington, Willow-street Sun.-sch. ....	6	5	0
Barrow-in-Furness ...	4	16	9
Briercliffe, Hill-lane Sunday-school .....	5	0	0
Doals .....	1	15	0
Liverpool, Hall-lane Sunday-school .....	27	15	6
Do., Richmond-Chapel	20	10	0
Do., do., Sun.-sch. ...	13	2	0
Do., Sharon Hall Sunday-school .....	14	0	0
Manchester, Autumnal Meetings Collections	157	18	0
Southport, London-st.	3	4	10
Waterfoot, Bethel Sunday-school .....	2	9	0
<b>LEICESTERSHIRE.</b>			
Blaby and Whetstone	26	3	5
Cosbyville .....	1	2	0
Leicester, Auxiliary ..	30	10	1
Do., Belvoir-street ...	49	15	5
Do., do., Sun.-sch., for Congo .....	15	12	0
Do., Charles-street ...	9	5	9
Do., Victoria-road Sun.-sch., for Congo	13	14	5
Do., Belgrave Union Ch. ....	3	4	8

Melton Mowbray .....	1	10	10
Sheepshed, Charley-st.	4	1	10
Do., Betton-st. ....	2	0	2
Syston .....	1	0	0
Woodhouse Eaves .....	1	10	3
159 10 10			
Less County Expenses .....	11	7	6
<b>NORFOLK.</b>			
Yarmouth .....	38	12	3
<b>NORTHAMPTONSHIRE.</b>			
Pattishall .....	3	3	7
Towcester .....	0	16	10
Do., for <i>W &amp; O</i> .....	1	0	0

<b>NORTHUMBERLAND.</b>			
Ford Forge .....	6	12	6
Newcastle - on - Tyne, Auxiliary .....	7	15	3
Do., Westgate-road	14	3	7
Do., Jaxmond .....	18	4	5
Do., Rye-hill .....	6	8	0
Do., Gateshead .....	14	10	11
<b>OXFORDSHIRE.</b>			
Caversham .....	21	0	0
Do., Sunday-school	1	14	0
Chadlington .....	0	7	2

<b>SOMERSETSHIRE.</b>			
Bath (legacy of the late Emma Hobbs) ..	25	0	0
Bristol Auxiliary .....	140	18	1
Do., for Congo .....	17	8	6
Crewkerne .....	4	9	5
Fivehead and Isle Abbots .....	3	0	0

<b>STAFFORDSHIRE.</b>			
Coseley, Darkhouse ...	1	12	4
Tipton, Princes-end ...	6	0	5
7 12 9			
Less District expenses .....	0	13	10
6 18 11			
Stafford, Sun.-sch. ....	4	3	2

<b>SUFFOLK.</b>			
Eye .....	2	3	9
Sudbury .....	12	12	10
Do., for <i>W &amp; O</i> .....	0	17	7

<b>SURREY.</b>			
Croydon, Juvenile Aux.	7	0	6
Do., for Congo School .....	7	0	3
Do., for "West Croydon" School, <i>Delhi</i>	0	0	0
Do., Memorial Hall Sun.-sch., for Congo	1	6	4
Merstham, Sun.-sch., for Indian School ...	0	5	0
Redhill .....	4	10	0
Streatham, Lewin-rd.	1	17	4
Do., Sunday-school	2	10	10
Thornton Heath, Beulah Ch. Sunday-school...	4	8	6
West Norwood, Chatsworth-road Sun.-sch.	4	10	3

<b>WARWICKSHIRE.</b>			
Birmingham, per Mr. Thomas Adams, treasurer .....	70	0	0
Do., Y. M. H. M. S., for <i>Bisnupore School</i>	78	0	0
Do., do., <i>Serampore College</i> .....	24	0	0
Do., do., <i>Mr. S. S. Thomas' work, Delhi</i> .....	36	0	0
Do., do., <i>Mr. Grenfell's work, Congo</i>	10	0	0

<b>WORCESTERSHIRE.</b>			
Redditch .....	2	0	4

<b>YORKSHIRE.</b>			
Blackley .....	2	16	0
Brauford, Allerton Central Chapel ...	12	0	0
Do., Sion and Calendon-street Sunday-schools .....	7	8	11
Eccleshill .....	1	15	8
Do., Sunday-school	0	12	0
Goicar .....	14	1	9
Harrogate, Juvenile Auxiliary, for Congo	4	9	6
Haworth, West-lane ...	43	3	0
Idle .....	7	7	0
Lindley, Oakes Ch. ...	9	2	6
Lockwood .....	5	14	0
Middlesborough, Marton-road .....	14	14	10
Nazebottom .....	1	2	0
Pole Moor .....	5	1	0
Rawdon .....	23	7	1
Salendine Nook .....	14	12	3
Salterforth .....	6	7	9
Scarborough .....	16	11	2
Shipley .....	3	17	3
York, Juvenile Society	3	11	4

Further acknowledgments postponed until next month.

TO SUBSCRIBERS.

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

Every friend of Missions should read the following  
**Missionary Testimony about the Opium Trade**

*which the ignorance or indifference of British Christians alone enables the British Government of India to carry on, and which powerfully neutralizes their efforts to carry the Gospel of Christ to many hundreds of millions of heathens and Mohammedans in China, India, and Malaysia.*

2.—By the REV. ARTHUR SOWERBY,

Missionary in Shansi (Baptist Missionary Society).

**D**URING 1877 the sympathies of the Christian people of England were drawn out to the Chinese in the province of Shansi, when they heard of their terrible sufferings owing to famine. It was fearful to know that hungry people were stripping the barks from trees, and flaying the corpses of the dead, for food. Six million people in Shansi perished, but the Christian charity of England brought relief to tens of thousands. To-day another ruinous and destructive evil spreads through all that province—the habit of using Opium; but for that, alas! English greed is largely responsible.

The extent of the evil may be gauged from the following statistics, gathered from Chinese Official Returns in January, 1887. During the previous year in Shansi, the revenue derived from direct taxation amounted to 2,945,906 taels; \* the silk duties came to 361,100 taels; while the *Opium duties were 1,681,600 taels*. Thus the Opium duties were more than half as much as the revenue derived from direct taxation, and were four-and-a-half times as much as the silk duties. This is an unimpeachable witness to the extent and vigour of the Opium trade. Remember, every ounce of Opium sold has a demoralizing and ruinous effect upon the Chinese.

As to the numerical proportion of Opium-smokers to the population, no exact figures can be obtained, but it must be very large. After nine years' residence in the province, and free access to the homes of rich and poor, in towns and villages, my testimony is, that I have been into scarcely any house without finding the Opium pipe. The Opium dens are as numerous and as crowded as the public-houses in our own country, and during the summer the Chinese may be seen lying about the streets smoking Opium. Of such classes as the yamén runners, muleteers, inn-keepers, and barbers, nearly every individual is an Opium-smoker. These men are despised on account of their occupations, and having no respectability to lose, have less reason for restraining from indulgence.

A Chinese lady, of independent means, in T'ai Yuen Fu, joined the Church in connection with the China Inland Mission. Her money came to her through her brother, a mandarin of some rank. This gentleman hated Christianity, and, to annoy his sister after her conversion, sent her her entire allowance in boxes of Opium. He was easily able to do this, as he received frequent presents of Opium. This illustrates the free use of Opium in the upper circles.

Women, and even children, use Opium as well as men. At the Mission Stations in Shansi, Opium refuges are opened for both sexes, and the ladies of the Inland Mission have received a large number of women as Opium patients. Lads of fourteen or fifteen years of age commence smoking, and I remember a pale, emaciated little girl, only eleven years old, being brought to me, who had been smoking Opium for two years. Babes at the breast have the pipe put to their lips.

\* One tael, about 4s. 6d.

One afternoon two Native Christians from Shan-tung were with me in T'ai Yuen Fu. I asked them to address an audience of about twenty men, collected in our preaching hall from off the street. They consented, unwillingly, and afterwards expressed their disgust at the audience, every man of whom they said was plainly an Opium-smoker. I have no space for further instances, but daily, in every way, the missionaries of Shansi are sorrowfully compelled to note the widespread extent of the evil.

The use of Opium is closely associated with *vice, poverty, and disease*. Opium smoking is itself a vice, and the habitual use of the drug weakens and destroys the moral sense. Opium dens are joined to gambling hells, and the confirmed smoker is regarded by the Chinese themselves as in every way untrustworthy. Crime increases with the increase of the Opium trade, and the moral degradation of the Chinese in Shansi is deplorable.

The Chinese are very poor, and the Opium traffic has deepened their poverty. In one important city, the missionaries had no difficulty in obtaining large and well-built native houses, at a low rent; so many such houses had been left by once wealthy families, now ruined through Opium. Many a working man who receives 120 cash for his day's labour, will spend from 30 to 60 cash to stay his craving. Beggars multiply in the streets, and destitution increases by this evil habit.

In dispensing medicines to the sick, I have been struck with the amount of disease, directly caused, or greatly aggravated, by using Opium. The jaundiced eye, the pallid skin, the emaciated frame, the trembling hand of the confirmed Opium smoker, tell their own tale of ruined health. For years I have met daily scores of such people, and I feel indignant at the wicked hypocrisy that says, "Opium smoking is a good thing for the Chinese."

This is the state of affairs in one out of the eighteen provinces of China: let other of my missionary brethren give in their evidence. But for this vast increase of the world's sin and misery the Opium trade must be held responsible. Until the Opium trade fell into the hands of English merchants, this evil hardly existed; but now for over fifty years the sale of Opium has been pushed by British merchants and protected by the British Government. The balls of Opium purchased by the Chinese bear the initials V.R., while the Opium duties have been an enormous item in the Indian Revenue. For the sake of gain, England has deliberately demoralized and ruined China, and no amount of sophistry will remove the guilt. The least that can be done is to "cease to do evil."

True, the Chinese now cultivate the poppy, yet many of them see the evil and struggle against it. One Governor, in Shansi, opened Opium refuges for the soldiers; government employés, and others. Many died in the refuges, and those who came out, professedly free from the craving, went back to the pipe immediately. Another Governor attempted in one place to destroy the growing poppy, but had to desist for fear of a riot. Medicines for curing smokers of the habit are advertised and sold everywhere, but these native drugs are very ineffectual. But while the Chinese are struggling with the deadly foe, the Indian drug comes pouring into the country.

As Christians, we utterly loathe and abhor this trade, but we must do more. In the name of Christ and humanity, let us unite and demand that the Opium traffic shall no longer disgrace the British Empire and curse the Chinese, but that this iniquity must cease at once and for ever.

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*Copies of this Leaflet for distribution may be obtained from the*

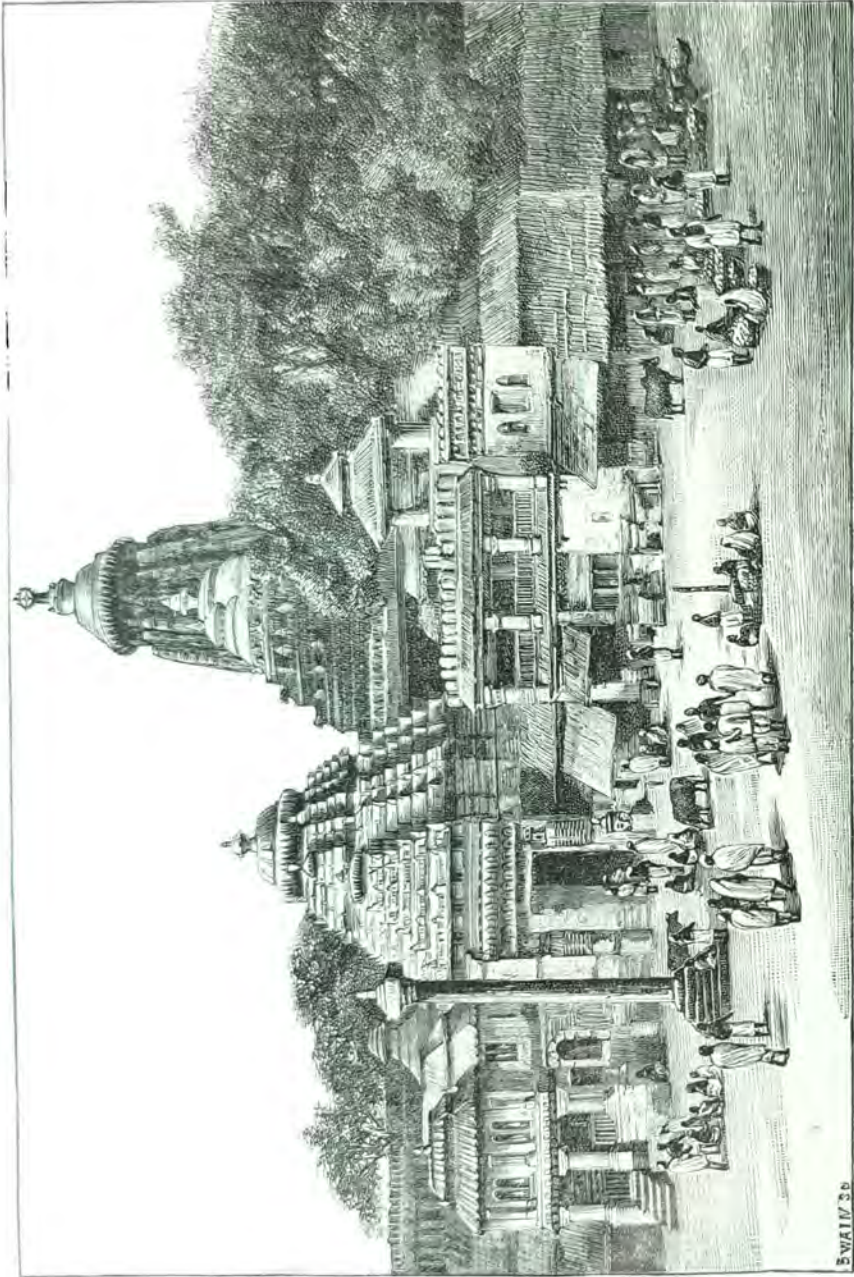
## **SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE,**

(President, SIR JOSEPH W. PEASE, BART., M.P.)

**BROADWAY CHAMBERS, WESTMINSTER, S.W.**

**Price 6d. per 100; 4s. per 1000.**





TEMPLE OF JUGGERNATH, AT POOREE, ORISSA.—(From a Photograph.)



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

SINCE the issue of the HERALD for last month, we have received the following further promises of help, for which we are most grateful :—

“Of Thine own have I given Thee” (£500 this and £500 next year) .....	£1,000
“A Friend,” South Wales.....	250
Mr. Chas. A. Rose, Glasgow .....	500
Mrs. Rose, Bedford .....	50
Mr. E. Lewis, Maindee, Newport .....	300
Mr. George Scott, per Rev. J. T. Wigner.....	150
Alderman B. Lewis, J.P., Abergavenny .....	100
Mr. Frank Smith.....	50
Mr. Chas. A. Rose also doubles his annual subscription, increasing it from £50 to £100.	

With the New Year, which will be the actual Centenary Year, we propose to announce month by month all sums of £10 and upwards contributed to this Special Fund, smaller amounts, for want of space, being reported in aggregate acknowledgments under the contributory churches respectively. In this way the supporters of the Society will be able to judge as to the progress of this great Centenary effort, and the stimulus of generous example and, we trust, of apostolic emulation will be secured. Before the January number of the New Year's HERALD will be published, several important Centenary meetings will have been held. We hope, therefore, to be in a position to announce at least the first-fruits, if not the entire results of such meetings. We are glad to know there is a desire on the part of many, not only that the Special Fund of £100,000 should be raised, but that also the annual income of the Society should be permanently increased. We should

be greatly encouraged if those friends who have intimated their intention to contribute, or in their own hearts are purposing to do so, could see their way to communicate their promises of support in the course of the next fortnight. This would enable us to start the year with such a list as might inspire all our churches with the courage of hope. May the gracious Master whose Kingdom we are seeking to extend give to all engaged in this effort singleness of motive and prayerful expectation.

We have received a report of one of these Centenary meetings held recently at

### BRISTOL,

from the Secretary of the Auxiliary in that city, from which it appears that our Bristol friends are as cordial as ever in their sympathies with the Mission:—

A "Drawing Room" meeting was held (by invitation of Mr. and Mrs. Edward Robinson) in the lecture hall of Tyndale Chapel, on Tuesday afternoon, October 20th, and a public meeting in Broadmead Chapel in the evening. The afternoon meeting was bright, social, informal, and very practical; the evening meeting was crowded, enthusiastic, magnificent! The Chairman (Chas. Townsend, Esq., J.P.), in a happy little speech, struck a ringing key-note to the evening meeting, which awoke a response in all hearts. Each of the trio of speakers was unique in his way: Mr. Baynes, pathetic and powerful; Mr. Grenfell, simple, clear, and graphic; and Dr. Glover, intensely forceful and inspiring. It was a meeting in many respects worthy of a Centenary! Previous to these meetings, a number of friends, known to be interested in the Missionary Society, were personally called upon and promises secured from them of donations towards the Centenary Fund, so that the Treasurer (G. M. Carlile, Esq.) was enabled to read at the Centenary meetings an inspiring list of promises as a stimulus and encouragement to others. Arrangements are now being made throughout our Bristol churches for the personal canvassing of the church members and seat-holders, so that all, even the very poorest, may have an opportunity of specially contributing to the Centenary Fund, apart from what may have been given in the public collections. We feel assured that only in the degree in which this personal canvassing will be done throughout our denomination will be the certitude of the prospect of securing the £100,000. Public collections alone will not do it. Our big Centenary meeting only brought us in a collection of about £40; personal application beforehand had secured nearly £2,000. Our list of promises at present stands as follows:—Mr. Alfred Robinson, £500; Mr. A. R. Robinson, £200; Mr. and Mrs. Samuel Iles, £120; Dr. and Mrs. Appleton, Mr. G. C. Ashmead, Mr. and Mrs. Carlile, Miss Gotch, Miss Louisa Leonard, Mr. and Mrs. Edward Robinson, Mr. Charles Townsend, "Anonymous," and "Old Broadmead," £100 each; Mrs. Solomon Leonard, Rev. J. Culross, D.D., Messrs. Joseph Gould, Fred. Morgan, Theodore Robinson, and S. Shirley, £50 each; Rev. R. Glover, D.D., £30; Rev. J. and Mrs. Davis, Mr. H. Denning, Mr. J. Storrs Fry, Rev. E. G. Gange, Mrs. Lambert, Mr. Milsom, Miss Rawson, Mr. R. G. Whiting, Dr. and Mrs. Eubulus Williams, and "W. S.," £25 each. Promises of lesser sums amount to £469. If we add the sum collected at the Centenary meeting and the sums contributed by the

Sunday Schools (£318 7s. 6d.), our Bristol Centenary Fund reaches a little over £3,000. It is interesting to note that fifty years ago Bristol friends contributed £1,809 15s. to the Jubilee Fund, of which sum one gentleman (the late R. B. Sherring, Esq.) subscribed £1,000. We hope at least to double the Jubilee contribution, *and after that do as much more as we can.* I should like to record that the poor are giving as liberally as the rich. One very poor brother has sent in a promise to increase his monthly subscription from 2d. to 3d., and has forwarded 1s. as the first year's instalment of increase. Another has sent in a bright crown piece, carefully preserved in wadding and tissue paper, stating that he had received it as a present some years ago and had meant to keep it till his death, but that he felt he could not withhold it from the Centenary Fund, though he was at present out of work. May the spirit that prompted these gifts pervade our churches, and the projected Centenary Fund will be a glorious achievement!

R. R.

### THE CENTENARY MEDAL.

We wish to express our grateful sense of the patience which so many of our young friends, together with the Sunday-school officers, have shown with respect to the despatch of the medals. It will be readily understood that the task of sending them from the Mission House requires considerable time and in some instances is attended, with not a little difficulty. We shall be glad to hear from those who, having sent in contributions, have not received their medals—though, of course, some interval must be allowed, and each case has to be taken in order of time. Disappointment, we may observe, might be prevented if full particulars—names of contributors, amounts contributed, and numbers on cards—were sent with the contributions. We find that the presentation of the medals leads to further applications for cards, which we are still prepared to meet. We would also add, in answer to many inquiries, that where collectors have failed to obtain the contemplated five shillings, on making up the deficit they become entitled to the medal.

### REPRINT OF WILLIAM CAREY'S FAMOUS PAMPHLET.

Our space last month being fully occupied with the addresses delivered at Manchester on the needs and claims of our three great mission-fields, we were unable to call attention to the above reprint, and to acknowledge in these pages, as we desire to do, our indebtedness to our good friend, Mr. John James Smith, of Watford, for its publication. This pamphlet, entitled "The Obligations of Christians to use Means for the Conversion of the Heathens," could not have been reproduced at a more opportune time; and we cannot but feel a perusal of this very remarkable treatise—as suited in its argument to the present day as to the period when it was written—is eminently adapted to excite those Christian sentiments which we trust will characterise our entire Centenary movement. The reprint,

which is in *facsimile* from [the original] edition, is prefaced with an introduction, showing "How William Carey was led to write his pamphlet," admirably prepared—now no [secret—by Mrs. John James Smith, than whom the Society has no warmer friend. The reprint has been published by Messrs. Hodder & Stoughton at the price of eighteenpence, copies of which can be had of the publishers or at the Mission House.

### A NEW MAP OF CENTRAL AFRICA.

For some time our Congo Map has been out of print. As we have therefore, been unable to meet applications which have reached us, we have taken steps with a view to the publication of a new map, which will be fully up to date. The publishers, Messrs. George Philip & Son, of Fleet Street, E.C., have spared no pains in its production. We have further had the great advantage of Mr. Grenfell's personal supervision. The proof is prepared, and we have reason to believe the map will be the very best in existence. In size, it will be 7 feet 6 inches by 5 feet 6 inches. Our own mission stations will be marked in red, and those of all other societies will be indicated. Political divisions and altitudes will also be shown. It is proposed to publish it in two forms, on linen for folding suitable for portage, and on paper mounted on linen and varnished, suited for wall purposes. In either form the price will be the same, either 12s. 6d. or 18s. 6d., post free, the greater or smaller charge being dependent upon the number of copies printed. Will our friends who wish to procure this map communicate as soon as possible with the Mission House? We shall then be in a position to judge how many it will be desirable to order.

## Sacramental Collection for Widows and Orphans' Fund

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

## New Year's Day Prayer-Meeting.

ON Friday morning, January 1st, 1892, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published nearer the date of meeting.

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## Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

*The sum raised last year for this purpose amounted to £810, a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to ONE THOUSAND POUNDS. Let our young friends do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

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## The Temple of Juggernath at Pooree, Orissa.

BY THE REV. W. MILLER, LATE OF CUTTACK.

THE Temple of Juggernath at Pooree, Orissa, with its surroundings, represented in the frontispiece, was completed as it now stands in 1198 A.D. Its erection occupied fourteen years, and cost a sum equal to half a million sterling. It stands in an enclosure, nearly in the form of a square, marked off by a massive stone wall, 20 feet high by 652 feet long and 630 broad. Within the enclosure are found some one hundred and twenty smaller temples dedicated to the principal objects of modern Hindu worship, so that each pilgrim, of whatever sect, finds his own favourite god or goddess represented. The

high conical tower rising above the others, "like an elaborately carved sugar-loaf," 192 feet high and surmounted by the mystic wheel of Vishnu, is the shrine of Juggernath, where he sits in jewelled state, with his brother Balabhadra and sister Subhadra. The images are rude logs, clumsily fashioned into the form of the human bust, from the waist up. On the occasion of the car and bathing festivals, golden hands are fastened to the short stumps which project from the shoulders of the idols.

The next tower is the Hall of Audience, in which the pilgrims assemble to gaze upon the images. The next structure is the Pillared Hall, appropriated to the musicians and dancing girls. Adjoining the above is the Hall of Offerings, where fruits, flowers, and various articles of food are deposited, preparatory to being offered to the idols and appropriated by two priests. The outer structure is the eastern and principal entrance to the enclosure, called Singa-dwara, or Lion's Gate. In front of this is a beautiful monolithic pillar which stood for centuries before the Temple of the Sun at Kanarak, twenty miles north of Puri. The structure, with a double roof resting on pillars, north of the Lion's Gate, is the Srian Mandugs, or Place of Bathing, where the idols receive their public ablutions before being repainted or decorated for the car festival. It is only at the bathing and car festivals that Juggernath appears in public. The Brahmins say that the reason for this is that people of the low castes, who are prohibited from entering the temple, may have a sight of Juggernath and be saved.

The open space in front of the temple is a great place of concourse for the pilgrims. It has stalls and shops on each side and down the centre for some distance. It is the commencement of the broad, sandy road, a mile in length, along which the cars are dragged to the Goondicha Temple, or Garden House, its terminus.

The day before the festival the cars, which are forty-five feet high and thirty-five feet square, supported on sixteen wheels, seven feet in diameter, are arranged in front of the Lion's Gate. The idols are brought out of the temple in a most ignominious way. Even Juggernath is pushed and rocked along to the car, a rope being fastened round his neck. What with pushing from below and hauling from above he is hoisted up and fastened to his seat on the car. The first sight of Juggernath, and especially the first movement of the car, is the occasion of the wildest excitement on the part of the assembled thousands, who, with uplifted hands, fix their eyes and gaze upon the hideous object with intense wonder and delight, and, as with one voice, utter a shout which rends the air—"Juggernath Swami ke joy" (Victory to the Lord Juggernath).

In the meantime, music strikes up before and behind. Drums beat, cymbals clash, fans are waved, while the priests in front of the car harangue the pullers of the ropes and those near in language unutterably vile. In this insane and disgusting revelry we have an exhibition of Satan's greatest triumph over man, and the greatest insult that can be offered to the Most High, inasmuch as the object of worship is the most contemptible that can be conceived, and of much of the service rendered it is a shame even to speak.

It is matter for thankfulness that there has been a gradual decrease from 200,000 to 25,000 in the number attending the Car Festival. Though the mortality attending the pilgrimage to Pooree has proportionately diminished, yet it is sad to think that it still involves the yearly sacrifice of 10,000 lives, to say nothing of the countless other evils which follow in its train.

It is impossible to conceive of a greater calamity coming upon a people than that represented by this idolatrous system. How true the utterance of the devoted missionary, Charles Lacey, of Cuttack: "Pooree is the mouth of Hell, whence horrid wickedness and blasphemous misery go forth to the uttermost parts of the land." Thank God, the destruction of the temple would seem not to be far distant. It has long been in a most dangerous state. Recently the Government has issued orders to the superintendent to commence the repairs within a week, or the damaged portion (the shrine of Juggernath) would be closed to the public. Alarmed by this threatened action of the Government, the priests and worshippers of the idols have resolved, they say, to adopt prompt measures to repair the structure. Committees have been formed, and an appeal has been made to the Hindu community throughout India for funds to the extent of 300,000 rupees. In the appeal it is stated "that the noble shrine will cease to exist in the immediate future unless prompt and energetic measures are adopted to prevent the catastrophe." Even should the sum asked for be subscribed, it is supposed that the progress of destruction has gone far beyond the possibility of it being arrested. Surely every Christian will pray that the process of disintegration may rapidly go on until not one stone shall be left upon another.

That for some years there has been no resident missionary at Pooree, where such great facilities exist for the proclamation of the Gospel among the many thousands who assemble from every province of India, is a most humiliating consideration. Surely now that the union of the Orissa Mission with the Baptist Missionary Society is a reality, the needs and claims of Pooree will no longer be overlooked?

## A Visit to Darjeeling.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

PROMINENT among the alleviations to the hardships connected with life in India must be reckoned the hill-stations which are scattered here and there in that vast land. The railway system has brought them all within much easier reach than they were formerly. Most of them are about 7,000 feet high. Residents in the South of India can go to the Nilgiri or Pulney Hills. The former, with the two chief stations of Coonoor and Ootacamund, lie at about fifteen hours' rail from Madras, most of which journey can be made in the comparative cool of the night. A few hours' tonga\* travelling up the hill transfers the traveller from the suffocating heat of the plains to air and scenery which would remind him of Devonshire or Cumberland. The Bombay Presidency has Mahabaleshwar, and other hill stations; the Central Provinces district has another of its own. Northern India, where the population, both of natives and Europeans, is much denser than in the South, has many a sanatorium along the Himalayan range.



SIMLA.

The most celebrated of these is Simla, over 1,100 miles from Calcutta, where the Governor-General and many of the Government officers have their headquarters for the summer half of the year. It is one of the stations of our Mission, the work having been commenced there by our much-beloved and much-honoured Bengali brother, Gulzar Shah, who a few years ago was called to his rest above. He was a clerk in a Government office, and when the migration to Simla began, about twenty-five years ago, he commenced mission work there in his leisure hours, and before he died had established a mission, built a good mission-house and chapel, and baptized some hundreds of converts. Most of these converts live on the plains below. The Mission is now in charge of our veteran brother, Mr. James Smith, formerly of Delhi. Eastward of Simla, about a hundred miles

\* A tonga is a sort of hooded dog-cart on low wheels.



away, is another well-known station, Mussoorie, where there is a large English population during the summer season. To the east of this, again, is Naini Tal, the summer quarters of the Government of the North-West Provinces. It is a basin of hills surrounding a lake. The American Methodists have a flourishing mission here and in the district. A few miles off is Almora, where the London Missionary Society is at work. There is a leper asylum there under their charge. At all these hill stations there are Nonconformist chapels, besides Episcopal churches. For some hundreds of miles to the east of Naini Tal the Himalaya are inaccessible to Europeans, because the country belongs to Nepal, a native Government, which, though recognising Britain as the paramount power, is self-governing, and rigidly excludes all Europeans from its territory. They know that the Anglo-Saxon race is something like the camel in the Arabian tale, which began by asking permission to put its nose inside a man's tent, and ended by filling it and turning the occupant out!



NAINI TAL.

A few miles from the eastern boundary of Nepal lies Darjeeling. This is about the most accessible of all the hill-stations, because the rail goes right up to it, and it yields to none in regard to beauty and grandeur of scenery. It lies nearly due north of Calcutta, and is distant from it about 350 miles. It is close to the boundary of the Empire. Standing there we see to the west the hills of Nepal, to the north Sikkim, a small feudatory State, and beyond it Tibet, which is still so jealously shut against all outsiders. The readers of the *HERALD* might perhaps like in imagination to take a journey there; and if any of them should ever visit Calcutta, let them by no means neglect to make the journey in reality. An enthusiastic traveller whom I met last year said that it was worth taking the journey all the way from Europe to see the snows from Darjeeling.

Let us then imagine ourselves in Calcutta next May. Very little rain has fallen for seven months; and day by day the blazing sun shines in a cloudless

sky. The doors and windows have to be closed all day to keep out the hot breeze, and the punkah swinging lazily to and fro over our heads makes the heat just bearable. We remember how last night we tossed from side to side under the stuffy mosquito net, trying to get a little sleep in some posture or other; or it may be we had night-punkahs, and woke once or more to find the punkah stopped, the closeness intense, and the mosquitoes seizing their opportunity and buzzing in triumph as they alighted upon us for their long-delayed repast—all because the punkah-puller was mortal, and had fallen asleep himself. We feel that we have had enough of it, and resolve that we will go to Darjeeling. We are somewhat afraid, and rightly so, whether when we get there, in the height of the season, we shall find even a table to sleep on, if we have not secured accommodation beforehand. However, we pack up our things, and drive off to the railway station. We take a return ticket, available for six months, second-class, for a little under £3; a fair amount of comfort can be obtained for even half that price. It is intensely hot while we are waiting at the railway station; but when the train starts, about 4 p.m., the motion brings the air which makes the heat bearable. Five hours' travel brings us, in the cool of the evening, to the bank of the main stream of the Ganges; we change into the ferry-steamer, and have dinner or tea on board. The river evening breeze is delicious. On the other side we change into the Northern Bengal Railway, on a gauge considerably narrower than the English one. We settle ourselves down for the night, and find it pleasantly cool when we are in motion. We pass within a few miles of Dinagepore, scene of the labours of Carey and Thomas before they removed to Serampore. About 6 a.m. we pass Julpaigori, where our brother, Mr. W. B. James, is stationed. An hour or two afterwards we reach Siligori, at the foot of the hills. Here we breakfast, and soon after get into the hill-train. This is of narrower gauge still, and looks almost like a toy-train. We step from the ground straight into the carriage, as the wheels are very low. We start, and soon find that the company give us a large amount of shaking without any extra charge. The rail runs along by the side of the cart-road, and frequently crosses it in order to get longer curves. Presently we begin the ascent, the engine puffs and groans prodigiously, as if to show that although so small it is of some consequence, and we feel as if we were going at a good pace, until we see a man on horseback easily keeping up with us, and here and there small boys running by our side, cutting off corners occasionally, in the hope of receiving a little *bakshish*. The hill-railway accomplishes the journey of fifty miles in eight hours. The railway goes winding in every direction, sometimes going round in a circle, and in a minute or two crossing its former route by a bridge, sometimes reversing and starting on again at a higher level. As we ascend we begin to get peeps of the plains we have left, and the view widens the higher we go; the air gets cooler and fresher, and by the time we reach the Kurseong Station (5,000 feet), about 1 p.m., we feel that we are ready for a good lunch. After twenty-five minutes' detention for this purpose we go on again, and perhaps before long find a rug or overcoat, or both, very welcome. Still up and up we go, winding about with the road, until a board tells us we have reached 7,000 feet, and soon after we arrive at the highest station—Ghoom. We now descend about 1,000 feet, and four miles further reach the Darjeeling Station. We get beautiful peeps of the pretty houses dotted about the hill as we descend, and if the weather is clear we see

right in front the snowy range, with the magnificent peak of Kinchinjunga, 28,000 feet high, topping the whole. We reach the end of our journey at about 4.30 p.m., thoroughly enjoy a good wash and a dinner—perhaps we have not had much appetite for weeks—and in the evening, as we sit over a log fire to keep ourselves warm, or at night as we wrap ourselves under two or three blankets, we ask—Is it a fact or a dream, that only yesterday we were gasping in the sultry heat of Calcutta, and that at this moment our friends whom we left yesterday are doing the very same thing?

Darjeeling was first occupied by Europeans about fifty years ago. The opening of the railway, about ten years ago, has developed it very much, and by a recent railway extension it has been made more accessible also from the North-West and Central Provinces. It is more humid than the westerly Himalayan stations, the yearly rainfall being about 120 inches, five times as much as in London. Last July, when we were there, we had over fifty inches' fall in the month. This rainfall tends to keep the temperature in the summer cool, and at the same



DARJEELING.

time it intensifies the beauty of the scenery. After the rain all looks so fresh, and the fitting clouds and shadows make the hills and valleys look still more beautiful. The nights are always cool, and generally cold; the day time, in fine weather during the summer months, is much like a bright August day in England. The most enjoyable time there is October or November; the air then is dry, crisp, and fresh, as the rainy season is just over, and all the snows come out bright and clear.

There are four main elements in the population. Many Europeans live there, and in the season the place is crowded with European visitors. The aborigines of the hills are called Lepchas. These are a quiet, thoughtful race, with a language and religion of their own; but they are few in number, and are being pushed out by their more energetic rivals, the Nepalese and Bhutias. The former are Hindus, though not so strict as their brethren in the plains. They are a short, stolid race, but with a large amount of strength and energy. Under the name of Goorkhas they are known in our army as little wiry soldiers, who

will dare and do anything. The Nepalese are largely employed as coolies on the numerous tea-gardens in the district, as well as being, many of them, independent cultivators. The Bhutias are Buddhists; they are a big, happy-looking people, a great contrast in appearance to the Nepalese. Altogether the people on the hills seem independent and comfortable, their women are well able to hold their own, and a beggar is hardly anywhere to be seen. Signs of the Buddhist religion are more prominent than those of any other. Men may be seen walking along the streets and whirling their little hand-praying-machines. Bits of coloured rags are seen here and there fastened to trees and shrubs. Numbers of long poles are put up near temples or private houses; to these are attached long strips of cloth on which are written extracts from their sacred writings; as these wave in the wind the same merit is supposed to be gained as by repeating the words. There is a Buddhist temple at Darjeeling which visitors are generally permitted to enter. Inside are prayer-wheels of all sizes, some of them cylinders six feet long and wide in proportion. These are all filled with sacred writings, the revolving of which is considered equivalent to the repeating of the words written on them.

Mission work was carried on for a time on these hills by our well-known missionary, Mr. Page, of Barisal. But since his retirement it has been entirely in the hands of the Church of Scotland. They have two main stations and a number of sub-stations, with, I believe, over 1,000 church members. The work is being energetically carried on, and with many tokens of success. There are two Episcopal churches in Darjeeling, one of them at the military station of Jellapahar. A Nonconformist chapel was built nearly twenty years ago, and for ten years our brother, Mr. Rylands Brown, has laboured earnestly among the European residents and visitors and the soldiers, and in the cold weather among the planters at the foot of the hills.

The accompanying pictures may be of interest. The view of Darjeeling itself is taken from just above Union Chapel, the roof of which is seen in the left hand corner. Behind are the snows, with Kinchinjunga in the centre. The spire of the English church is seen in the distance on the right. A separate view is given of the Union Chapel and the Manse (2). The hill-railway is shown in another view (3), as it is winding along the road. There are also views representing Buddhism; the Buddhist temple (8) on the outside, showing the long poles before referred to, with the sheets blowing in the wind, and in the inside (9) the praying-wheels, with a man at the bottom who was pulling the large one round. The smaller Buddhist shrine (5) also shows the same kind of poles. A few miles from Darjeeling is a Buddhist monastery which I visited, and of which views are given of the outside (7), the inside altar (1), and the old Lama or abbot (4). The altar reminds one a good deal of a Roman Catholic altar. There are many points of similarity between Buddhism and Popery; Abbé Hue enumerates them with great delight in his "Travels," and was surprised to find that the Roman authorities were not so pleased at the statement as he was! Another view (6) shows the wooden framework put up here and there on the hills, on which coolies may lay their burdens and rest a while—type of the great Burden-bearer. By its side is what is called a *dandy*, a conveyance in which Europeans on the hills sit and are carried. Three or four men put their shoulders to the poles at each end, and thus carry people up and down the hills.



There are several schools for European children at Darjeeling. The Roman Catholics are very active in this work, and have just built a new large college there.



1. Altar of Buddhist Monastery.



2. Union Chapel and Manse.



3. Hill Railway.



4. Abbot of Buddhist Monastery.



5. Buddhist Shrine.



6. Rest for burdens; and dandy.



7. Buddhist Monastery.



Buddhist Temple.



9. Interior of Buddhist Temple.

#### A VISIT TO DARJEELING.

The Church of England has schools for boys and girls, and this year a Nonconformist school has been opened for girls and young boys, with encouraging prospects.

## The Zenana Mission.

WE desire very specially to call sympathetic attention to the following earnest request for united prayer on behalf of the Zenana Mission :—

“DEAR MR. BAYNES,—I am requested by my fellow-workers on the Committee of the Zenana Mission to ask if you will kindly allow us to bring before the readers of the HERALD our special needs at this time. We are feeling deeply the necessity of waiting upon God, to know His will with regard to the future of our Mission, which is just completing a quarter of a century of work among India’s women—work full of the greatest interest and encouragement, and to the important claims of which we long to give a larger response. But while doors are opening on every hand in India, many at home are still closed, and we are unable to go forward. We shall therefore be most grateful for the sympathy of all our friends, and would earnestly ask them to unite with us in *definite, continuous, and believing* prayer. First, on behalf of the workers, that they may all be filled with the power of the Holy Ghost, so that a flood of blessing may descend on the homes of India ; and, secondly, that the means may be provided which shall enable us not only to support our existing stations, but to enlarge our borders, if it is God’s will. At the present time we are sorrowfully compelled to consider the *giving up* of some portions of our work, for lack of funds.

“In view of the Centenary appeals, with which, of course, we are most thoroughly in sympathy, we feel we cannot contemplate a separate effort to celebrate our twenty-fifth anniversary ; but knowing that the Lord of the harvest waits to bestow abundant answers to believing supplications, we would venture to ask for this work a special place in the missionary prayer meetings, ladies’ prayer meetings, and the private petitions of those who are seeking the advancement of the Saviour’s Kingdom. Perhaps some of our friends would like to join our Sunday Morning Prayer Union, cards of which will be gladly supplied by Mrs. Angus, or Mrs. F. Smith. Where no ladies’ prayer meeting exists, could not two or three friends meet together informally, to lay these desires before the Lord ? Facts, showing the blessed results of such gatherings, have lately come before us. A prayer meeting was commenced at Brighton some years since by an honoured missionary from Burmah. Much interest was soon awakened, and subscriptions were collected ; but, better still, two were led to consecrate themselves to the service of their Lord ; one dear young friend, having prepared herself at her own expense, is now on her way to India, joyfully looking forward to mission work there. Who can tell how many others might be led to do the same, if we were all more in earnest in beseeching the Throne of Grace ? ‘Thus saith the Lord, Ask Me of things to come ; . . . and concerning the works of My hands, command ye Me’ (Isaiah xlv. 11).

“Trusting much blessing may rest on all engaged in this blessed service,

“With kind regards, I am, dear Mr. Baynes,

“Yours sincerely, on behalf of our Committee,

“Bloomfield, Norwood.”

“JESSIE M. TRITTON.

## Baptism at Underhill Station.

THE Rev. J. Lawson Forfeitt writes from Underhill Station, under date of August 18th:—

"MY DEAR MR. BAYNES,—You will, I am sure, be greatly interested to hear that I had yesterday the joy of baptizing Nxikupata, wife of Luzemba, one of our young men, who has himself been a Christian for a considerable time, and is one of our most useful and trusty helpers.

"For several months past we have noticed Nxikupata's thoughtful attention during the services, and her quiet demeanour in daily life. Conversations which Mrs. Pinnock has had with her have, I believe, been the means of bringing her to decision, and it was with great pleasure and thankfulness I heard from Mr. Pinnock that Nxikupata had told his wife she wished to be baptized. I had a very satisfactory talk on the subject with her and Luzemba last week, and we felt very happy in arranging for the baptism to take place yesterday. There were a large number present at the morning service, which was conducted by our friend, the Rev. P. C. Scott, of the American Evangelical Alliance Mission, Vungu, who happened to be here on a short visit.

"In the late afternoon, when the heat of the sun was less than it had been throughout the day, we wended our way down to the river-side—the mighty Congo, in the waters of which our friend was to be baptized. We sang a hymn, earnest prayer was offered, and I gave an address explaining the meaning of the ordinance, and the duty of those who love Christ to openly confess Him by obeying His command and following His example. I also endeavoured to show that we must continually depend upon the Holy Spirit for strength and grace to enable

us to live as Christ's disciples, and render Him glad and faithful service. In conclusion, I pleaded with those present who had not repented of their sins to do so without delay, and accept the great salvation which God freely gives to all who believe in Jesus.

"I then led the candidate down into the water, and baptized her in the name of the Father, the Son, and the Holy Ghost. As we came out of the water, our friends on the beach sang the doxology. I believe some present were deeply impressed by the event, especially my two personal boys, Ngonde and Mampuya; and my own heart was full of gratitude and praise to God for being permitted the unspeakable joy and privilege of taking part in such a service in Africa. I know that you and all our friends at home will rejoice to hear that another native of Congo has thus come out boldly on the Lord's side, and you will pray that our work may soon receive many more tokens of Divine approval and blessing.

"At our Communion Service, last evening, I welcomed our newly-baptized sister to the Lord's Table. She told me she had often longed to be able to join her husband at the Lord's Supper. We had the pleasure of the company of two missionary brethren belonging to other societies, who took part in the service; and we used, for the second time, the beautiful set of communion plate which Mrs. Aaron Brown, of Liverpool, so generously presented recently to Underhill Station.—Yours very sincerely,

"J. LAWSON FORFEITT.

"A. H. Baynes, Esq."

## Cheering Tidings from Dacca.

THE Rev. R. Wright Hay, of Dacca, writes:—

“We have had a great joy given us in the coming out by baptism into the path of open discipleship of Jesus of a young man, a teacher, who for months had been trusting the Saviour, but hesitated to publicly avow his faith. He had studied the New Testament with me most assiduously for two years or more, and was brought to see Christ as—to use his own language—his ‘God and Brother’ in a way that has confirmed my own faith in the often impugned Scriptures as to the living Word of the living God. Not by argument or persuasion of man, but by the irresistible power of the Word of God was he brought into the marvellous light of the knowledge of God’s Son. His being baptized when he was, was a clear answer to prayer. He had been spending an hour with me daily for many months, and, as the time for our departure to Darjeeling drew near, we naturally longed that this believing brother should come out unmistakably on the Lord’s side, and we asked that we might have the joy of seeing him so come out before we went. The Lord deferred the answer till the last day of our stay in Dacca. During that day we continued to pray that he might be led by the Spirit to yield himself to open service of the Saviour, and between eight and nine o’clock that evening we had a solemn service in the chapel and our brother was baptized. He is a teacher in the school connected with the New Dispensation wing of the Brahma Somaj, and we are praying that the Lord may use his testimony and his example to bring others in that community to the Saviour whom they are manifestly seeking. The leader is, I believe, at heart resting in Christ,

and has written with approval and gratitude of his young friend’s baptism.”

—

“When He was come nigh He beheld the city and wept over it.”

HOSANNAHS late had filled the air,  
And loud acclaim and songs of praise,  
The glad disciples hailed their Lord  
And with their garments strewed the ways,

But His prophetic eye foresaw  
That city proud by ruin swept,—  
He saw its sin, its blindness mourned;  
The people joyed—Messiah wept.  
Oh! wondrous sorrow, wondrous sin,  
Christ wept ere He could enter in!

Not o’er Jerusalem of old  
Alone did Jesus weep and grieve;  
He saw that hour a world in sin,  
He longed its lost joy to retrieve.  
Far o’er humanity’s domain  
His eye, that hour, meek vigil kept  
He summed humanity’s sad sin;  
The people sang—Messiah wept.  
Oh! wondrous sorrow, wondrous sin,  
Christ wept ere He could enter in!

Why swells our city’s heart to-day,  
Whence spring these hopes that new-  
create?

’Tis Jesus comes, in lowly guise  
And yet a King in conquest great;  
But lo! He pauseth at our door,—  
Rouse, heedless souls, shake off your sleep,

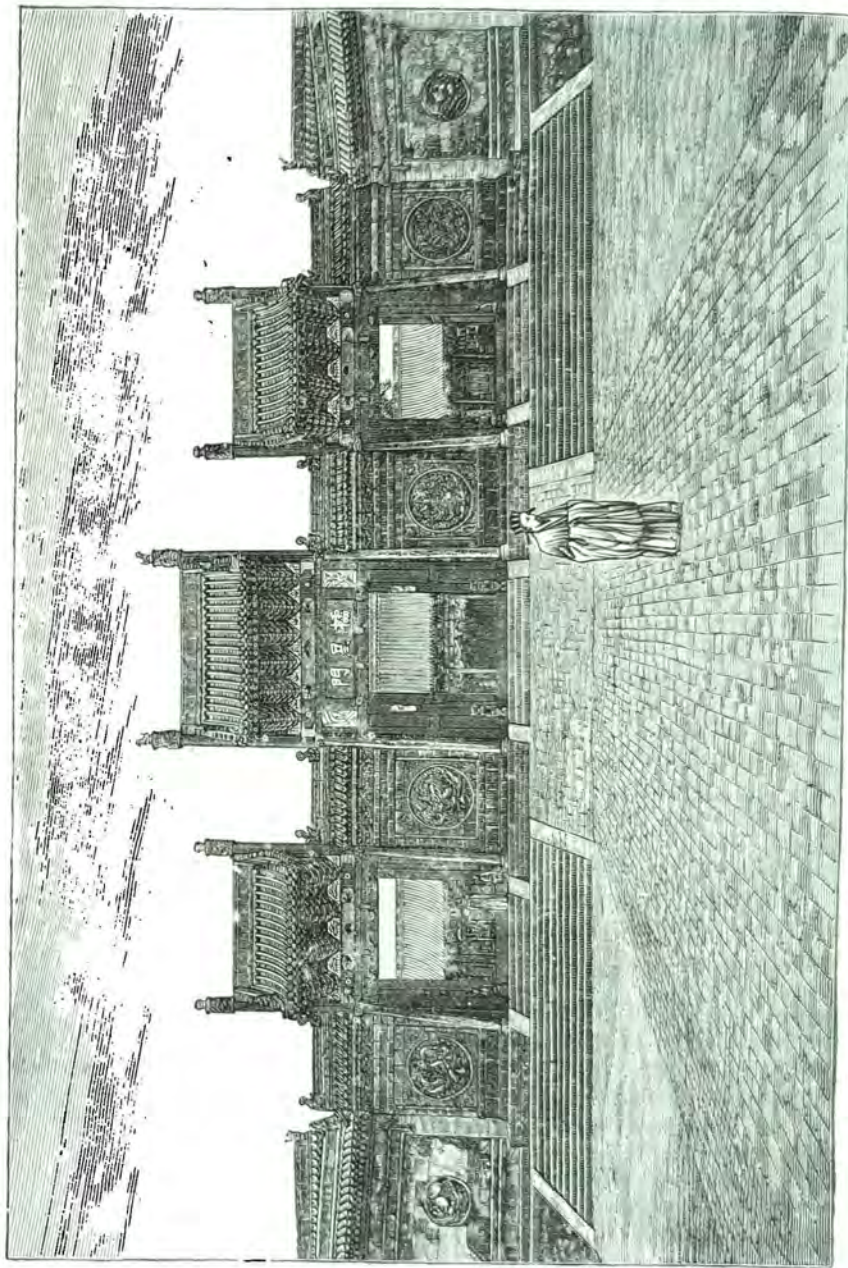
All heaven doth wonder at the sight,—  
Sin cherished still that made Him weep!

Shall not such sorrow conquer sin  
And Christ, triumphant, enter in?

R. WRIGHT HAY

Dacca, East Bengal.





A CONFUCIAN TEMPLE.—(From a Photograph.)

## A Confucian Temple.

(See Page 471.)

**T**HIS is a picture of the Confucian temple, Tai-fuan-Fu. The front shows the screen or curtain wall which closes off the inner from the outer court yard. "Ling hitng Meu" are the three characters over the centre gateway, and their meaning is, "The entrance to the stars." This title is common to all buildings dedicated to Confucius, since his doctrine and virtue were so high and far-reaching that, like unto the stars of heaven, they are beyond the grasp and attainment of mortal men. To impress this upon the worshippers, the centre door of the temple is always kept closed. This closed door the picture shows. It matters not what the dignity of the official, whether magistrate, prefect, or viceroy, all must enter by the side doors. For one person only may the centre door be opened, and that is the emperor. As the emperor cannot sleep outside Pekin, it will be clear that throughout the empire, with the exception of the capital, and a very few adjacent places, this door can never be once opened from the time the temple was built to the time it crumbles into decay.

## The Congo Mission.

### ITINERATING WORK IN WATHEN DISTRICT.

**T**HE following account of evangelistic itinerating work is sent by the Rev. Percy E. Comber, of Wathen Station:—

"Congo River,  
"Wathen Station,  
"July 4th, 1891.

"MY DEAR MR. BAYNES,—Having just recently returned from an itinera-  
tion of more than ordinary interest,  
I venture to send you a brief account  
of it.

"MY DISTRICT.

"You will remember that we have divided the country around  $\ddot{u}$ s into four districts, the boundaries being, roughly, lines drawn north, east, south, and west from this station. My district lies between the eastern and southern lines, and embraces a country swarming with villages and hamlets, and including some fine large towns. Hitherto, in my itinerations, I had confined myself to working those towns which

could be reached in twelve hours' actual marching from this station, and although spending ten days at a time in going from village to village preaching and teaching, I was never more than two days' journey distant from the station, and in this way I have visited altogether some sixty villages, and on each journey I have discovered some new cluster of villages not known before, so that our map of the surrounding country is being rapidly filled in. You may think, perhaps, that I ought to be satisfied with having such a field for work without going further; but having given the people in these nearer towns a chance of hearing the Gospel, I felt constrained to go still further. Starting, then, one morning, with half a

dozen of our school boys, to carry such things as chair, medicine case, lunch basket, &c., and to help in the singing, we marched till about 4.30 p.m., when we reached the town of Matadi, having stopped twice on the way to preach in a couple of villages *en route*.

#### "MATADI.

"Matadi consists of a cluster of four villages, presided over by four petty chiefs. This town, being but four hours' march from here, has often been visited, but the people are so given to palm-wine drinking that it is difficult to get an intelligent hearing. The chief of one of the villages, however, always seems ready to listen to our message; he also does his best to keep the people together for a service, and on this occasion he came and sat beside me as I took my supper and talked about the country customs, the white man's influence upon them, and the difference between Bula Matadi's white men and God's white men. As an instance of the influence of the Government on the natives here, he said that before Bula Matadi came into the country, two men would be walking on the plain, and if angry words arose, one would kill the other without fear, and then boast of his deed. A man never dared to sleep alone in his hut at night, for fear of being killed; but now, the people dare not commit such lawless acts because of Bula Matadi. Whereas many of the actions of certain Government officials are high-handed and destructive of peace, yet is it interesting to see that the general influence of a governing body in the country is doing much to put down the savage lawlessness which is so natural to these African races.

"After talking for some time a man came to call the chief away. I asked where he was going; he looked abashed

and said that the other chiefs had sent for him to drink palm wine. I knew what that meant, so I had a big pot of tea brewed, and invited them all to come and drink with me. They came, and we had a long talk; but, alas! as the shadows darkened, the noise of their drunken revelry made me sad with the thought that my words had been lost on them.

#### "NKITA HOUSE.

"Early the next day I started for a large market-place; I had heard the day before that a great *resurrection* was to take place there, and went to see it. There is a custom almost universal out here, as degrading as it is foolish, and which shows what a terrible hold superstition has on the minds of the people. Suppose, in a certain neighbourhood, the rate of mortality has been higher than usual, the fetish doctors spread the report that the spirits are angry and need to be appeased—sacrifices must be made to the spirits of Nkita. The natives know what this means, and soon it happens that some person, instructed by the doctor, falls down in the town, and lies on the ground, feigning death; the doctor rushes in, and, after examining him, tells the people that he has died, but will come to life again, after having visited the spirit world. He knocks him on the head with a stick to show that the man is dead, and covering him with a cloth bears him away to the forest. Huts having been previously erected there, the man is glad to throw off the feint of death and to give himself up to the changed conditions in which he finds himself. It soon happens that other people feign death in the same way; so that in the course of, say, a month, some hundred men, women, and children have congregated in the Nkita

houses in the forest. Then the secrets of the society are made known; the doctor (or doctors, if more than one) tells them what they have to do; they must remain in the Nkita some months, but should any uninitiated person see them they must immediately feign death; and when their mysterious term is completed, it is believed by the uninitiated that these supposed martyrs have been in the spirit world, that their bodies have been cut to pieces and their limbs scattered to the four winds, one bone only of each person being kept by the doctor, and that he, by his charms, has caused them to come to life again, after the spirits of Nkita have been sufficiently appeased. On the day when resurrection is supposed to take place, all the Nkita folk turn out into the market-place, on the market-day, and they appear to be only half alive; all of them are bedaubed with red paint (a substitute for blood), they clasp their hands before them, bow their heads low, keep their eyes as nearly shut as possible, and they are then marched slowly and solemnly three times round the market-place, led by the doctors. This is done in order to show the people in the market that their friends are not quite 'resurrected,' and that they really have died. Then they are returned to the forest, and after three days they return to their towns. They now pretend not to know their former friends, their very fathers and mothers they treat as strangers, and it is generally supposed that they have just come from the spirit-world and know nothing whatever concerning the affairs of this new world. So much for the foolish, lying superstition of the people. But what do these folk do in the Nkita? For three months they live the most degraded lives possible to human beings: men, women, boys and girls of all ages, crowding together, forty or fifty in one

house, giving their passions free run in every possible form of immorality and filthiness. One of my boys, many years ago, was initiated into the so-called mysteries of Nkita, and he has told me many things which have made me shudder to hear. And this horribly degrading custom is going on around us on every side. Surely if ever there was a need for the uplifting power of Christianity, it is here.

"I went to the market. The Nkita this time was a very large one; close upon 300 individuals, all smeared over with red, were marched three times solemnly and slowly round the market. They were supposed to be in an intermediate state between death and life, their minds and powers of speech not having yet returned to them they did not recognise anybody or anything; only once as the procession passed me a woman, stealing a side glance, caught sight of a white man, gave a start, and hurried on more quickly than before. The sight of this procession gave me a text for a good many talks with the people in the towns afterwards. Dead! Yes, the people were indeed spiritually dead, and I told them of the life through Jesus Christ, and of the *resurrection* of all men, which will bring us all before the Judge of all the earth. At one town where I was exposing the deceit and falsehood of the fetish doctors, the chief stopped me, came and whispered in my ear that the people were getting very excited at my words, that many of them knew that the whole business was a pack of lies, but that it was a universal and ancient custom of the country, and if I wanted to remain at peace with the people, I had better talk of something else which I did.

"KISANTU.

"After leaving this neighbourhood,

we marched for three days in a south-easterly direction, passing through several villages, where the people invariably came to listen to our singing and teaching, and then we arrived at the town of Kisantu ('Mukisantu' on the maps), which is the furthest point I have yet reached in that direction. Here the people at first were very fearful. A large expedition passed through their town on the way to Katanga some months ago, and the people have not forgotten the imposing sight of 200 soldiers, led by six European officers. But after a while, when they saw that I had no soldiers with me, that I did not even carry a gun, and that I travelled with small boys to form my caravan, they showed a very friendly attitude, gave me a warm welcome, and began at once to confide their troubles to me. There had been a great deal of sickness in their towns, and they attributed it to the passing of the great Katanga expedition through their country. My boys immediately pointed to my medicine case, and told the people that I had doctored a hundred people on my way there (a slight exaggeration this, but somewhere near the truth). The chief at once began to send for the sick folk to come, and as I sat drinking my cup of tea, the sick folk clustered round me, and I had a good two hours' doctoring and bandaging. Fortunately there were no serious cases, so that their faith in the white man's medicine is undiminished. Three days I spent here, having frequent talks with the people and finding out all I could about their country and the towns beyond. They took me to a hill-top and pointed out the different towns to me, and as I gazed at that great belt of country stretching away to the country of Garenganze, I felt a great longing to go into that great Beyond to tell the story of God's love

to the ignorant and degraded tribes inhabiting that hitherto unknown country. Our opportunities are practically unlimited here. Perhaps, some day, I may be able to go further and still further. When the Congo Railway is an accomplished fact, it will probably pass through the country near Kisantu, so that, in view of the introduction of traders, it is well for us to make an early stand, and get an influence over the people before the gin and rum come there.

"The big chief told me to come again soon, and he would send some of his boys to our school. My boys had all brought slates and pencils, and I had afternoon school with them every day, and the effect of this upon the natives was wonderful. They were amazed when a boy read from his slate the words which I had written at the private dictation of the chief. They said that God's palaver was a very good one, and that if He healed their sick people, they would give up their bad habits and customs. Would that I could believe their words to be true!

#### "TUNGWA.

"Leaving Kisantu, we returned a roundabout way, visiting many towns during a march of five days, which brought us to the town of Tungwa. There is a Tungwa in Mr. Bentley's district; this is not the same. This town is within four hours' march from our station, and is a very convenient centre for short itinerations. I have therefore visited this town more often than any other; and although I cannot affirm that we have any converts there, yet I can safely say that nowhere in all my district do the people show such a desire to be taught as at Tungwa. At their own suggestion, and altogether at their own cost, they are

building a house for me — a good large building with two rooms, one for me to sleep in when I visit their town, and the other, a much larger one, in which to hold services and to conduct a school; and they want us to find them a teacher from among our bigger boys to teach them during the intervals of my visiting them. The house is not an ordinary native grass house; the walls are eight feet high, and are made of bamboos, the four windows and two doors all being made by themselves. They bring fowls to us to pay for the nails which they buy from us. There is one man who is the leader in this good work who, I feel sure, is not far from the Kingdom. He has been a great help to me in my work among those towns. He has sent his son to our school, and this lad has this last week professed to love the Saviour, and I have great hopes of him. He is supported by the young people at Hampstead, and his name is Ntinani. I stayed two days in this town of

Tungwa. The house is only now in course of building, so I lent them a hand at it. From Tungwa I returned to the station here, where I found all the brethren well.

“I must not make this letter longer. I should like to have written about my boys, two of whom are shortly to be baptized here; and three others have professed their faith in the Saviour. I cannot tell you how glad my heart has been at these blessed encouragements. How much of this blessing is due to the loving and gentle influence of her whom God has recently taken from me I know not, but this I know, they all loved her.

“We have been glad to welcome our colleague, Mr. Cameron, back amongst us this last week. He, with his wife and Mrs. Weeks, arrived in good health.

“I am, my dear Mr. Baynes, yours very sincerely,

“PERCY E. COMBER.

“A. H. Baynes, Esq.”

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### A Letter from Ceylon.

**M**RS. WALDOCK, of Colombo, Ceylon, wife of our devoted missionary, the Rev. F. D. Waldock, writes:—

“MY DEAR MR. BAYNES,—Perhaps the readers of the MISSIONARY HERALD may find a short account of one of my visits to the Leper Hospital interesting.

“This Hospital is visited periodically by some of our Singhalese sisters from Matakooly, and I go with them occasionally. The taking up of this work has arisen out of the women’s prayer-meeting at Matakooly; so prayer has led to work.

“In order to arrive at the Leper Hospital, I have to go about four miles to the Matakooly Ferry.

“My mode of conveyance would amuse the children. It comes from



Japan, and has found great favour here. It is something like a big perambulator with shafts, and is drawn by a man, and they seem to find the work both easy and profitable, as I was told it is very difficult to get



JIN-RIKI-SHA, OR MAN-POWER CART.—(From a Photograph.)

horsekeepers now ; they have all become Jin-riki-sha owners or lessees. Having reached the ferry, we embark in the frail-looking canoe of which I send you a photograph ; so narrow that I had great difficulty in getting into it, and as there was a strong breeze we had a pretty good tossing, and



MATAKOOLY FERRY-BOAT.—(From a Photograph.)

nervous folks would have thought we were in some danger ; but with the outriggers we are quite safe.

“The Leper Hospital is beautifully situated at the mouth of the Calany

River, having a fine view of Colombo harbour and lighthouse. The grounds are beautifully laid out, and every comfort possible is supplied to the sufferers to cheer and brighten their sad lives. The doctor is a most kind, skilful man, and seems devoted to his work.

“The patients are much pleased to see a visitor. Most of them are Buddhists, and, though willing to listen, it seems impossible to make any impression on them. Their unvarying reply to all you say is, ‘My fathers and mothers for many generations have been Buddhists, and therefore I must remain one.’ How helpless we are made to feel, and how prone to cry, ‘Can these dry bones live?’ It did seem sad to see a poor little baby of five months old already infected with this terrible disease of leprosy, though, to all appearance, it was a particularly fine-looking child. One patient had just been brought in, and appeared at the point of death. The doctor says, if possible, they put off coming till it is too late to be of any use. There are about twenty Protestants in the Hospital, and these, of course, gladly welcome us. Among the patients is a most excellent man—a Wesleyan minister. He is not very ill, but has made up his mind to devote the rest of his life to labour in this place, and, in spite of all discouragements, means to work on. It so happened that it was the birthday of one of the patients, quite a young man—a sad place, you will say, to hold birthday rejoicings; but the people seem wonderfully cheerful—so they wished to hold a little prayer-meeting, and our coming on that day was quite opportune, and we had a pleasant little meeting together; and if this poor lad experiences the new birth, he will be able to look forward to a life in the heavenly home, ‘where no inhabitant shall say, “I am sick.”’

“A member of our native church in the village of Hendala is appointed schoolmaster and evangelist at the Hospital. He has about a dozen pupils; the Buddhists and Roman Catholics are not allowed to attend. I was not in time to see the school assembled, but talked to some of the children separately. How necessary that their sad young lives should be brightened with knowledge and the hopes the Gospel gives!

“Hearing of these poor suffering ones may excite our sympathy and gratitude—sympathy in their afflictions, and gratitude that so much is done to alleviate them; and if your readers remember them in their prayers, that will be best of all.

“Yours very sincerely,

“M. C. WALDOCK.

“Colombo, Ceylon.”



## Work by Mrs. Timothy Richard.

• **M**RS. TIMOTHY RICHARD, writing from Tientsin, North China, says :—

“DEAR MR. BAYNES,—I have just been writing an account of my work here to send to ‘Woman’s Work in the Far East,’ and I thought a digest of it might interest you and the readers of the HERALD.

“As our Mission had no direct work here, I assisted other missions, and on the return home of one of the ladies of the American Methodist Episcopal Mission, I was asked, last October, to take charge of the women’s evangelistic department of that Mission.

“In October, my work was mainly teaching the patients in the hospital. Many of these committed Christian books to memory. I heard them repeat daily, explained to them the truths they were learning, and taught them to sing hymns. Several of them gave me great satisfaction.

“In November, the picked women from the country stations in this province and in Shantung came, according to the custom in that Mission, to attend ‘training class’ for five months, and this class was to be my special care. One of the patients, a young woman who had been frequently tapped for dropsy, and who showed great love for the truth, also joined the class. Her life will probably be short, but we trust she not only loves the Saviour herself, but that now she has gone home she may be blessed in bringing her friends to know and love the Saviour. She was received into full membership ere she left.

“A Chinese young woman, who had been trained in the Mission-school in Peking (now the ‘Peking University’), helped the women to prepare their lessons. I daily heard them repeat

these, and on Saturday revised the week’s studies. Though they only numbered twenty-eight at first, and latterly twenty-four, they were at such different stages that there were at fewest eight classes. Three of the women had come for their third and last year, a few more for their second, but the bulk of them came for the first time.

“With the exception of two who were rather old, and one who had to be sent home for careless preparation, I was highly satisfied with the progress made. The Christian character shown by many in their conduct and their prayers was very beautiful; indeed, a few seemed to me quite saintly. The influence of these and of the teacher, who was so constantly with them, told for good on all the others. During the five months there was not a single quarrel or unpleasantness among all these women. This, I think, was most remarkable in so many from various districts, and for such a length of time thrown so closely together, three or four sharing the same room and sleeping on the same kang.

“In addition to their Christian books, eight of the most advanced, for the first time, were formed into a geography class. This study greatly enlarges their minds and sympathies. They seemed most thoroughly to enjoy it. In addition to what was given in their book, I gave them the statistics of the religions of the world, with a general idea of the state of the countries professing them. They were particularly delighted with the fact that now—since the partition of Africa among the European powers—eight-

tenths of the world was under Christian sway.

"In order to give them a complete grasp of Christ's life and teaching, I, at morning worship, went through the Gospel by Matthew with the entire class. The explanations given, both the women and their native teacher seemed thoroughly to enjoy. Ten of the women learned the Sermon on the Mount and the thirteenth chapter of 1st Corinthians. Most of them could repeat the Beatitudes, and many of them learned several hymns by preparing one verse for each morning.

"We have great hopes that these women will keep the resolution often expressed of telling the Gospel to friends and neighbours on their return home. One of them during the last recess was the means of bringing in over twenty other women; others could tell of three, four, or more brought in by them. Since the class dispersed—end of March—we have very good news from a district where one of them has been working along with a Bible-woman, who used also to attend our morning worship during the winter months. In that district we hear that hundreds of women [have put down their names as inquirers, and are receiving regular instruction.

"On Sundays I went to the West City—over three miles off—to attend service with the Christians there, and teach the women in Sunday class.

There is a boys' and girls' school there, and I gave a short singing lesson before service began. I went to Dispensary at the same place twice a week for a few months, to interpret for a newly arrived lady-doctor. I greatly admired the patient love shown by this lady in dressing] with her own hands the most repulsive sores that were brought.

"Since I left off attendance at the West City, I have been cheered by the news that five of the non-Christians who attended our Sunday service regularly, and showed great interest, have given in their names as candidates for baptism.

"I am truly thankful to have been permitted to help in this work while living here, more especially for the opportunity the training class afforded of directing so many as to how to put the truth before their heathen sisters.

"Besides my work in this Mission, I regularly for more than a year taught singing to the theological students and girls' boarding school of the English Methodist Mission. Some of these students are now teaching singing on the same lines—Chinese sol-fa—in the boys' schools of that Mission.

"With kindest regards, I remain,

"Dear Mr. Baynes,

"Yours very sincerely,

"MARY RICHARD.

"A. H. Baynes, Esq."

## The Lord Loveth a Cheerful Giver.

**W**ITH cordial thanks we acknowledge the receipt of the following welcome and generous gifts:—A pair of gold ear-rings and a silver bangle from "A Governess, in her first situation in Gloucestershire"; two gold rings from J. Batt, Twerton, Bath, "with earnest prayers for the noble and God-given enterprise of Missions"; a much prized gold ring for the Congo Mission, with sacred memories, October, 1891, "a thank-offering to the Lord for His wonderful loving-kindness"; the Rev. W. T. Harris, of Winchester, sends £34 and writes: "I am glad to be able to send you a cheque for £34 towards the

funds of the Missionary Society. Of this amount £29 are the results of a sale of work held last month; and the other £5 is a noble gift from a domestic servant, whose heart has been touched with Christ's own compassion for perishing souls. She has sat up at night to make her own dresses, and denied herself many comforts in order to do this. It means a great deal for her; but she gave it so cheerfully and gladly that I am sure she has already received the Master's recompense. Surely with such sacrifices God is well pleased. With regard to our sale of work, that is the result of the appeal to increase our yearly contribution. I hope we may be able to hold it each year; by so doing I am glad to say we shall more than double our ordinary contribution to the Mission funds. We are praying and working with a view of deepening the interest of the church in this glorious work"; £5 from a "Father, who has chosen life in Him," who writes: "Some eighteen or twenty years ago I desired to become a missionary. Whether it was the Master's will I was not to be I know not, but that desire has never left me. Just recently Messrs. Fullerton and Smith have been having some very successful mission services, and amongst the number who stood on their feet when the invitation was given ('to chose life') by Mr. Fullerton at the close of his address, last Sunday evening (and in answer to prayer), was my eldest son, a lad in his sixteenth year, whom we had consecrated to the Lord before he was born. And as a thank-offering to God I herewith have great pleasure in handing you the enclosed note, value £5, towards the cause which lays very near my heart—viz., the Baptist Missionary Society. If the Master wills that my boy become a missionary I shall indeed praise Him."

We are also most grateful for the following very timely and helpful contributions:—Mr. and Mrs. Wm. Thomas, Llanelly, £110; Mr. George Stafford, Leicester, for *Orissa*, £100; Ditto, for *Rome*, £100; Mr. Edward Rawlings, £100; Reyner Trust Fund, £100; Two Friends, Yarmouth, £85; "Meg," for *Congo*, £50; Mr. W. Duncan Knight, £20; Mr. E. W. Davies, per Bankers, £20; Mr. Joseph Wates, £20; Mr. W. C. Houghton, £15; Mr. W. Price, £10; Mr. and Mrs. D. J. Crossley, £10; Mr. Henry Thomas, £10.

## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel of jackets from Friends at Hucknall Torkard for the Rev. R. D. Darby, Congo River; a large number of toys, slates, &c., from the Moss Side Juvenile Missionary Society, Manchester, for Mrs. Cameron, Wathen Station, Congo River; a parcel from Plymouth for the Rev. R. H. C. Graham, San Salvador; a parcel from the members of Miss Melland's Class, Withington, Manchester, for Mrs. Cameron, Congo River; a bale of garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a Communion service from Mr. G. S. Lancaster, Waterlooville, Hants, for one of the Mission Stations; a parcel of dolls, &c., from Heath Street Chapel, Hampstead, per Mrs. Rickett, for Miss Taylor, Calcutta; a parcel of books from Mr. Mackey for the Rev. R. W. Hay, Dacca; a box of dolls from the Misses Berry for Mrs. Herbert Anderson, Calcutta; a parcel from the Young People's Working Party, Crouch Hill Baptist

Chapel, for Rev. J. G. Kerry, Barisal ; some garments, dolls, &c., from "Willing Helpers," Bloomsbury Chapel, for Mrs. Edwards, Serampore ; some Christmas cards from Mrs. and Miss Timmis, of Bedford, for the Zenana Mission, India ; a quantity of dress material and toys from Battersea Chapel Sunday-school, per Mr. F. H. Gale, for the Sunday-school scholars at Ratnapura, Ceylon ; a Communion service from Mrs. Ireland, Kirkcaldy, for the Baptist Church at Genoa, Italy ; garments and aprons from Miss Foster, of West Bank, Ross, and parcels of drapery and fancy articles from Mrs. Benham, Mrs. Underhill, Mrs. Southwell, and Mrs. Steane, for Mrs. Wall, of Rome.

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## Recent Intelligence.

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

In connection with our Mission in Ceylon the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive offers of service for work in this most interesting and promising field of labour, which should be addressed to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

The Rev. J. G. Potter, writing on board the P. & O. steamship *Peninsula*, under date of November 3rd, says :—"To-morrow, all being well, we shall reach Port Said. Half of our voyage will then be over. I look back upon my stay in England with great pleasure. In addition to many old friends spared to welcome me home, I have now many new friends with whom I had happy fellowship during my deputation work in different parts of the country. I shall feel that there are many dear friends praying for me when I enter again upon the work in India. My dear wife and I are enjoying the voyage. We have found Christian friends on board ship, and opportunities of speaking to others who are not Christians. The other evening, I was invited to visit the quarters occupied by our fifty-six Mohammedan sailors. They were very dirty and close, yet a clean cloth was spread for me on the top of a box, and I sat native fashion on it with a group of these poor men around me, and spoke to them of Christ Jesus our Saviour. I also sang to them some Christian hymns in Hindustani, with which they were much pleased. I find that I can be well understood by these Mohammedans, although Agra is far away from their home. I shall be glad when I shall be able to preach again to the thousands of our Agra city and districts. My wife is studying the language on board ship, and making good progress. I have also two other lady pupils, who, strange to say, are also to be working in Agra in connection with the Church Zenana Mission. At Brindisi, we found the weather very cold. We are glad to be getting now into a warmer clime. We have experienced so many blessings on our voyage that we feel sure that many dear friends have been praying for us. We shall value their prayers much in the future also, and God will bless us and bless the Word in answer to the prayers of His people."

The Rev. George and Mrs. Grenfell left Antwerp for the Congo in the ss. *Akassa* on the 6th of last month, and proceed direct to Matadi, on the Lower Congo; and on the 4th of last month the Rev. F. R. Oram left Liverpool on his return to Africa in the Royal Mail steamship *Gaboon*.

Just before starting Mr. Oram wrote:—"My visit to England has been a very happy one, as well as very refreshing and invigorating, and I shall take with me many happy memories, and, I trust, renewed zeal from the kindly influence of warm-hearted English friends. I am deeply thankful to God for health preserved thus far, and pray that should He graciously continue to grant strength it may be devoted more than ever to His service in helping to win Africa for Christ. Will you please acknowledge the following kind gifts in the *HERALD*:—Messrs. Sutton & Sons, Reading, valuable assortment of seeds; the Willesden Patent Canvas Company, bale of samples; the young ladies of the Downs Chapel, Clapton, per Miss Payne, large parcel of boys' clothing; the ladies of the Baptist Chapel, Devizes, per Rev. Henry Oakley, three flags for Bopoto Station boat; the boys of the Birkbeck Schools, Kingsland, per Mr. Rüntz, football and other balls for Bopoto schoolboys; Miss Whitty, Nottingham, 5s., for ditto; Mr. Shead's Class, Norwich, present for Nkindu; Mr. R. A. Oram, Calcutta, tent and fittings; Mr. and Mrs. H. G. Erith, Clapton, patent portable globe, two ditto blackboards, two wall maps, mounted; the Misses Davies, Clapton, rolls of Scripture pictures; Mr. Amos Weekes, Brondesbury, multiphone musical-box; and other friends for their kind gifts. The above-mentioned have been thoughtfully provided by friends, and will be of great service to the Mission at Bopoto Station.'

The Rev. C. Spurgeon Medhurst, of Ching Chou Fu, Shantung, writes:—"On behalf of Mr. Farthing, of Shansi, and myself, allow me to heartily thank the many friends and Sunday-school children who collected the Christmas cards, scrap-books, &c., I received the other day. Mrs. Medhurst also desires to specially thank the ladies who have sent her garments for the poor. This willingness on the part of friends at home to help us in our campaign against darkness and superstition greatly encourages us, especially the kind letters of sympathy and cheer from various friends, known and unknown, which were enclosed in some of the parcels. With a text of Scripture or some other Christian exhortation written on the back, each of these cards will, I hope, carry a message from God into homes whither neither we nor our helpers can go. And the warm coats will, during the coming winter (always very severe in North China), eloquently plead the claims of Christ and His Gospel with many a poor shivering Chinese woman. Will the card collectors and makers of the garments pray that it may be even so? The Governor of Shantung, a most liberal-minded and enlightened gentleman, friendly to foreigners, died about a fortnight ago. He had a bad carbuncle, but refused to allow Dr. Neal, of the American Presbyterian Mission, who was called in, to lance it. There is rebellion in Honan, and serious trouble in the South, but by God's grace we are preserved in peace in Shantung."

Will friends kindly note that for use in connection with the announcement by handbill of anniversary and other missionary services a four-page leaflet has

been specially prepared, and is now ready for issue? The first page is illustrated and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Farnival Street, Holborn, London, E.C.

The Rev. J. J. Fuller writes:—"Please acknowledge in the MISSIONARY HERALD, with my warm thanks, four valuable medical books for my son on the Congo, from Dr. Lidiard, of Hull."

Miss Hopwood, of 9, Ravenscroft Park, High Barnet, writes us to announce a mission sale at her residence, which she is kindly arranging, on the 8th and 9th inst. Contributions for the sale, or purchasers, would be very gratefully welcomed.

Just as we go to press the Rev. J. Lawson Forfeitt, Mrs. Graham and child, and Mrs. Phillips have arrived from the Congo, also the Rev. J. F. Hill, the manager of the Mission Press at Cuttack, Orissa, whom we are glad to state are much improved in health by the voyage home.

### Contributions

From 13th October to November 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.					
Baynes, Mr. and Mrs.		Cotton, Mr. R., Helston	5	0	0
Helton	10 0 0	Fyfe, Mrs., for medicines, for G. C. Dutt	4	0	0
Davies, Mr. E. W.	20 0 0	Hardy, Mr. L. C.	1	10	0
Easson, Mr. Charles, Dnblin	5 0 0	Hooper, C., and King, S.	0	10	0
Fisher, Mr. H. G.	5 0 0	Kelsey, Mr. Henry R.	10	0	0
Forster, Miss E.	5 0 0	Leakey's, Miss, Class	0	10	0
Gissing, Mr. S.	0 10 6	Lnaty, Miss R.	0	10	0
Gregory, Miss M. (half-year)	1 0 0	"Meg," for Congo	50	0	0
Harvey, Rev. A. J., B.A.	5 5 0	M. N.	1	0	0
Hooper, Mrs. Thos.	1 6 6	Regent's Park College, Students' box	4	10	0
Houghton, Mr. W. C.	15 0 0	Reyner Trust Fund	100	0	0
Johnston, Mrs., coll. by	3 8 0	Salter's, Miss C. K., Bible-class	0	12	3
Jones, Mr. W., Hoyleake	5 0 0	Shurmer, Mrs.	0	10	0
Knight, Mr. W. Duncan	20 0 0	S. T., Luton	0	10	0
Little, Mr. F.	0 10 0	Stafford, Mr. George, Leicester, for Orissa Mission	100	0	0
Nicholson, Mr. P. E.	1 1 0	Do., do., Roman Mission	100	0	0
Rawlings, Mr. Edwd.	100 0 0	"Thankful"	0	10	0
Raynes, Mr. A. E.	5 5 0	Thanksgiving, for Congo	1	0	0
Swan, Mr. W.	0 15 0	Three Sisters, for Congo	0	12	6
Swift, Mr. J. H.	0 10 0	Two Sisters, for medicines, for G. C. Dutt	2	10	6
Thomas, Mr. F. J.	0 10 0	Wates, Mr. Joseph	20	0	0
Warne, Mr. W. J.	1 0 0	"72, B. R."	0	13	4
Wyatt, Mr. Joseph	0 10 6	Under 10s.	0	19	1
Yorston, Mr. A. G.	5 0 0	Do., for Congo	0	10	0
Do., for Congo	2 0 0	Do., for Rome	0	4	1
Do., for Palestine	0 10 0				
Under 10s.	0 2 6				
Do., Congo	0 2 6				
DONATIONS.					
A. C. M. N., for Congo	0 10 0	<b>LEGACIES.</b>			
Bartlett, the late Miss Dorcas, of Banbury	10 0 0	Duncan, the late Mr. Henry, of Edin-			
Carter, Miss E.	20 0 0	burgh, by Messrs. Macandrew, Wright, and Murray	750	0	0
		Dunn, the late Rev. George, of Edinburgh, by Mr. David W. Logie	363	12	3
		Lucy, the late Mrs. Mary Ann, of Hammersmith, by Mr. F. Lucy	50	0	0
		Sturges, the late Mr. George (fourth annual instalment of legacy), per Messrs. Bell, Stewards and May	600	0	0
		Do., on account, Residue	100	0	0
		<b>LONDON AND MIDDLESX.</b>			
		Abbey Road	2	2	0
		Arthur-street, King's Cross	1	2	6
		Barry-road Sunday-school	0	10	4
		Brixton, Gresham Sunday-school	0	18	1
		Do., do., for support of Nlemyo, under Mr. Bentley	17	0	0
		Brockley-road Sunday-school	10	6	4
		Brondsbury Sunday-school, for support of Nkaku, under Mr. Comber	5	0	0

Camberwell, Denmark- place Chapel.....	18	18	5
Camberwell, Mansion House Church.....	0	2	6
Dalston Junction Sunday-school.....	5	0	0
Enfield .....	7	19	4
Ferne Park .....	9	0	5
Forest Gate, Wood Grange Auxiliary ...	3	4	9
Gunnersbury .....	1	1	8
Haddon Hall Sunday- school, for Native Preacher, P. C. Dass	12	10	0
Herne Hill Sunday- school .....	5	2	10
Highgate, Southwood- lane (boxes) .....	1	14	6
Do., do., Sunday sch.	4	1	0
Highgate-road Sun- day-school, for sup- port of James Showers, Congo .....	36	0	0
Islington, Cross-street Sunday-school.....	6	18	1
Islington, Salters' Hall Sunday-school, for Backergunge School.....	5	0	0
Kingsgate-street.....	3	0	3
Metropolitan Taber- nacle Sunday-school, for Mr. Weeks, Congo .....	6	5	0
Notting Hill, Ladbroke Grove Sunday-school	12	17	8
Peckham, Park-road...	22	0	7
Rotherhithe, New-road Sunday-school, for Bengali School .....	1	14	8
St. Margaret's, Amy- and Park Sunday- school .....	2	4	6
St. Peter's Park Sun- day-school.....	3	10	9
Stoke Newington Devonshire-square Sunday-school, per Y.M.M.A. ....	16	0	0
Do., do., for support of boy and girl under Mr. Bentley, Congo .....	10	0	0
Do., do., for Bengali School .....	6	0	0
Shoreditch Tabernacle Sunday-school, for support of Congo boys under Mr. Bentley .....	20	0	0
Twickenham .....	1	7	0
Upper Holloway, Y.M.B.C., for Congo	2	0	6
Do., Sunday-school	2	11	2
Do., do., for Barrisal School .....	6	0	0
Upton Cross Sunday- school .....	0	7	1
Vauxhall Sunday-sch.	5	18	4
Walworth, Ebenezer Sunday-school, per Y.M.M.A., for China	2	5	6
Wandsworth, East Hill Sunday-school.....	5	11	0
West Green .....	6	15	8
Do., Sunday-school, for N P .....	0	9	0
Wood Green Sunday- school, for Bengali school .....	2	10	0
Do., support of two Congo boys .....	1	13	8

BEDFORDSHIRE			
Bedford, Bunyan Meet- ing .....	13	0	0
BERKSHIRE.			
Newbury .....	10	4	10
Reading, Carey Chapel Juvenile Auxiliary	4	8	10
Do., King's-road and Grovelands .....	14	16	6
Do., Wycliffe Chapel Do., do., Sunday- school .....	2	4	1
	7	8	0
BUCKINGHAMSHIRE.			
Beer Green .....	0	10	0
CHESHIRE.			
Altrincham Taber- nacle .....	1	4	0
Birkenhead, Grange- road Sunday-school	5	0	0
Do., Jackson-street...	1	15	1
Egremont .....	13	12	11
Stalybridge .....	1	11	5
Tarporley .....	47	1	4
CORNWALL.			
Helston .....	4	0	0
St. Austell.....	1	15	9
DEVONSHIRE.			
Callumpton .....	13	7	11
Devonport, Hope Chapel.....	3	3	4
Do., Morice-square...	8	5	2
Do., do., for Congo...	1	0	0
Exeter, South-street...	15	19	2
Kingsbridge .....	10	3	8
Do., for Congo.....	0	10	0
Plymouth, George-st.	40	9	7
Do., do., for Mr. Shorrook, China School.....	4	17	0
Do., Mutley Chapel	31	18	6
Tiverton, Sun sch., for support of Mr. Clark's Congo boy, Etuwé .....	5	0	0
Totnes .....	42	11	3
DORSETSHIRE.			
Weymouth.....	6	8	0
DURHAM.			
Gateshead, Durham- road .....	9	1	1
Jarrow-on-Tyne .....	5	12	9
Middleton-in-Teesdale	23	0	2
Monkwearmouth, Enon	3	12	1
South Shields, Westoe- road .....	15	3	3
ESSEX.			
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GLOUCESTERSHIRE.			
Arlington .....	4	19	8
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Naunton and Guiting	5	13	5

HAMPSHIRE.			
Andover .....	7	12	6
Poulner Ringwood .....	2	5	8
Southampton, East- street Sunday-sch., for N P, India .....	6	0	0
Whitchurch .....	7	0	8
Winchester, City-road	34	0	0
	56	18	10
Less District ex- penses .....	2	15	6
	54	13	4
HERTFORDSHIRE.			
Boxmoor.....	5	10	11
Bushey and South Watford, Sunday- school .....	2	14	0
KENT.			
Ashford, Sunday-sch.	1	13	2
Bessels Green .....	29	4	7
Do., for Congo.....	2	0	0
Canterbury .....	19	6	
Chatham, Zion Chapel Pembury, Union Chapel.....	1	7	
Ramsgate, Ellington Chapel .....	7	10	
Do., do., for support of Mbamba .....	2	10	
Tonbridge .....	5	0	
LANCASHIRE.			
Accrington .....	66	10	7
Bowden, Hale-road ...	0	13	4
Cloughfold .....	28	10	5
Heptonstall Slack and Broadstone, for Orissa and Rome ...	6	7	0
Liverpool, Everton Village Welsh Ch.	14	7	1
Do., Kensington Ch.	7	18	3
Do., Litherland .....	7	5	0
Do., Myrtle-street ...	90	0	0
Do., Pembroke Chapel .....	20	16	7
Do., Princes Gate ...	75	3	8
Do., Richmond Chapel .....	33	7	6
Do., Toxteth Taber- nacle .....	150	0	0
Do., Tue Brook .....	2	10	8
Do., Walton .....	4	11	7
Manchester Auxiliary	19	11	3
Do., Upper Medlock- street Welsh Ch. ...	0	6	0
Oswaldtwistle .....	14	5	4
Rochdale, West-street	402	1	1
Do., Holland-street, Sunday-school ...	2	0	0
Do., Littleborough ...	3	18	7
Warrington, Goiborne- street .....	1	5	0
LEICESTERSHIRE.			
Arnsby .....	16	17	7
Aylestone .....	1	2	0
Countesthorpe .....	7	11	1
Do., for W & O .....	0	10	0
Foxton .....	6	7	4
Oadby, Sunday-school	0	7	6
Saddington, Sunday- school .....	0	1	2

<b>NORFOLK.</b>		Penge, Sunday-school	8	4	4	West Vale .....	1	16	7
East Dereham, Sun-	5	0	0	0	0	York .....	11	0	8
day-school .....	2	10	0	0					
Necton .....	15	0	0	0					
Swaffham .....	5	0	0	0					
Yarmouth .....	80	0	0	0					
Do., for Congo .....									
<b>NORTHAMPTONSHIRE.</b>									
Harpole, for <i>W &amp; O</i> ..	1	0	0	0					
Moulton and Pitsford	2	2	0	0					
<b>NORTHUMBERLAND.</b>									
Newcastle - on - Tyne	14	6	8						
Auxiliary .....	5	5	6						
North Shields .....									
<b>NOTTINGHAMSHIRE.</b>									
Colli'gham .....	0	6	6						
Nottingham, Public	5	7	8						
Meeting .....	20	1	8						
Do., Derby-road .....	16	0	11						
Do., George-street .....	5	0	0						
Do., Palm-street .....									
Nottingham Juvenile Association.	6	15	5						
United Services .....	5	9	10						
Derby-road .....	4	4	0						
Palm-street .....	5	10	0						
Independent-street .....	1	16	6						
Women's Class, Player-street .....	70	12	6						
Less Auxiliary Expenses .....	11	11	1						
<b>OXFORDSHIRE.</b>									
Caversham .....	40	0	0						
Hook Norton .....	1	1	0						
<b>SOMERSETSHIRE.</b>									
Bath, Manvers-street	10	0	0						
Bristol Auxiliary, Students' Missionary Society .....	20	0	0						
Do., City-road .....	10	10	0						
Do., do., for Congo .....	18	1	2						
Crewkerne .....	0	10	0						
Williton, Sunday-school	1	16	0						
Yarcombe .....	0	6	6						
<b>SURREY.</b>									
Croydon, Ladies' Association .....	6	17	6						
Do., Juvenile Auxiliary .....	7	6	6						
Do., do., for Congo school .....	7	6	3						
Do., do., for West Croydon School, Delhi .....	6	0	0						
Dulwich Hall, Sunday-school .....	0	12	0						
Guildford .....	2	16	1						
Lower Tooting, Sunday-school, for China .....	0	9	0						
Do., do., for Congo .....	0	7	0						
<b>WARWICKSHIRE.</b>									
Birmingham, Y.M.B.M. Society, Mr. Holme's Bible class, for student at Serampore College .....	6	0	0						
Coventry, Gosford-st. Do., St. Michael's ..	9	4	0						
Do., Queen's-road ..	179	7	11						
Do., Wyken-square ..	2	0	9						
Rugby .....	9	8	2						
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Salisbury .....	141	19	1						
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Upper Studley .....	1	3	0						
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Malvern .....	5	0	0						
<b>YORKSHIRE.</b>									
Bradford Auxiliary, on account .....	92	7	5						
Brearley, Luddenden Foot .....	18	3	0						
Elland .....	3	6	0						
Farsley .....	85	14	0						
Harrogate .....	17	4	4						
Hebden Bridge .....	69	16	0						
Horsforth .....	20	0	0						
Lindley Oaks Chapel	4	0	0						
Middlesborough, Linthorpe-road .....	9	1	3						
Mirfield .....	11	10	4						
Norland .....	1	1	3						
Pudsey .....	6	14	4						
Rishworth .....	13	0	0						
Hodley, for support of Congo boy, "Eodley Bethel," under Mr. Whitehead .....	5	0	0						
Rotherham, Sunday school, for support of Mr. Whitehead's Congo boy .....	5	0	0						
Sowerby Bridge, Steep Lane .....	12	14	10						
Sunny Bank .....	1	0	0						
Todmorden, Roomfield Do., do., for support of Congo boy, "Mbundu," Pilling Roomfield ..	20	13	5						
Do., Wellington-road	26	0	9						
Do., do., for orphan girl, "Naomi" ..	3	0	0						
Do., Lineholme .....	9	5	3						
Do., Lydgate .....	14	8	8						
Do., Shore .....	12	17	2						
Do., Vale .....	13	3	10						
Wakefield .....	6	6	3						
<b>NORTH WALES.</b>									
<b>DENBIGHSHIRE.</b>									
Brymbo .....	0	3	0						
Wrexham .....	0	6	0						
<b>SOUTH WALES.</b>									
<b>CARMARTHENSHIRE.</b>									
Carmarthen, Welsh Union Meeting .....	10	0	0						
Llanely, Greenfield ..	162	0	6						
St. Clears, Sion .....	12	0	6						
<b>GLAMORGANSHIRE.</b>									
Canton, Hope Chapel	6	15	8						
Do., do., Sun-sch. ....	5	2	0						
Cardiff, Tredegarville	14	7	8						
Penarth, Stanwell-road	2	15	7						
Sunday-school .....	0	18	0						
Pontlliw, Carmel .....	3	5	1						
Swansea, Mt. Pleasant	10	7	5						
Do., for Congo .....									
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Abergavenny, Bethany	13	15	6						
Do., Frogmore-street	27	4	11						
Glascoco .....	1	8	0						
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St. Brides .....	1	18	0						
<b>PEMBROKESHIRE.</b>									
Milford Haven .....	2	1	10						
Penybryn .....	5	15	8						
<b>RADNORSHIRE.</b>									
Franksbridge .....	1	0	0						
<b>SCOTLAND.</b>									
Dumbarton .....	1	6	0						
Fortrose, for N.P. ....	0	16	0						
Glasgow, Adelaide-place .....	10	0	0						
Do., Bridgeton .....	4	0	0						
Do., Frederick-street Y.M.C.A., Gallowgate Branch, for support of Congo boy, "Loleko" .....	5	0	0						
Do., Queen's Park ..	20	6	9						
Kirkintilloch, for Congo	1	9	0						
Leth .....	0	10	0						
Lochgilphead .....	4	4	8						
<b>IRELAND.</b>									
Carrickfergus .....	1	0	0						

ERRATUM. — By inadvertence the sum of £7, from West Green Chapel Bible-class, was omitted from the Annual Report and HERALD.

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