

THE MISSIONARY HERALD,
JANUARY 1, 1892.



VIEW FROM THE BOPOTO MISSION HOUSE.—(From a Photograph by the Rev. A. Lawson Forfeit).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WITH this number of the HERALD we enter the actual Centenary year of the existence of the Baptist Missionary Society. At length the period has arrived which has been very naturally anticipated with not a little expectation. In the course of a few months numerous friends will be gathering from various parts of this country, and from beyond its limits, in Nottingham, Leicester, and Kettering, and subsequently in London, to celebrate the memorable events of 1792. If ever a religious movement deserved the grateful and enthusiastic recognition of Christian men it is the initiation, one hundred years ago, of the modern missionary enterprise by William Carey, Andrew Fuller, and their coadjutors. We believe we cannot overestimate the importance in its relation to the interests of the Saviour's Kingdom of the action taken in "Mrs. Beeby Wallis's back parlour" by our fathers when they formed a Society for the Propagation of the Gospel amongst the Heathen. All sections of the Church of Christ are indebted to the arousing and inspiring influences which emanated from the heroic zeal of these apostolic men. We invite all our Christian brethren, by whatsoever name they are known, to join with us in fervent thanksgiving for the spiritual enrichment which we all alike enjoy from the revival of missionary principles and the exhibition of missionary chivalry in these later times.

But whilst, during the Centenary Celebration, we shall recall with delight the sacred memories connected with the origin of our Missionary Society let it be emphatically said we are supremely anxious that, in honouring the past, we should be incited to attempt

LARGER SERVICE IN THE FUTURE.

However much we may revere the spirit and the doings of the fathers and founders of the Mission, we know that the Mission itself cannot live upon its traditions. We best celebrate the formation of the Society as we seek to promote its usefulness. It was as animated by this all-important desire to attempt greater things for God the Committee announced early last year its Centenary proposals, and made its appeal for

THE SPECIAL FUND OF £100,000,

and for increased and new subscriptions in the hope of raising

THE ANNUAL INCOME TO A LIKE SUM.

It is with very sincere thankfulness and, we think, justifiable encouragement we now inform our readers of the results of the Centenary effort up to the time of going to press. The donations, either paid or promised, amount as we write to

£34,293 11s. 5d.

and to this total is to be added about

£10,075 10s. 8d.

from the young people's crown cards; the actual contributions up to date to the Special Fund being therefore not less than

£44,369 2s. 1d.

Of this sum the actual cash received up to December 14th, amounted to £27,363 6s. 11d.

With regard to the young people's effort some disappointment may be felt that we are not able to report a greater result. It must be remembered that the high expectations we formed were based upon calculations which contemplated a certain proportionate contribution from every Sunday-school in the kingdom. We cannot but regret that circumstances should have prevented some of these schools from uniting in the effort; and that many cards which were taken have come back without being used. We have not yet, however, received all the contributions—indeed, a large number of cards are still unreturned, and applications continue to be made for fresh ones. We may therefore reckon upon a considerable advance beyond the £10,075—in itself surely no insignificant sum—now reported.

It will be noticed we give in the following list contributions of £10 and upwards, putting together all smaller sums, and crediting them to churches respectively; a more detailed statement will be given at some future time. We may add that we hope to publish additional lists month by month.

	£	s.	d.		£	s.	d.
Southwell, Miss	10	0	0	Accrington—			
Smaller sums	7	2	0	Haworth, Mr. W. and			
Harrow—				Miss, In Memoriam ...	1,000	0	0
Nivison, Mr.....	10	10	0	Barlow, Mr. James,			
Smaller sums	15	10	0	J.P.	500	0	0
Highbate-road	220	0	0	Barlow, Miss.....	250	0	0
Ladbroke-grove, Notting				Macalpine, Mrs. G. W.	250	0	0
Hill—				Macalpine, Mr. G. W.	500	0	0
Baynes, Mr. W. W., J.P.	50	0	0	Addlestone—			
Roberts, Rev. R. H., B.A.	20	0	0	Marnham, Mr. F. J. ...	50	0	0
Carrington, Mr.	10	0	0	Bayley, Rev. H., Mrs.			
Fripp, Mr.....	10	0	0	and Miss	10	0	0
Reddan, Mr.....	10	0	0	Smaller sums	7	10	0
Smaller sums	29	13	0	Bristol—			
Regent's Park—				Robinson, Mr. Alfred ...	500	0	0
Sturt, Mrs.	50	0	0	Robinson, Mr. A. R. ...	200	0	0
Gould, Dr. A. P.	50	0	0	Iles, Mr. and Mrs Saml.	120	0	0
Gould, Rev. G. P., M.A.	30	0	0	Appleton, Dr. and Mrs.	100	0	0
Upper Holloway—				Ashmead, Mr. G. C. ...	100	0	
Edwards, Mr.	100	0	0	Carlile, Mr. and Mrs. ...	100	0	0
James, Mr. Joshua	30	0	0	Gotch, Miss	100	0	0
Edwards, Miss M.....	20	0	0	Leonard, Miss Louisa ...	100	0	0
Balding, Mr. and Mrs.	15	0	0	Robinson, Mr. and Mrs.			
James, Mrs.	15	0	0	Edward	100	0	0
Blackmore, Mr. S. H. ...	10	0	0	Townsend, Mr. Charles	100	0	0
Freeman, Mrs.	10	0	0	Anonymous	100	0	0
Holt, Mr. A. G.	10	0	0	"Old Broadmead"	100	0	0
Wood, Rev. J. R.....	10	0	0	Leonard, Mrs. Solomon	50	0	0
Smaller sums	91	13	0	Culross, Rev. J., D.D....	50	0	0
Walthamstow, Wood-street—				Gould, Mr. Joseph	50	0	0
Whittingham, Mr. W. E.	25	0	0	Morgan, Mr. Fred.	50	0	0
Smaller sums	2	10	8	Robinson, Mr. Theodore	50	0	0
Walworth-road—				Shirley, Mr. S.....	50	0	0
Dixon, Miss	10	0	0	Glover, Rev. R., D D....	30	0	0
Wandsworth Road, Victoria				Davis, Rev. J. and Mrs	25	0	0
Chapel—				Denning, Mr. H.....	25	0	0
Rice, Mr. G.....	14	0	0	Fry, Mr. J. Storrs	25	0	0
Rowell, Mr. D.....	10	0	0	Gange, Rev. E. G.	25	0	0
Sullivan, Mr. A.	10	0	0	Lambert, Mrs.	25	0	0
Stiff, Mr. E.	10	0	0	Milson, Mr.	25	0	0
Smaller sums	86	15	0	Rawson, Miss	25	0	0
West Norwood—				Whiting, Mr. R. G.....	25	0	0
Cross, Mr. W. M., for trans-				Williams, Dr. and Mrs.			
port of "Goodwill"	10	0	0	Eubulus	25	0	0
Abergavenny—				W. S.....	25	0	0
Lewis, Mr. Ald.	100	0	0	Smaller sums	469	0	0
Beveridge, Mr. T. W. ...	50	0	0	Canterbury	23	0	0

	£	s	d.		£	s.	d.
Cardiff—				Liverpool—			
Union Meetings	50	0	0	Sing, Mr. Joshua.....	250	0	0
Chard—				Brown, Mrs. Aaron.....	200	0	0
Brown, Mr. F.	20	0	0	Maidenhead	29	2	6
Brown, Mr. and Mrs.				Margate.....	12	0	9
Loader	20	0	0	Middlesborough—			
Smaller sums	15	5	0	Dawson, Mr. E.	100	0	0
Chatham	13	0	0	Smaller sums	10	0	0
Cottenham, Old Baptist				Newbury—			
Chapel Ladies' Work-				Davies, Mr. P. E.....	10	0	0
ing Meeting	12	0	0	Smaller sums	24	15	0
Coleford	33	0	0	Newport, Mon.—			
Darlington—				Lewis, Mr. E.	300	0	0
Wilson, Mr. Geo. D. ...	52	10	0	James, Mr. J. G.	25	0	0
Wilson, Mrs. Geo. D. ...	52	10	0	Overston, Mr. L.	20	0	0
Bartlett, Mr. G. W.....	10	10	0	Edwards, Mr. W.....	20	0	0
Collections	17	1	6	Howell, Mr. T. H.	20	0	0
Smaller sums	12	9	0	Richards, Mrs.	15	0	0
Dover—				Cook, Rev. G. H.....	10	10	0
Chitty, Mr. E.	10	0	0	Smaller sums	38	14	0
Edwards, Rev. E. J. and				Newcastle and Gateshead,			
Mrs.	10	0	0	Westgate-road Ch. —			
Hobday, Mr. H.	10	0	0	Angus, Mr. W. Mathwin	105	0	0
Smaller sums	35	5	6	Angus, Mr. William ...	60	0	0
Dundee—				Davies, Mr. and Mrs.			
Carmichael, Miss Jane...	200	0	0	W. G.....	50	0	0
Smaller sums	12	19	10	Angus, Mrs. William ...	40	0	0
Eastbourne—				Angus, Mrs. Jonathan...	20	0	0
Barker, Miss	10	0	0	Angus, Misses E. M. and			
Smaller sums	5	2	6	Jessie.....	10	0	0
Glasgow—				Bartlett, Mr. and Mrs.			
Rose, Mr. C. A.	500	0	0	J. M. and family	21	0	0
Robarts, Rev. F. H. ...	250	0	0	Angus, Mrs. George ...	10	0	0
Harlow—				Smaller sums	42	2	10
Edwards, Rev. F., B.A.	10	0	0	Jesmond Chapel—			
Edwards, Mrs.	10	0	0	Burton, Mr. S. B.....	105	0	0
Edwards, Mr. F. C.	10	0	0	Culley, Mr. and Mrs. E.	50	0	0
Haverfordwest, Bethesda	50	0	0	Angus, Mrs. T. C.	25	0	0
Hatch Beauchamp	12	0	0	Burton, Mrs.	20	0	0
Hereford—				Angus, Miss L.....	10	0	0
Wallis, Mr. E. L....	20	0	0	Smaller sums	22	9	6
Pearce, Mr. W.....	20	0	0	Gateshead—			
King, Messrs., and Sons	20	0	0	Gurney, Mr. J. J.	105	0	0
Smaller sums	36	0	0	Eastcott, Mr. H.	50	0	0
Ipswich—				Smaller sums	19	18	0
Anonymous	20	0	0	Norwich—			
Leicester, Harvey Lane ...	11	13	6	Gould, Mr. H. P.	100	0	0

	£	s.	d.		£	s.	d.
Norwich— <i>continued.</i>				Buxton, Dowager Lady	10	0	0
Howlett, Mr. J. G.	100	0	0	Dakin, Mr. W. H.	10	0	0
Jewson, Mr. J. W.	100	0	0	Gould, Mrs. H. P.	10	0	0
Trevor, Mr. Henry	100	0	0	Howlett, Mr. A. G.	10	0	0
White, Mr. George	100	0	0	Collection	36	14	8
Blyth, Mr. William ...	50	0	0	Smaller sums	101	2	0
Green, Mr. George	50	0	0	Reading.....	25	0	0
Jarrold, Mrs. T.	50	0	0	Stockton-on-Tees	43	13	0
Juniper, Mr. R. K.	50	0	0	Stogumber	12	0	0
Copeman, Mr. John ...	25	0	0	Taunton, Silver-street—			
Culley, Mr. Samuel.....	20	0	0	Penny, Mr. T.	50	0	0
Holmes, Mr. G. T.,	20	0	0	Penny, Mr. T. S.	50	0	0
Jewson, Mrs.....	20	0	0	In Memoriam	50	0	0
Jewson, Mr. George.....	20	0	0	Chapman, Mr. W. M. ...	10	10	0
Shakespeare, Rev. J. H.,				Chapman, Mr. A. A. ...	10	10	0
M.A.	20	0	0	Westlake, Mr. W. H. ...	10	10	0
Smith, Mr. J. D.	20	0	0	Smaller sums	42	11	11
Fisher, Mr. Francis.....	15	15	0	Smaller sums from various			
Jewson, Mr. Richard ...	11	11	0	places.....	41	16	0
Taylor, Mr. F. Oddin ...	10	10	0				

Of this sum £22,766 12s. 5d. has been acknowledged in previous HERALDS.

In addition to the above contributions we have received many substantial promises of increased contributions on behalf of the annual income. We would take this opportunity to remind our readers that the endeavour we are making to raise the permanent receipts is, in our estimation, by no means second in its importance to the Special Fund. Will our friends give this part of the Centenary Celebration their most serious consideration? We venture to inquire with all frankness whether many of our subscribers might not greatly increase their annual giving? And might not the pastors and officers of the churches render most invaluable assistance by securing *new* subscribers? We respectfully and very earnestly appeal for their kind aid during the Centenary Year in this direction.

It is fitting we should here announce that we have just prepared some special

CENTENARY COLLECTING BOOKS

for those supporters of the Mission who would like to co-operate with the Committee by obtaining donations to the Centenary Fund and increased and new subscriptions. The idea has suggested itself to ask those who take these books to endeavour to secure by donations and subscriptions a sum equal to the original contribution—viz. :—

£13 2s. 6d.

that being the amount collected at the formation of the Society. Of course we shall be very pleased to supply these books to those who may not be able to collect so large a sum, but what a cause of delight it would be if a large number of our friends applying for them were able to realise the idea we have now intimated. We hope to have many applications from those who, as yet, have taken no part in the Centenary Commemoration, and who would know how to make good use of these books amongst their friends.

May the Divine Lord, whom we desire in these endeavours to serve, inspire the heart of all who seek to extend His Kingdom with His own—the true missionary spirit.

Hymn suggested by the Missionary Centenary.

RISE we to praise our God,
 For what His hand hath wrought,
 For trophies that the circling
 years
 To Jesu's feet have brought,—
 Reward of all His pain,
 Fruit of the Spirit's might,—
 Rise we and praise our God, whose love
 Diffuses saving light !

Not for ourselves we claim,
 Nor for our fathers, aught
 Of what our living God alone
 By His own hand hath wrought ;
 Souls born to Heavenly life
 Heaven's quickening power proclaim :
 Rise we and praise the Lord our God,
 Extol our Jesu's name !

His was the love outpoured
 When saints to love awoke,
 His was the light in glorious dawn
 On darkest night that broke,
 When spirits, set aglow
 By touch of altar-flame,
 Forth sped them, living rays of light,
 To shine in Jesu's name.

His was the hand that drew
 Bound souls from sin's dark deep,
 That bade Heaven's peace serenely reign
 Where earth's worst tempests sweep,
 That reared, 'mid rudest scenes,
 Pure worship's blest abode,
 And brought bruised feet from tangled
 ways
 Into the Heavenward road.

From earth's wide choir of souls
 That sing redemption's song,
 To Him all praise ascends this hour
 To whom it doth belong ;
 And where the servant's name
 By grateful lips is raised,
 'Tis honoured most when for its sake
 The Master is most praised.

Praises to Him are due
 For faith and love sustained,
 Where, but for His replenishing,
 Life's chalice had been drained ;
 For His blest presence given,
 In constancy of grace,
 To hearts that bailed in alien lands
 The one familiar Face !

For Gospel truth endeared
 To the whole Church by this,
 That needy souls in every clime
 Now know its preciousness,
 For His great love brought nigh
 To meet the wide world's woe,
 In stream so full that we receive
 Its gracious overflow.

Rise we to bless our God,—
 Bow we to humbly own
 How tardy hath the service been
 That thus exalts His throne ;
 Then, to His altar bound,
 For life's remaining days,
 Yield we ourselves to do His will
 A sacrifice of praise !

R. WRIGHT HAY.

Dacca, India.

New Year's Day Prayer Meeting.

WE have much pleasure in announcing that our New Year's Day prayer meeting, to be held at the Mission House on Friday, the 1st of January, 1892, at eleven o'clock, will be conducted by the Rev. Joseph Angus, D.D. Remembering the former official connection of Dr. Angus with the Society at the time of its Jubilee, we feel sure our friends will be thankful to receive this intimation.

We are also glad to report that at the last meeting of the Committee it was unanimously resolved to make arrangements for a

SPECIAL MEETING FOR PRAYER

on behalf of Missions during the current CENTENARY YEAR, to be held in the Library of the Mission House, 19, Farnival Street, Holborn, London, on every THURSDAY MORNING, for one hour, from ELEVEN TO TWELVE O'CLOCK.

We earnestly trust many of our friends will be able to join in this special season of prayer. Not a few of the friends of the Society, both in London and the country, are deeply impressed with the necessity of waiting upon the Lord for His gracious guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers to occupy the numerous openings that present themselves in all parts of the world.

Will our readers please remember every THURSDAY MORNING, from ELEVEN TO TWELVE O'CLOCK, is the hour fixed for special prayer for Missions, in the Library of the Mission House?

Pictures from the Congo.

(See *Prontispiece*.)

WE give our readers this month pictures of Mr. W. L. Forfeitt, of Bopoto Station and the Upper Congo, as taken from the window of the Bopoto Mission House.



It should be remembered that the Mission House is built upon a very high terrace, and that most of the Bopoto towns are on the plateau below it.

The River Congo here is six miles wide, and has a large number of islands, many of them being of considerable size.

Bopoto is more than a thousand miles from the coast, and distant from Stanley Pool more than a month's journey by the s.s. *Peace*.

Our readers will remember that Mr. Orum is now on his way to resume work in this distant station.

The Congo Mission.

LETTERS FROM MR. BENTLEY.

THE Rev. W. Holman Bentley, writes:—

“Wathen Station, Congo River,
S.W. Africa, July 19th, 1891.

“MY DEAR MR. BAYNES,—I wrote telling you that I was hoping to start on an itinerary in the country to the south of this station, and to endeavour to establish our first evangelistic outpost and school at Kinsuka, a township half way between this station and San Salvador; also to meet one of our San Salvador brethren at Kinsaku, a town half-way between Kinsuka and San Salvador. I wished also to visit Tungwa, and explore the country between Tungwa and Kinsaku, part of which was unknown to us, and we to the people. After an absence of thirty days I am now able to report proceedings.

“KINSUKA.

“Before doing so, however, a few explanations may be necessary. Both Kinsuka and Kinsaku lie on the road across country to San Salvador, which I opened up three years ago. At the former township I had a very uneasy reception, a large number of people gathered at the inevitable ‘palaver,’ and it was clear that they were much afraid of the white men who had opened a road to Stanley Pool, and were well established in the country, and were pushing here and there and making themselves quite at home. However, there was no reason to oppose a quiet Mundele a Nzambi (God’s white man), who, with Kongos and natives of Ngombe, wished to pass through to visit his brothers at San Salvador, who had been so long quietly working there; one of Vianza-vianga’s (Thos. Comber)

folk too who could speak their language and give such a reasonable motive for his coming. At Kinsaku, too, two days further on, I was much pleased with the people, who wished that they might have white teachers. The great chief of the district was paternal uncle of Nlemvo, my assistant in the translation work, and he was well known to the people by name. His mother also had lived there once, so I became a sort of relative of theirs through Nlemvo; just as we are all of us connected with very many townships and districts through our boys in our school. I told them that they would not be forgotten. Some Kinsaku men came back with me to Wathen and stayed some days, but their town is six days’ from us, and not even in our district, being in Portuguese territory. When Mr. Harvey, who had left the A.B.M.U. to try to work independently, commenced work at Kimpese, not far from Kinsuka, one of the Kinsaku people entered his service, and his conversion had been the happy result. As belonging to our (B.M.S.) sphere, at Mr. Harvey’s suggestion, he was admitted into the church here, he having been baptized at Lukunga. Relatives of the man had also become interested in the Gospel message, and needed further instruction. The visits *en passant* of Messrs. Oram, Comber, and White had also made our Mission well known to them.

“MY SECOND VISIT.

“The second time I visited Kinsuka my wife was with me. They had been suffering terribly from small-pox, and

it was even then in some parts of the township. I had some boys with me who had been recently vaccinated, and was able to vaccinate a number of people and leave a lancet with Mwana Ngonde; he vaccinated all who had not been sick, and the small-pox left the neighbourhood at once. They had lost, however, 750 people from the township by the disease, so they assured me, and of the great crowd which assembled when I first passed through only a remnant was left. I was much struck with Mwana Ngonde; he is the second chief, heir, they say, to the Ngudian Kama Moeya. He is most superior, not in the least like the ordinary run of people, or even chiefs. I had a long talk with him, and he listened with much interest. Messrs. Comber, Oram, and White, in passing Kinsuka, were also struck with him. Twice while Mr. Harvey was at Kimpese did Mwana Ngonde visit him; he said that he liked to hear what we taught him as we spent an evening in his town, but these occasional visits were not enough. He said, 'We black people forget so soon; we want to be told the same thing over and over again, and then when we have heard it often we begin to take hold of it. We must have resident teachers, and many of them, for we are many.' Mr. Harvey paid us a visit at Wathen, and told us about Palasola, of Kinsaku, and about Mwana Ngonde's urgent request.

"I had been looking forward to visiting the district at the end of May for an ordinary itineration, but we had now to consider whether we could not do something definite for both Kinsuka and Kinsaku. There was only one member of the church at Wathen available and fit to start an outpost, Lo, who had been Mr. Davies' personal boy and had been taken by him to England. He had developed very good speaking

ability, and had been my wife's best helper in the school.

"A MISSIONARY CHURCH.

"The little church here readily took the matter up, and Lo was willing to undertake the work. They voted him an allowance of 100 brass rods a month, and although that was only about two-thirds of what he was actually receiving he was ready to resign his position and undertake this work on a lower allowance.

"We are hoping to have many such outposts in the future; and as we are *determined that all the worth of the native church shall be paid for by the native church, not by the B.M.S., all felt that to offer a higher allowance to Lo would be to make these outposts of the church very few, for it would be setting a precedent of high rates; so for Christ's sake, and in the service of His Church, Lo has agreed to take up the work at considerably less than his former allowance.*

"This is a real test of grit, and one which most people who know the people of the county would fear that they could not stand.

"All honour to Lo for the readiness with which he has made the sacrifice. Henceforward we may have more hope of the people if this is possible. This may seem a small matter in the eyes of folk at home, but it is not so regarded by us who know the people.

"As for Kinsaku, letters were despatched to San Salvador laying the facts before the brethren, and asking them to do what they could, and begging one of them to meet me at Kinsaku at a certain date. An answer soon came assuring us that the church there was ready to start an outpost at Kinsaku, and that Mr. Phillips would meet me.

"The Mission gave a saw, hammer,

some nails and hinges, with copy-books and such school apparatus, then with 200 utaku as two months' allowance, Lo was ready to start.

"THE GREAT CHIEF.

"Reaching Kinsuka we learned that Mwana Ngonde had gone to the trading factories on the Lower River, and could not be expected back for sixteen days. Plans had to be made accordingly, and Nlemvo was sent on at once to San Salvador to call Mr. Phillips, and in the afternoon Lo and I went to see the Ngũdian Kâma (great chief). We found him hearing a palaver and drinking palm wine, and sat down to chat with them to break the ice until we could request a hearing for ourselves. Two calabashes were drained, and the talk seemed to be interminable. To bring things more to a point, I told the chief that I wanted to talk to him about something, and that I would go and sit outside until he was ready, for the house was crowded, and the fumes of the palm wine very strong, and that on a hot day. I waited a long time; no mat or box was sent for me to sit upon, a significant breach of courtesy, and it was evident the chief did not want to discuss any matter with me. Perhaps, in spite of information to the contrary, I was a State officer come to recruit soldiers, or carriers, or station boys, or that the strong intrusive white men were going to lay upon him some new imposition. After about half-an-hour my patience began to run short, and I sent Lo to hurry the good man a bit. Eventually he arrived, and I explained to him the errand upon which we had come. The chief was relieved to find that it was nothing dreadful; however, who could tell what lay behind such seemingly benevolent intentions? He had had some dealings with the State, and for the first time had

come to realise that there was a more powerful organisation than the chieftainship of Kinsuka—a force that could even make him obey—and he would rather have no 'truck' with white folk at all. He told me that his chief nephew (and heir), Mwana Ngonde, was gone to the Lower River, and all the chiefs with him, so that he could neither take the counsel of his notables nor give any answer.

"NEGOTIATIONS.

"I told him that we knew that to be partly the case, but all the chiefs were not away, for we had just been speaking to four or five, and begged him to call those who were here to hear what we had to say, that when the others returned they would at least know what we had come about, and be so far easier in their minds, and when I came back again in two or three weeks it would not take long to get their answer; in the meanwhile we neither asked nor desired a reply, indeed we should not do again until Mwana Ngonde had spoken, for he knew us best. He would not call any other chiefs, and maintained that position. He agreed that Lo might stay in Mwana Ngonde's village until our return, as I had no need to drag him about with me. This was a point gained, for they would soon get to know and like Lo. On the way back to the village at which we stayed we passed through another in which we had seen several of the chief men, and met them again. 'What have you been talking to the Ngũdian Kama about?' "Nothing very dreadful, but he so timid; we told him our business, and asked him to call you Lo, that you might know the good thing we wish to do for you; then when Mwana Ngonde returns it will be easy to make up your minds." They were very annoyed that they had not been called to hear at least the pro-

posal, their curiosity was roused, and yet there could be no hope of getting the business out of me, however they asked me about it. This was what I wanted, so sitting down we talked the matter over. They were all the more vexed that they had not been called, for the proposal was such a good one. To have a teacher to teach all the children to read and write would certainly be a good thing, and they had never heard anything but good of us; as for having someone who would teach them God's palaver, that was a matter of indifference. We explained that the church at Ngombe was sending Lo; but benevolence is regarded more as a custom and weakness than anything to be grateful for.

"Hopes which had run down through the great chief's coldness now began to revive, but it was impossible to forecast the decision. Fear of white men was very strong. How far would Mwana Ngonde carry the others with him, for he could not work alone? They were angry that he had helped them to come to terms with the State in a palaver not long previous, and tried to persuade themselves that Mwana Ngonde had brought the State here. Had we hinted that he had invited us, our plans would have been at once frustrated. There is so much jealousy and fierce hatred, even in the same township, that there is no wonder that Arabs and others make the divided country an easy prey. Some of those chiefs had not spoken to Mwana Ngonde for months. I saw them meet by accident a few weeks later, and neither would look at the other, each turned his face away. This jealousy, pride, and hatred is everywhere all through the country, and is constantly breaking out into violence.

"TUNGWA.

"The next day I started for Tungwamakuta. Lo and I had some prayer together before parting. He realised the difficulties of his position, but he had very definitely given himself to the Master for the work, and on the spot he very earnestly renewed his consecration. We made a good march to within two hours' of Tungwa, and reached there early the next morning. Outside the town we stopped for a minute or two for the boys to dress. Four of them were Tungwa boys, and two of them had not been home for a year. When all had donned their best we filed into the town, and very hearty was the welcome to us all, for the return of the boys caused some excitement. They all looked so fat and well, so nicely dressed too; and the little boy who had come to us five months before, so thin and ill that they all feared that he would never return, was well and fleshy, although he had not quite assumed a healthy black. I had visited Tungwa in November, although I wrote you nothing about it, and two of the boys had been left at home at Wathen in quarantine, with a mild type of small-pox. Now they all appeared safe and well, and everyone was well satisfied and happy. I was disappointed with the town in some respects, for there, as in many of the towns nearer to us, and which have often been visited, the curiosity of the advent of white men has worn off, as well as any curiosity or interest in the message of salvation. Neither at our gathering for morning or evening prayers, nor on Sunday, could I get the people to come together in any decent numbers, and quiet talks with twos and threes were the best opportunities. The most interesting were with a chief, who was very ill when I first visited Tungwa a year ago.

treated him medically, but he became, as they thought, worse and worse. At first the man's retainers thought that my friend Kasakana had brought me to kill his rival; and as the man was in such a bad state, and would soon die, they even took counsel to shoot me to gratify their rage. I did not know this until months had passed by, but now it is no secret that they really did seriously meditate it. This rage (*nshita*) at the death of a relative is something difficult to us to understand, and is the cause of the great cruelties so common at the death or sometimes only the sickness of even unimportant folk. With us a bereavement causes sorrow more or less acute; with these natives an awful rage or wild fury results as soon as the first burst of grief is over, the idea being that someone has caused the death. The other day, a young man in a neighbouring town, who ought to have known better, told us that his child was sick; later on we heard that the baby was dead; in his wild grief, he at once set fire to two of his own houses, and nearly set the town on fire, for all the houses are close together. So, again, in mortification at the escape of a slave, a man shot his own brother dead, and ripped up the nearest woman. These outbreaks are no uncommon thing. So these foolish people thought of venting their *nshita* at the approaching death of their chief by the murder of a white man, and this at Tungwa, forsooth, where they trace so many evils to the shooting of Mr. Thomas Comber! Such folly as this it is difficult for friends at home to believe; but no one who knows these people would say that any conceivable folly or wickedness was impossible; we no longer wonder at anything. The rapid recovery of the chief to health and strength is the wonder and talk of the country, and I

am better known about Tungwa as the white man who cured Dom Daniel than as Bentele. When I went to see him in November he was not in a grateful mood, although he owned that I had cured him. 'What a fuss you made! I must eat a bowl, must feed well. What strange things you white men are! Why did you not give me a present when you left? What a mean fellow you are!' My patience was so far exhausted that I did not visit him again, and told the other people of the town why I kept away. They said that that was Dom Daniel's 'fashion,' and having said that felt that it explained everything, and my surprise and dislike of such a 'fashion' was quite out of place.

"OUR FASHION.

"It is our *fashion* to be kind and courteous to everybody; give medicine to the sick and even take it to them, to have a pleasant word for everyone, small and great, and generally to be very friendly white men; but it is only our 'fashion,' a little weakness we have, nothing to commend us, or to call for gratitude, or any feeling but a curious interest. It is very hard sometimes to keep down the 'old Adam,' when they coolly treat every kindness as a matter of course, and attribute it all to one's fashion. But missionaries have no license to allow 'the old Adam' its way any more than other people; so we remember that we must not be weary in well-doing, and that in due season there will be a reaping. I went to see him this time just as if nothing had happened. He had had no sickness the whole year, only a stiffness of his legs, which disinclined him to walk. His heart was much less hard than before, and no one in the town listened with more attentive earnestness than he, neither was there

anyone who showed more interest. He has, doubtless, much to answer for, and he knows that there is a judgment to come for which he is not prepared. I do not think that his feelings are deep; that is not a distinguishing feature of these folk; but, whether deep or not, feelings have been quickened, and Christ has been presented to him; and the man who before most repelled me will be one of the first to be visited next time. Last November I went about among the neighbouring villages, of which there are many, and had many interesting talks with good numbers of people, but this time I felt very limp and lacking in energy; weary, too, with the journey, I did not go far about. After four days I felt better, but had to continue my journey for the day was fixed to meet Mr. Phillips at Kinsaku. So on Monday, June 22nd, I started again.

“MBANZA MPUTU.

“The first part of the road between Tungwa and Mbanza Mputu had been often traversed by Mr. Comber thirteen years ago, and I was much interested in it. At Nkolo, the town from which he used to send messengers to announce his arrival, our guide hurried us through, and told us afterwards that there was small pox there; so it smoulders in the country to break out afresh when the rainy season and warm weather comes. We talked of going on to sleep at Mbanza Mputu, but our guide urged us to stop short at Ntanda. He wished to return from there, and would not hear of taking us on to Mbanza Mputu as he had promised. He would not state his reason.

“At Ntanda they were very nervous until I went and sat down beside a fire at which a number of young men were warming themselves; and, when they found that I could chat with them in

Kongo, and they began to notice my San Salvador style, the shyness quickly wore off. Next morning two new guides were found, and we set off again for Mbanza Mputu and beyond.

“We reached an important market-place, Nkandu a Makela, from which the country far and wide was visible. I took many sights with my prismatic compass, which will serve to make our charts much more exact. Mbanza Mputu was pointed out a little more than a mile to the northward. The guide had been giving me the names of the towns visible while the men were resting, and, when I had finished the observations, I gave the word to start. The guide led off to the eastward. I called him back and asked him where he was taking us to; that was not the way to Mbanza Mputu. ‘What, Mbanza Mputu?’ He appeared to have no conception of the existence of the town, which we had been talking about on the road, and which he had just before pointed out to me. He could not maintain that long, and then began to ask what we wanted to go there for. I told him that the people of the town had always been kind to Vianza-vianza (Mr. Comber); he had always negotiated from there as they were considered the limit of the King of Congo’s subjects, and I wish to renew the acquaintance. He protested that it was out of the way. I told him that that was my business, and I could surely go where I liked. He looked significantly to the boys, and they began to talk about getting into trouble, and that the people of the town would very likely make trouble. I asked the eldest of the Tungwa boys what this nonsense meant; he did not know. I could not tell whether this was laziness, or baseless fear, or whether there was an intention to resist the passing of State or any other

white men. Everyone was frightened. I had to conceal my perplexity, and finally told them I had come this way on purpose to visit Mbanza Mputu, and was not going to pass it in this absurd way. I ordered the guide and the Tungwa boys to lead off, and, after a slight hesitation they did so. I went to the front with the guide, and tried to ascertain why he had been behaving so foolishly, but could learn nothing. At the outskirts of the town he again proposed that we should avoid the Mbanza (capital) itself, and pass beside it to a suburb, but I would not hear of it. It was very perplexing. We had nothing to awe the people with; my walking-stick was the only weapon we mustered. I treated the whole matter as a folly, and went on as if nothing need be feared, and the boys had confidence in me. So into the dreaded town we filed, and soon found the principal men. Our guide was profuse in his apologies for bringing white men into their town. I soon cut him short, and told him to go and sit down; there was nothing to apologise about. I asked the men to send the women to cook some cassava puddings and bring some yams to sell, for I was going to take lunch in the town, and we should then have some opportunity for a chat before I passed on at noon. The people were amused at his fears of the guide, and were satisfied that I meant no harm; indeed, I had assumed such tender ties of friendship. They watched with much interest the reconstruction of my travelling table, while I sent boys for wood and water, and gave orders to the cook. Then sitting down under the eaves of a house, the people came round me while some women went off to cook puddings for the men. They asked after Vianga-

vianga. 'He is dead,' and Joni (John Hartland), 'Dead too.' I then told them about our work, and how we had established ourselves right away to the far cannibal country beyond the Bayansi. They wondered at the long distances, and such energy, and inquired what on earth we came for, and what we were seeking. Could we not buy ivory and rubber on the coast? I assured them that what Vianga-vianga had told them was perfectly true, we do not trade. We have gone into countries where, for an empty bottle, we could have bought a tusk of ivory, and where the women pounded their cassava with ivory pestles, but bought nothing; perhaps a small tusk to make some serviette rings, or an ivory pestle as a curio, nothing else. 'What do you come for then?' 'Just what Vianga-vianga told you in those early days. We have come to teach you about God, to tell you about the Saviour Jesus, how He died for you, and opened the way to heaven to all who believed in Him, whether black or white. It is no new story, it has long been heard in the country, and yet who knows anything much about it?' 'If that is your business, you will teach, will you not?' 'Certainly, that is what I have come for to-day.'

"So we chatted on while I took my lunch, and, when that was over, the women came with puddings and food for sale; that was soon bought, and given to the carriers. Then, with an increased audience, I told them of the love of Jesus and His work. They listened quietly with much interest. Meanwhile the carriers had eaten their meal, and all was ready for a start by the time I had finished my talk."

(To be continued).

A Noble Example.

THE Rev. Thomas Evans, of Mussoorie, writes :—

“ DEAR MR. BAYNES,—We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labours of love deserve notice.

“ Our good brother, Mr. De Cruze, from Chittagong, is up here just now for his health, and as he has photographic apparatus, I have asked

him to favour me with a photograph of our good brother Michael, which I enclose, thinking you might like to put it into the **MISSIONARY HERALD**.

“ For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar preaching in Mussoorie.

“ He dresses in the yellow flowing garb of an Indian ascetic, which gives him free



MICHAEL BABA, the Evangelist Fakir in India.
(From a Photograph.)

admission to the society of all Hindus, high and low. But, though his garments are ascetic, his message is thoroughly evangelical, and his one theme is, ‘ Salvation from sin is through the one Saviour, the incarnate Son of God.’

“ He visits most of the large Hindu festivals in the North-West, and has just come here from the great ‘ Kumbh Mela ’ at Haridawar, where the great Ganges falls into the plains of India.

“ He is not in connection with any society, and he receives no pay from any denomination.

“ Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the South, to the Punjab, in the North.

“ He is thus engaged in sowing the seed broadcast, and I have no doubt the ‘ day will reveal ’ much fruit sown by this apostolic evangelist.

“ Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labour.

“ He is a man who never asks for help, unless he is in *actual want*; and more than once have I asked him, ‘ Food, Michael ? ’ and his reply is, ‘ Yes, sir; God supplies.’

“ I feel pretty sure that the churches at home will love to see the shadow on paper of this devout servant of Christ, and I therefore have much pleasure in sending you his photograph.

“ I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona.

“ May India be blest with many more such sanctified souls as Subha Chand and Michael Baba.”

In Memoriam.

THE LATE MR. J. T. S. MORE, OF MONGHYR.

THE Rev. Benjamin Evans, of Monghyr, writes from Bristol:—“ The enclosed cutting from the *Indian Witness*, referring to the death of our late brother and friend, Mr. More, of Monghyr, I should very much like if you could put it into the *HERALD*, as it may be of interest to some readers.

“ Of the many services our good friend and brother rendered to us and the church it would be impossible to enumerate. In all things that pertained to the good of the church and the community in general he was one with us. By his death, the native church at Monghyr has lost a true and sympathetic friend, and of the many who of late years have passed away from our midst no face will be more missed in the various gatherings of our Christian community than the face of Mr. More. One of our native Christians, in writing to me a few weeks ago, had occasion to refer to the sorrows which some of them had so lately passed, and said we have had greater sorrow than this. ‘ Our dear friend Mr. More died on Sunday evening, the 6th of September, and all classes of people are sorrowing.’

“ Of late years our friend’s health had not been the most robust, but when strength permitted him, he took a most active part in Sunday-school work, and when I first began Sunday-school work amongst the boys in the bazaar, no more ready helper did I find than Mr. More.—With kindest regards, I remain yours sincerely,

“ B. EVANS.”

"SIR,—Precious in the sight of the Lord is the death of His saints. The life of the humble believer has nothing eventful or remarkable to show. It is not like the life of a hero or statesman, full of stirring and surprising events. It is rather like a peaceful river that gently flows along, gliding, it may be unperceived, but fertilising the banks and conferring benefits on all around. Such has been the life of our dear brother, Mr. J. T. S. More, of Monghyr. Very few persons heard of this humble, unobtrusive character beyond the station in which his lot had been cast. Born sixty-nine years ago, in Dinapore, he came with his mother to Monghyr, and was first put in school under the Rev. — Moore. He was afterwards placed in the Parental Academic Institution, now merged with the Doveton College. On leaving school, he entered into business as a merchant, in which, by the possession of the valuable qualities of patience, perseverance, and industry, he rose to eminence and success. He was baptized forty-three years ago by the Rev. J. Lawrence; and during all this period he led a humble and consistent Christian life. He was so well known for humility, gentleness, meekness, and Christian consistency that even the heathens bore testimony to his pure and righteous life. He was a Municipal Commissioner, and took a great interest in all local matters. In his death, the Municipality has lost one of its most painstaking and useful commissioners, so that the town, as well as the church, mourn over the death of our brother, who is gone to his rest in heaven, about which he spoke so triumphantly before he expired. In all his business and church transactions he was honest, upright, and, at the same time, courteous and kind. He had always a pleasant smile and a kind word for everybody.

"Our brother's death was caused by his falling into the hold of one of the I. G. S. N. Co.'s steamers, which had just arrived at the station. He went to have a chat with the captain, an old friend of his. But the Lord willed it otherwise. His arm and thigh were fractured in three places, and his whole body from head to foot was terribly bruised. His brain and spine being injured, brought on strong fits of convulsions, which at the very beginning endangered his life. His sufferings were protracted for three weeks, but he never murmured. Those who attended him during his intense sufferings say that they never saw such a patient sufferer. He was latterly the secretary and acting deacon of the Baptist church, and always evinced a great interest in its welfare. Just before his accident, it was intimated to him that a young lady had applied for baptism. His face flushed with a holy joy, and he said that he was greatly delighted at the news. His funeral was attended by almost all the Christian population of Monghyr, and by many Hindus and Moham-medans. The testimony of all was that a righteous man had gone from their midst that day.

"May we all live the life of the righteous, and let our 'light so shine before men, that they may see our good works, and glorify our Father which is in heaven.'

"A FRIEND."

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.

A New Map of Central Africa.

WE call attention again to the above publication. 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.

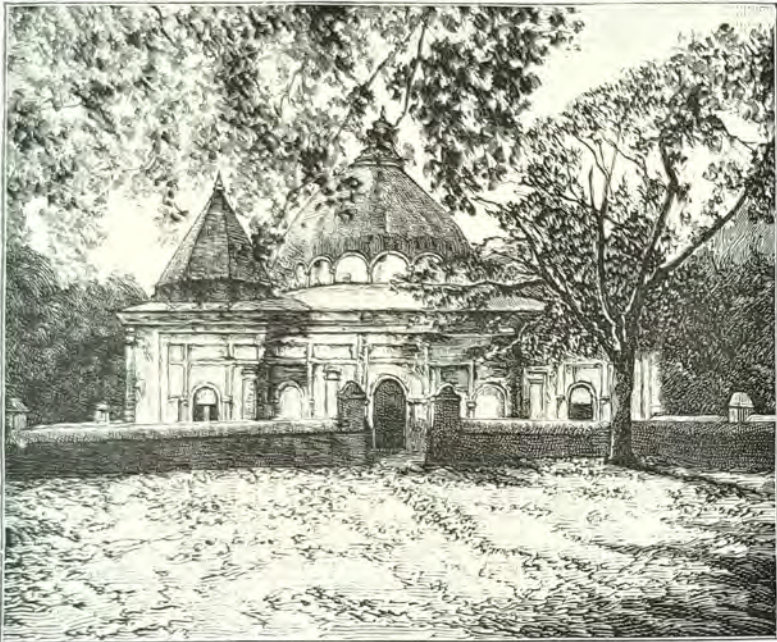
The Mahamunnee Fair.

BY THE REV. J. A. DE CRUZ, OF CHITTAGONG.

THE Mahamunnee Fair is held on the borders of the Chittagong Hill Tracts, at a place called Paharthali, at the time of the Churruck Pooja, or the swinging festival. We have to go to this fair by water, by the river on which the town of Chittagong is situated. The name Mahamunnee means "the great sage," and the term is here used in reference to Buddha, which is the title of Gaudama, the founder of Buddhism, who was born about the middle of the sixth century B.C.

At this fair about ten thousand persons are present every year, about half of whom are Hindus and Mohammedans, and the rest Buddhists. The Buddhists in Chittagong are of various kinds—viz., the Rajbangsis, the Barúa Maghs, the Chuckmas, the Jumia Maghs, and the Burmans. The Burmans have come over from time to time from Arracan, and have settled in different parts of this district, and chiefly in Cox's Bazar. The Rajbangsis and the Barúa Maghs are of Burmese origin, but have a good deal of Bengali blood in their veins, and have adopted the Hindu customs and the Bengali language. The Chuckmas are very old settlers in this district, and speak a corrupt form of Bengali. The Jumia Maghs are of Arracanese origin, but have had long intercourse with the Bengalis. All these different kinds of Maghs are to be seen at this fair, and Bengali is the language that is best understood by the vast majority of them. The

Hindus and the Mohammedans come to the fair for the purposes of merchandise.



BUDDHIST TEMPLE.—(*From a Photograph.*)

There is a large brick-built temple here, sacred to the memory of



Buddha, with a huge image of Buddha inside in a sitting posture, cross-

legged, with some shaven-headed, yellow-robed priests officiating. The image shows how Gautama was seated under the Bo-tree when he is supposed to have attained the Buddhahood. The Buddhists, at the time of the fair, visit the temple, go round the image several times, and make their offerings of flowers.



The Buddhist priest whose photograph is here given lives near this temple. He is in his full dress, and he possesses very little of anything else besides what is seen in his photograph. The vessel slung from his shoulders is called a *bheekka patra*, or an alms-bowl. The Buddhist priests, being mendicants, have to provide themselves with the *bheekka patras*. In the *bheekka patra* is a small brass filter, used for filtering the water before drinking, lest the priest should swallow any insects, as, according to Buddhism, animal life must not be destroyed in any way whatever. The priests,

however, when going on a journey, carry a long iron staff, with the lower end spiked for their defence, in case they should encounter any wild beasts. They also carry large fans, which they place before their faces on approaching a woman, celibacy being incumbent on the Buddhist priesthood. They also carry square pieces of leather when they are on a journey, for the purpose of sitting on. All these can be seen in the photograph of the priest.

The Rev. W. F. Thomas, of Sandoway, of the American Baptist Missionary Union, with his two Burman and Chiu preachers, attended this fair

with us last year, and for the first time the Gospel was preached here in Burmese. At this fair the Gospel has been preached by us in Bengali every year, and a great many Scripture portions and Bibles and tracts in Bengali have found their way from this fair to many homes, and are being read and studied. Near this temple is a flourishing Government-aided middle school, and many of the boys of this school have shown much interest in Christianity. There are also several inquirers here among the Rajbangi Maghs. The Bengali-speaking Buddhists in this district appear to me a most hopeful class of people to work amongst, and some of them have already embraced Christianity. I intend in future giving greater attention to these people than I have hitherto done.

Chittagong.

J. A. DE CRUZ.

Brethren, Pray for us.

LETTER FROM THE REV. DANIEL JONES, OF AGRA.

THE Rev. Daniel Jones, of Agra, sends the following painfully interesting letter :—

“Agra, India.

“MY DEAR MR. BAYNES,—I am going to write you, and our many friends at home, of the most sadly interesting and stirring event that I have ever experienced in this country. You know how much missionaries in India have been tried by the intense apathy of the people. There are many evident tokens that those days are gone for ever. In the words of one of my neighbouring missionaries, ‘The plot is thickening around us.’ There is bitter hostility manifested towards Christ and His religion. Societies exist in which men take counsel together against the Lord and His anointed. I have been told by some of these men that they are resolved ‘not to let Christianity succeed,’ but we know that they ‘imagine a vain thing.’ Still, while we are sorry for them, we are thankful for the evidence their hostility bears to the fact that the religion of our blessed Lord is rapidly spreading. We prefer in a way the

testimony of these ‘hostile sects’ to what our friends may say; for, first, they will not admit *more* than what is true, and second, they know more of what is behind the scenes than we do. They know what they will not admit; and not being prepared to enter in and be saved themselves, they set themselves to hinder others entering who desire to do so; but ‘The Lord reigneth,’ and His power over the idols and their supporters will be made known in a very signal manner in this land of India.

“HIS BAPTISM.

“In these parts the Aryans are most active in seeking to prevent men becoming Christians, and after they have made a profession to get them to give it up, and this brings me to the case I referred to above. Some eighteen months ago, I had letters from Miss Thorn and Rev. H. J. Thomas, of our Missions in Delhi, telling me if a young man, by name Banársi Dás, should visit me and desire baptism, I might

baptize him at once, as they had every confidence in his sincerity, having known him and instructed him for a long time. The young man did not come. His father, in order to avoid the company of Christians in Delhi, had moved to Aligarh, and our young friend was lost sight of until the 25th October. When he came, I had so long looked for him that I was naturally led to think of him as being the young man in question. He soon convinced me that he was. He was still desirous of being baptized. He had escaped from home, he said, and feared his family would soon be after him. I was so glad that Miss Rooke was here, and that I could consult her about the young man. I took him over, and he was equally glad to see Miss Rooke. It was decided to baptize him in the River Jumna next morning—Monday. Sunday evening, in my house, in the presence of two or three of us, he broke off his sacred thread and gave it me. I should here say he is twenty-two years of age, and so knows what he is about. It was a lovely morning, and, in the presence of a large crowd of Hindus, Mohammedans, and Christians, I baptized the young man in the river. He came back, and took breakfast with us—in this way breaking caste, which was a very great thing to do. We thought it best to send the young man over to Muttra for a few days to our brother Salaiman, who is in charge there, because he knew him, and it might help avoid a disturbance, but our brother from Muttra was out on tour in the villages, and they met at a station mid-way, and came back to Agra; this was Tuesday evening. On Wednesday morning, very early, the father and mother and a Court pleader were here, and I had a talk with the father. I pleaded with him as lovingly as I could. His one point was to get

the son to go and see his mother, who was staying at an inn not far off. Fearing violence, I advised his seeing his mother in Miss Rooke's house. At length the father left to call his wife, and they came and waited for their son outside our gate, and there, for nearly two hours, they used every argument to get him to return with them. I was not there till I was told that they were about to take him away perforce. I then felt it was my duty to help, if he needed my assistance.

“THE MOTHER.

“When I got up to the gate, there was a very large crowd—Hindus, Mohammedans, Aryans—all uniting to do their utmost to persuade him to return, but it was the mother whose words were cutting and telling upon the young man's feelings so terribly. And what arguments she used! How well she wielded her power, and referred to the fact of her having nursed him, &c., &c. Few people in England can understand what a power is brought to bear upon any young man of good caste, as was this one, to seek to win him back again. Never before was I brought face to face with such pleading, and I have seen, as I never saw before, what determination and courage, and what love for Christ is necessary to enable converts to stand under such an ordeal! My heart bled for the parents and their son. The mother again and again beat her head against the wheel of the cart in which she had come, and threatened to destroy herself there and then if he persisted in refusing to return, but he repeatedly told them he would *not* go; hearing this, several in the crowd kept saying, ‘What more can he say? His heart bears witness,’ &c.

“UNION OF ENEMIES.

“I was never more struck than on

this occasion of how wonderful is the enmity of the carnal mind against God. Here were men, utterly opposed to each other from a religious point of view, as united as possible in urging this young man to forsake Christ. They even abused him as unfaithful to his parents, and in most decisive tones supported every telling argument of the mother. And all this time the young man's heart was being torn by conflicting emotions. At length they managed to get him along the road a little, and then a little more, and in a little would have lifted him bodily into the conveyance they had; but just then the head of the City Police was coming along, and I asked him to interfere. He heard the young man say he did not want to go. I then said I would seek protection, and asked the inspector to see the young man along to the Commissioner's. We were at length sent on to the Court, and the scene there baffles description. By the time we were before the magistrate—a Hindu—the young man appeared much changed. They had had entire control of him for some time, surrounded by a crowd of sympathisers, and it is my firm conviction that the young man was *drugged*. When before the magistrate, the father set up a plea of temporary insanity. He was oftentimes beside himself, and he was now in one of these fits. I urged that a doctor alone could decide the plea of insanity, but the magistrate wanted to show that it was his place to decide if this statement were correct. Banársi was asked if he could speak in English, and he hissed out an affirmative reply, and once more speaking like one possessed, he fell down in a heap! I was so glad that Miss Rooke was able to be present, and to give such testimony as she did; but was it true that he was now for the time being

insane? He had acted so differently all the morning; but he now was so far roused up that he wished to make a statement. He was asked by the magistrate if he were a Christian, and he shouted out he was not, clutching the tuft of hair on his head in evidence of the truth of this. Then he went on to say that he had come to Agra, but did not know where he had been or what he had done, &c. The plea of insanity now was discarded, and he was asked if he would go home with his father, to which he said he would go home. The case was therefore at once dismissed. There was nothing we could do but inwardly cry to God—How the enemy seemed to triumph! And yet I could not help feeling that it was even to them but a *seeming* triumph, that they knew they had obtained it by foul play. A few days after this, a letter, written in Urdu, sent jointly to Miss Rooke and myself, was received by us, in which the young man (at least, it purports being by him) charges us with the possession of goods of his to the value of 100 rupees, and also charging us with violence to him in detaining him, &c., and doing him an injury in the matter of his religion, and threatening us with prosecution. We are not in any alarm. We do not believe, in the first place, that the young man has written the letter. And then, being twenty-two years old, and having been baptized on his own profession in the presence of such a crowd, render his charge so futile. But our friends who have known him so long are fully persuaded of his sincerity, and we are pleading with God for his deliverance. One of his relatives, very active in taking him away, has been known to say he would prefer seeing him hanged to his becoming a Christian!

“It is impossible to convey to friends

at home a clear idea of the difficulties in the way of the young men of India of good families coming out as Christians; but on every hand we have manifest tokens of a great undercurrent of opposition, which breaks out here and there, as in the case before us.

Will friends at home remember this young man in prayer, that God would open up for him a way of escape?

“Yours in the Master’s service,
“DANIEL JONES.

“A. H. Baynes, Esq.”

A Baptismal Service in Dacca.

THE following account is taken from *The Evangelist*, a paper conducted by the Rev. R. Wright Hay, of Dacca, mainly in the interests of Bengali native students.

“Such wrong notions prevail in this land as to what Christian baptism is, that we believe it will be interesting and profitable to many if we describe a baptismal service that quite recently took place.

“A little company of Christ’s disciples stood around the open baptistery, which serves the purpose in the Mission Chapel that so frequently in India a river or a tank fulfils where circumstances favour the observance in the open of so solemn an ordinance. The water in the baptistery had been drawn from a well close by, which trifling fact we mention to disperse the fiction that clouds many minds as to the use on such occasions of water having some mystical virtue, or some hallowing association with the scene of our Lord’s earthly life. It was common water from a common well, poured by common hands into a plain receptacle formed for the purpose in the floor of the chapel, around which the believing circle stood and unitedly sung:—

“Around Thy grave, Lord Jesus,
Thine open grave, we stand,
With hearts all full of gladness,
To keep Thy blest command :
So Thee in faith we follow,
And trace Thy path of love,
Through the strange solemn waters,
Up to the throne above.

“Lord Jesus ! we remember
The coldness of Thy tomb—
The silence and the darkness—
The grave-clothes in the gloom :
After Thy cross and passion,
The deep sleep came at last ;
O’er the eternal radiance
The mortal shadow passed.

“But now Thou art arisen !
Thy travail all is o’er,
Once Thou for sin hast suffered,
And Thou wilt die no more !
Crowned with immortal honour,
Because of that dark bed,
Give us to share Thy triumph,
Thou first-born from the dead !

“Into Thy death baptized,
Oh ! let us with Thee die ;
And clothe us with Thy risen life,
And wholly sanctify :
So free from the old nature,
And ransomed by Thy blood,
May we pass on to glory,
Alive in Thee to God.’

“This hymn having been sung, all reverently listened while one of the company read from God’s Word the following:—‘Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me ? And Jesus answering said unto him,

Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then He suffered Him. And Jesus, when He was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and, lo, a voice from Heaven, saying, This is my beloved son, in whom I am well pleased

“Jesus said unto (His disciples), Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection, knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ we believe that we shall also live with Him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth He liveth unto God. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*’

“All then knelt in prayer, and the Lord’s blessing on the faithful observance of the rite of His own appointing, His blessing on all taking part in it, and particularly on the brother who was thus making public profession of his faith in the Son of God as his Saviour, was devoutly sought. Then the brother about to be baptized himself prayed, declaring to the Lord his humble desire to give simple, unquestioning obedience to Him whom he had been graciously led to see as his Saviour; his King, his God, his Brother, and his faith *in Him*, not in any act or rite or frame of mind, for salvation. This was followed by the descent into the water of the young believer, accompanied by one who had had the privilege of seeing the Holy Spirit’s work progressing in that now saved and satisfied soul. The simple words, “My dear brother, in the presence of God and of these His servants, I now baptize thee into the name of the Father, and of the Son and of the Holy Ghost,” were followed by the complete immersion of the believer in the liquid grave, and as he rose from the solemn experience linking him, by the spirit of obedience that it involved the exercise of, inseparably to the Saviour, all sang—

“Praise God, from whom all blessings flow;

Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.’

“And there was joy in heaven over another soul brought into the light and the life and the liberty of the love of God in Christ Jesus.”

Will the friends of our China Mission please note that on and after January 1st, 1892, all letters, parcels, or goods for the members of the Shantung branch of our Mission should be addressed care of *Messrs. Fergusson & Co., Chefoo?*

The Orissa Mission.

CUTTACK SUNDAY SCHOOL.

THE Cuttack Sunday-school building, of which the western side, with portico, is seen in the engraving, was completed and opened with two deeply interesting and largely attended services—one in Oriya, the other in English—on January 1st, 1883. It was erected at a cost of Rs.17,000, Rs.10,000 of which was subscribed by the late Dr. Steward, Civil Surgeon of Cuttack, the remainder by friends of the Mission in India and England. The building occupies a conspicuous site near the Mission Chapel. It is a



SCHOOL, CUTTACK.—(From a Photograph.)

substantial and beautiful structure, and admirably adapted to the purposes for which erected. The central hall, which seats three hundred persons, has, opening into it, eight large, well lighted and ventilated class-rooms.

The Oriya Sunday-school, held in the morning, for the sons and daughters of native Christians, numbers 290, with a staff of twenty-five teachers, all of whom, with the superintendent, are members of the church, and total abstainers from all intoxicants.

An English Sunday-school, for the benefit of Eurasian and European children, with six teachers, is held in the afternoon. The Protestant European Girls' and Boys' School occupies the rooms on week-days, while various religious services and meetings are conducted in them in the evenings.

Women's Work in Shantung.

MRS. DRAKE, of Chou Ping, writes as follows:—

“Chou P'ing,
“Shantung.

“DEAR MR. BAYNES,—As we have now been settled in Chou P'ing over two years, I thought a few words about the work amongst women, both in this city and the surrounding villages, might be interesting to the readers of the *HERALD*.

“On the first Sunday in August, 1889, we held our first ‘Woman's Service’; it was attended by four women, exclusive of my amah. As the women who came knew nothing of Christianity, we commenced by helping them to commit to memory a few sentences out of a Christian book, which were then explained; a hymn was also explained and sung, and we closed with a few words of prayer. These women continued to come on Sundays, and in course of time learnt the whole of the book, and also several hymns, others coming with them from time to time. When the mission chapel was ready for use, the women were able to attend the general service, the Bible-class still being continued after service. About this time we commenced a singing class on Wednesdays, conducted by Mrs. Jones; this was much appreciated by the women, and they gladly attended it, and are now able to sing several tunes and join more heartily in the praise of God. At the present time we have an attendance of from sixteen to over twenty women. Most of the first comers are still in attendance, though some have left the neighbourhood, and a few have ceased to be any longer interested.

“You will be glad to know that several of these women have morning

and evening prayers in their own homes. We also visit them there, and help them to continue their study of Christian books, explaining the difficult passages. I may add that for the last eighteen months two women of about fifty years of age have regularly attended the Sunday services, walking a distance of about three miles each way. I have visited them several times in their own homes, where I have been able to meet with some other women.

“From time to time I visit the country stations, and am much pleased with the women there, some of whom have committed to memory the catechism, in addition to the small hymn-book, containing twenty hymns. I have had some of the Christian women staying with me for a few days after my return from Kao Yuen, when we read together out of different Christian books. As soon as the summer is over I hope to be able to invite other women here for the same purpose. If any friends who are interested in this work would send old Christmas, New Year, or birthday cards for the women, and some penny toys for distribution amongst the children, they would be much appreciated. For instance, a few Sundays ago, a woman, named Chang, picked up an animal belonging to our children's Noah's Ark, and took it home to her two grandchildren. The next time she came, she told me what she had done, and asked if she might have another, as, she said, ‘her grandchildren did nothing but quarrel for the one she had taken them—they prized it so much.’ I do not say penny toys out of modesty, but because only small, cheap toys would be of use. Of course,

we become acquainted with a number of children, and to give good toys to all would be out of the question, and, if only given to a few, might create jealousies, and also look like bribing the women and children to come to service. My idea is only to give a trifle to the children of the Christians

and inquirers when they call at New Year's time. In conclusion, I would ask for the earnest prayers of all friends on behalf of this important branch of Christian work.—Believe me to remain, yours very sincerely,

“FLORENCE DRAKE.

“A. H. Baynes, Esq.”

Recent Intelligence.

1892 ANNIVERSARY SERVICES.

WILL our readers please take note that the MISSION SUNDAY this year will be APRIL 24TH, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 26TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day; the Annual Missionary Sermon, Wednesday morning, April 27th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men, in the City Temple, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 28th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 29th; 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.

In connection with our Mission in Ceylon the Committee have resolved to send out, at the very earliest date, two new missionaries 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.

Mr. F. A. Jefferd, of the Pastors' College, and Mr. Ernest Hughes, of Brighton Grove College, Manchester, have been accepted by the Committee for Mission work on the Congo. Mr. Jefferd left for Africa by the Royal African Mail steamer from Liverpool on the 16th ultimo, and Mr. Hughes will probably follow in the course of a few weeks.

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, Furnival Street, Holborn, London, E.C.

Cheering Tidings from China.

THE Rev. J. J. Turner writes from the Province of Shansi:—

“Hsin Cheo,

“September 9th, 1891.

“MY DEAR MR. BAYNES,—Those who have often prayed for God’s blessing upon the work in Hsin Cheo—and there are many such among the readers of the HERALD—will be glad to join us now, in grateful praise, for answers to their prayers.

“We had been preaching much upon the duty of those who do believe in Christ to confess Him; and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait; the rest we decided to baptize.

“We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, ‘Behold your King,’ the ten men who were anxious to confess themselves His servants and disciples were baptized ‘into the name the Father, and of the Son, and of the Holy Ghost.’

“In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and prayed and struggled over some of them for years; and as the newly re-

ceived converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye! and was there not joy, too, ‘in the presence of the angels of God’?

“Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

“As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in! But, oh, that their number might be increased! As you rejoice with us, dear Sir (and Christian friends), over these few, pray that they may be but the beginning of an abundant harvest.

“And that all who help on this work, by gifts and prayers, may have a rich blessing in their own souls, ever prays,

“Yours, in the Master’s service,

“JOSHUA J. TURNER.

“A. H. Baynes, Esq.”

The new address of the Rev. Timothy Richard is 25, Seward Road, Shanghai China.

The Bible Translation Society Auxiliary.

WE have much pleasure in calling the attention of our readers to the following communication just issued by the Bible Translation Society Auxiliary. We earnestly trust that the efforts of the new Secretary the Rev. William Hill, will meet with a large success.

Letter from the Treasurer of the Bible Translation Society, E. B. Underhill, Esq., LL.D. :—

“MY DEAR SIR,—Will you be so kind as to allow me to invite your attention to the following extract from the current Report of the Society, and to solicit for our new Secretary the confidence and earnest aid which his duties will require? For many years a missionary in Orissa, and the Secretary of the General Baptist Mission, he has a thorough knowledge of the subject, and will be able to give to the churches complete and interesting information on our work.

“On behalf of the Committee I therefore commend Mr. Hill to your kind and efficient help.—Believe me to remain, your obedient Servant,

“EDW. B. UNDERHILL, Treasurer.”

Extract from the Current Report.—“Since the foregoing pages were in type, the fusion of the General Baptist Missionary Society with the Particular Baptist Missionary Society, under the future name of the Baptist Missionary Society, has rendered some changes necessary in the arrangements of ‘The Bible Translation Society.’ By the resolution of the Committee, the Society has become an Auxiliary of the Baptist Missionary Society. The Committee will still continue to manage the Translation Society and to collect its funds, and the late Secretary of the General Baptist Mission will become the Secretary of the Bible Translation Society. The Oriya version of the Scriptures will, therefore, become an object of special interest to the Society, and be provided for, when necessary, from its funds.

“From this date, therefore, all communications for the Bible Translation Society should be addressed to the Rev. W. Hill, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.”

Note by the Secretary.—“Having accepted the Secretaryship of the Bible Translation Society, may I venture to appeal to the friends of the Society throughout the land for their continued and increased support? The demands upon the Society, and the prospects of its usefulness, were never so great as to-day. Under these circumstances may I urge our pastors kindly to bring its origin, necessity, and importance before their churches? Any assistance which will tend to its successful working I shall be glad to render, and any suggestions I shall be always pleased to receive.

“Reports, collecting books, and cards may be had on application to the Secretary. Post Office orders should be made payable at the General Post Office, London. Cheques should be crossed ‘The National Bank of Scotland.’

“WILLIAM HILL, Secretary.”

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to E. R. B., Ipswich, for several articles of jewellery for the Centenary Fund; Rev. W. Maynard, of Kirkby Stephen, who writes:—"I have much pleasure in sending you this plush writing-case. It is intended for sale, the proceeds of which are to go to the General Fund. It is the gift of a servant, to whom it was given by a very dear friend. She tells me it has cost her a great struggle to part with it; but she feels bound to do so, both for her Master's sake and for the sake of the heathen. I was surprised when she asked me to forward this, as I knew she was already giving a very large portion of her very limited income. If we all gave as she gives, you would find it an easy task to raise £100,000, not only as a Centenary Fund, but annually; and there would be no lack of funds for every branch of Christ's work"; Miss J. Morgan, South Kensington, for a gold brooch, for the cause of Jesus Christ in Africa; the Rev. Ton Evans, of Cadoxton, for the following:—"I have pleasure in forwarding you a gold watch and two silver scarf pins, the gifts of one of our deacons. While a sailor, travelling abroad, he was so impressed with the degraded condition of the heathen that he is moved to sacrifice these for the sake of aiding the Society to take the light of the Gospel into the dark places of the world. I also enclose a pair of silver trinkets, and foreign coins given by two sisters who are members of our church. It is my practice to read, at our monthly missionary prayer-meetings, extracts from the HERALD, especially that under the heading 'The Lord Loveth a Cheerful Giver,' &c. Very often the little assembly is moved into tears at the records of the self-denying offerings of their fellow-Christians"; "A Blind Soldier," for a silver coin for the Congo Mission; "A School Girl," for a small silver pencil-case, "for the work of the Mission in India." Most cordial thanks are also given to the donors of the undermentioned most welcome and timely gifts:—Miss Carmichael, for *New Boat for Upoto Station to be called "The Arthurstone,"* £150; do. for *Lantern and Slides for Upoto,* £50; do. for *Up-river Work, Congo,* £100. Mr. T. D. Paul, Leicester, Faith's Offering, £10. Mr. J. Saunders, for *Two Years Support of Congo Boy,* £10.

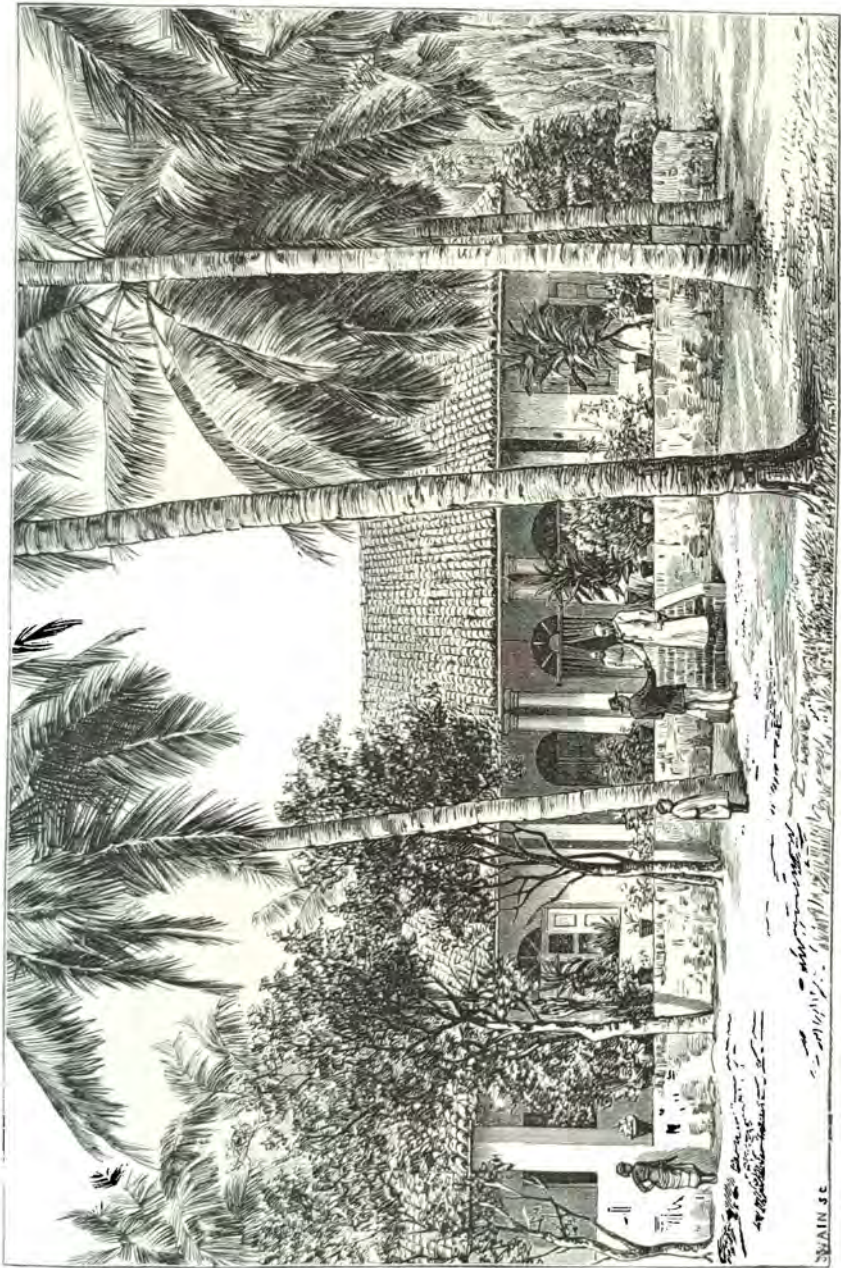
Acknowledgments.

THE Committee desire very gratefully to acknowledge the following useful and welcome gifts:—A box of vine cuttings from Mr. W. C. Parkinson, L.C.C., Camden Road, for the Rev. Thomas Lewis, Congo; a parcel of clothing from a Friend, for the Rev. T. Lewis; a parcel from Mr. A. E. Viney, of Saffron Walden, for the Rev. F. G. Harrison, of the Upper Congo; parcel of clothing from the Juvenile Missionary Society, Woodgrange Baptist Chapel, Forest Gate, per Mr. H. C. Bailey, for the Rev. R. D. Darby, of the Upper Congo; a parcel of dolls for Mrs. Williamson, of Calcutta; a box from Mrs. Robinson, Bournemouth, for Mrs. Fishbourne, Arrah, India; a box of books from Mrs. Isaac, Crowboro', for the Rev. R. W. Hay, Dacca; a parcel of magazines from Mrs. Tritton, Norwood; a parcel of mats from Mr. W. Wilkins, of Nantyglo; and a case of toys from a Friend, for the Mission; and a Communion service from Mrs. John Landels, formerly of Genoa, for the church at Genoa, Italy.

HAMPSHIRE.		NORTHUMBERLAND.		YORKSHIRE.	
Brockenhurst	9 10 3	Newcastle - on - Tyne		Armley	2 15 0
Broughton and Stock-bridge	14 4 6	Auxiliary	7 6 1	Barnsley	25 0 11
Do., for <i>Simla</i>	1 0 0	NOTTINGHAMSHIRE.		Birchcliffe	32 18 6
Romsey	10 0 0	Calverton	0 10 0	Bramley, Salem	1 14 0
ISLE OF WIGHT.		Collingham	3 4 3	Clayton	14 12 4
Sandown	4 0 0	Nottingham, Derby-road	35 7 6	Crigglestone	1 0 0
HERTFORDSHIRE.		Do., do., Juvenile Association	3 12 6	Dronfield	7 10 0
Hemel Hempstead, for support of <i>Congo boy under Rev. W. H. Stapleton</i>	2 10 0	Do., George-street	19 9 2	Harrogate	50 18 6
Hitchin, Walsworth-road	4 16 3	Old Basford	100 0 0	Leeds, Aux.	10 12 10
St. Albans	10 0 0	Southwell	6 7 10	Do., South Parade	103 0 1
Watford	75 0 0	OXFORDSHIRE.		Do., Hunslet Tabernacle	14 14 0
KENT.		Caversham	11 8 0	Do., Newton Park	6 13 8
Belvedere Sun-sch.	2 1 6	Coate	35 3 9	Malton	1 17 3
Dartford	2 17 0	Oxford, Commercial-road	3 10 1	Morley	6 10 0
East Plumstead	0 10 0	Do., do., for <i>China</i>	1 0 9	Morley	8 10 10
Forest Hill, Sydenham Chapel	2 7 6	SOMERSETSHIRE.		Ossett	1 3 6
Gravesend, Windmill-street Sunday-school	4 1 8	Bristol, Cotham-grove	18 11 2	Rעדcar	5 0 5
Orpington	49 7 6	Do., Fishponds	5 4 10	Scapegoat Hill	2 0 10
LANCASHIRE.		Burnham	14 13 10	Shipley, Rosee-street	17 9 8
Accrington, Huncoat	4 5 5	Cheddar Association	10 0 0	Stanningley, Juvenile Missionary Society	10 11 9
Bacup, Ebenezer	66 12 6	Minehead	15 5 0	Waingate	10 12 0
Do., Doals	2 10 0	Taunton, Albemarle	3 18 6	Do., for <i>India</i>	5 0 0
Do., South-street	2 17 0	Wells	3 6 6	SOUTH WALES.	
Blackpool, Union Chapel	1 7 1	STAFFORDSHIRE.		GLAMORGANSHIRE.	
Bolton, Claremont	14 0 0	Brierley Hill	3 15 9	Cadoxton	0 14 3
Do., Zion Chapel	1 10 0	Burton-on-Trent	20 0 0	Do., for <i>N.P.</i>	1 1 3
Briercliffe, Hill-lane	4 18 4	West Bromwich	1 10 0	Cardiff, Tredgarville	1 10 0
Burnley	8 0 0	SUFFOLK.		Ferndale	16 17 2
Do., Haggate	21 4 5	Eye	2 2 0	Gilfach Goch, Noddfa	2 17 0
Do., Mount Pleasant	10 1 10	Ipswich, Burlington Sunday-school	6 17 5	Fenarth	8 8 1
Dalton-in-Furness	0 5 0	Do., for <i>Magic Lantern, for Rev. C. S. Medhurst</i>	2 2 0	Do., Stawell - road Sunday-school	4 10 8
Leigh	6 12 0	Sndbourne	1 17 10	Tondu, Carey Chapel	6 9 5
Liverpool, Everton Village Welsh Ch.	6 2 2	SURREY.		MONMOUTHSHIRE.	
Do., Richmond Chapel	7 6 11	Lingfield	4 18 6	Abergavenny, Bethany	0 7 3
Manchester Auxiliary	59 9 9	Lower Norwood, Gipsy-road Sun-sch.	2 2 6	Cwmwern	1 5 6
Millgate	2 11 5	Do., for <i>Bengali School</i>	10 0 0	Newport, Summer-hill Sunday-school	6 0 0
Mills Hill	2 2 5	Do., support of "Lukelo," Congo	5 0 0	Raglan	5 16 0
Do., for <i>W & O</i>	1 0 0	South Norwood	3 19 0	Whitebrook	2 0 9
Morecambe	1 18 0	SUSSEX.		PEMBROKESHIRE.	
Oldham, Pitt-street	3 3 0	Hastings	0 9 0	Milford Haven	7 2 0
Oswaldtwistle	10 10 9	WARWICKSHIRE.		Pembroke Dock, Bethany	27 10 0
Padiham, Pendle-st., Mount Zion	1 13 3	Birmingham	170 0 0	Do., Bush-street	20 0 0
Preston, Pole Street	4 0 2	Nuneaton, Abbey-st.	3 10 5	SCOTLAND.	
Royton, Oldham-road	8 7 0	Straford - on - Avon, Payton-street	22 18 2	Cambuslang, Bible-class, for support of <i>Congo boy</i>	2 10 0
Sabden	20 1 0	Do., do., Sun-sch.	4 13 6	Glasgow, Adelaide-place	10 0 0
Do., for <i>W & O</i>	2 0 0	WILTSHIRE.		Kirkcaldy	13 7 4
Waterfoot, Bethel	6 10 0	Devizes	4 1 10	Do., for <i>Genoa</i>	1 1 0
LEICESTERSHIRE.		Downton	3 11 6	Do., for <i>China</i>	1 1 0
Leicester, Charles-st.	20 0 0	Do., for <i>Congo</i>	0 12 3	Lochee	2 2 0
NORFOLK.		North Bradley	4 13 7	Montrose	6 10 0
Kings Lynn	6 2 7	Trowbridge, Back-st.	22 3 7	Wishaw	4 18 0
Upwell	1 9 3	Do., Upper Studley	1 18 0	FOREIGN.	
NORTHAMPTONSHIRE.		Do., Westwood	0 11 4	FRANCE.	
Middleton Cheney	10 15 0	Do., Yarnbrook	0 7 3	Nord, Croix, Sunday-school	4 10 0
Do., for <i>W & O</i>	0 17 6	Winterslow	2 6 0		

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Funnival 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 Post Office.



THE HOUSE OF THE "GONAWALA MOHANDIRAV," DON ELIAS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE have much pleasure in acknowledging the following additional contributions to the proposed Centenary Fund of £100,000, and are especially thankful to state that some of the contributors have generously promised considerably to increase their annual subscriptions to the ordinary income:—

	£	s.	d.		£	s.	d.
C. T. W.....	1,000	0	0	Renshaw, Mrs.....	25	0	0
A Scotch Friend	250	0	0	Luntley, Miss	20	0	0
In Memoriam of Deceased				"W. T.," Addlestone	20	0	0
Parents	250	0	0	Wilkin, Mr. M. H., Hamp-			
Sharman, Mr. W. J.	150	0	0	stead	20	0	0
Smith, Mr. and Mrs. J.				Betts, Mr. J. T.	10	10	0
Frank	100	0	0	Nelson, Mrs. J. G., Edin-			
White, Mrs. T., Evesham	100	0	0	burgh.....	10	10	0
Slack, Dr. and Mrs.....	50	0	0	Pedley, Miss A. J., Totten-			
E. D. P., in Memoriam of				ham	10	10	0
her Mother	50	0	0	Duckett, Miss	10	0	0
Owen, Rev. W., Haverford-				Cameron, Rev. G., and Mrs.,			
west	50	0	0	Congo	10	0	0
Curtis, Mr. E. C., Neath...	50	0	0	Hobson, Mr. Jas., in Me-			
Walker, Mrs. E., Epping...	50	0	0	moriam	10	0	0
Duckett, Mrs.	50	0	0	Gale, Misses	10	0	0
E. S. H.....	25	0	0	Cowdy, Rev. Dr. S., and Mrs.	10	0	0
Hiley, Mr. F., Rhydney...	25	0	0	Smaller sums	64	18	10
Thompson, Mr. F., Beck-				Brockley Road—			
enham	25	0	0	Preston, Mr. E. J.	50	0	0
White, Miss Martha, in				Wigner, Rev. J. T., and			
Memory of a Beloved				Family	12	0	0
Brother.....	25	0	0	Ferme Park Church—			
Bentley, Rev. W. Holman,				Terry, Mr. P.	20	0	0
and Mrs., Congo	25	0	0	Webb, Mr. P. C.	10	10	0

	£	s.	d.		£	s.	d.
Ferne Park Church (<i>contd.</i>)—				Liverpool (<i>contd.</i>)—			
Barnard, Mr. and Mrs. .	10	0	0	A Friend, per ditto	50	0	0
Smaller sums (additional)	12	7	0	Scholefield, Mr. J. W.,			
Wood Green	13	15	6	J.P.	50	0	0
Bath—				Glasgow, Mr. R. J., J.P.	30	0	0
Cox, Mr. G., and Mrs....	10	0	0	Bunney, Mr. A. H.	25	0	0
Matt. vi. 4.....	10	0	0	Lockhart, Miss (Birken-			
Smaller sums	32	15	0	head).....	25	0	0
Birmingham (First List)—				Owens, Mr. John	25	0	0
Bond, Mr. J. Winsor ...	100	0	0	Bowser, Rev. S. W., B.A.	21	0	0
Brown, Rev. J., and Mrs.				Atkinson, Rev. J. H. ...	20	0	0
Jenkyn	100	0	0	Clarkson, Mr. Thomas...	20	0	0
Daniell, Mr. S. A.	100	0	0	Hawkes, Dr. A. E.	20	0	0
Middlemore, Mrs.	100	0	0	Laurie, Mr. George	20	0	0
Round, Mr. B. J.	160	0	0	Lee, Mr. Thomas	20	0	0
Bournemouth—				Lyon, Mrs. (Birkenhead)	20	0	0
Colman, Rev. Robert ...	125	0	0	Dawbarn, Miss Harriet.	15	0	0
Morgan, Mr. R. C.	10	10	0	Lewis, Rev. Robert	10	10	0
Kay, Miss	10	0	0	Lockhart, Mrs. W. P. ...	10	0	0
Collections	15	14	2	Watts, Mr. Herbert, M.A.	10	0	0
Smaller sums	21	0	0	Smaller sums	10	0	0
Bratton	20	11	0	Maidstone—			
Cheltenham—				Day, Mr. W., J.P., and			
1 Chron. xxix. 14.....	15	0	0	Mrs.	15	0	0
Beckingsale, Mr. A.....	10	0	0	Smaller sums	19	6	0
Dicks, Mr., sen.	10	0	0	New Barnet—			
Elliott, Miss.....	10	0	0	"She hath done what			
Franklin, Mrs.	10	0	0	she could"	20	0	0
Lang, Rev. W. L., and Mrs.	10	0	0	Hopwood, Mr. G. E. ...	10	0	0
Smaller sums	£7	8	4	Newport, Mon. (2nd List)—			
Hengoed	12	17	3	Jones, Mr. T. G., Maindee	10	0	0
Hull—				Jones, Mrs. T. G., "	10	0	0
Hill, Mr. J. H.....	100	0	0	Smaller sums	15	15	6
Hill, The late Miss M. A.	100	0	0	Norwich—			
Ipawich (Turret Green)—				Anonymous	25	0	0
Two Friends of Missions	18	8	8	Llwynypia (Jerusalem)....	65	0	0
Blomfield, Rev. W. E.,				Weymouth—			
and Mrs.	10	0	0	Hawkes, Mr. Robt.	40	0	0
Liverpool (Second List)—				Hawkes, Mr., sen.	10	0	0
Mounsey, Mr. Edward... 250	0	0		Hawkes, Mr. J., and Misses	12	10	0
Anonymous	100	0	0	Fowler, Mr. and Mrs.			
Cripps, Mr. John, J.P. ...	100	0	0	S. J., and Family.....	15	0	0
Reyner Trust Fund.....	100	0	0	Hallett, Mr. & Mrs. W.	10	0	0
Lyon, Mr. Peter Sibree.	80	0	0	Smaller sums	44	9	0
Hope, Mr. T. A., J.P....	50	0	0	Wokingham	11	14	6
Lockhart, Mr. W. P. ...	50	0	0	Smaller sums from vari-			
				ous places	50	6	4

A further sum of £544 6s. 9d. has also been received as proceeds from the Young People's Centenary Cards. The receipts and promises up to the 16th of January, on the Centenary Account, are as under :—

DONATIONS	£39,593 7 8
YOUNG PEOPLE'S CARDS	£10,619 17 5
<hr style="width: 50%; margin: auto;"/>	
TOTAL ..	£50,213 5 1

Since going to press for the last number of the HERALD, the Christmas and New Year's season has been unfavourable for holding special meetings. We are pleased, however, to report that important meetings are now being held, from which encouraging results are anticipated. Where, owing to circumstances, no arrangements have been yet made for the visit of a special deputation, we shall be glad to receive from all such places kind promises of generous help.

We announced last month the issue of special

CENTENARY COLLECTING BOOKS.

These books, which have been much admired for their artistic style, are prepared for use by those friends who are unable to give the larger donations, but who may be able to secure by contributions to the Special Fund, and by new or increased subscriptions to the ordinary income, the sum of

£13 2s. 6d.,

this being the amount of the collection made by the founders of the Society when they met to form the Mission.

These books are now ready to be supplied to those who may be able and willing to use them, and we hope to receive many applications. Should, however, there be any of our readers who would like to unite in this particular effort, but are doubtful whether they can obtain £13 2s. 6d., we trust they will intimate their wish, sending their full address, when a book will be posted to them.

We may also state that it has been decided to continue the Young People's effort in connection with the Crown Cards. Those schools, therefore, which have not yet joined in this interesting part of the Centenary Celebration can obtain cards by application to the Mission House; and will the Mission treasurers or school officers who may have money in hand on this account kindly forward remittances, when medals will be duly despatched for the successful collectors?

A CENTENARY SERVICE OF SONG.

By the kindness of the Rev. J. Burnham, the evangelist connected with the Metropolitan Tabernacle, and the Rev. C. A. Davis, of Reading, a service of song has been specially prepared in aid of the Centenary Fund. Mr. Burnham, who in this particular is an expert, has arranged the music; whilst Mr. Davis has provided the connecting readings. The dedication reads as under:—"With devout thankfulness to God, and in grateful recognition of the noble work accomplished by the Baptist Missionary Society; likewise, as an affectionate tribute to the memory of beloved brethren who have 'fallen on the field,' we desire to dedicate this Missionary Service to the Baptist Missionary Society." And the following is the prefatory note:—"In many places where it is extremely difficult to raise an ordinary missionary meeting, this service may prove of special value in gathering the multitude, and conveying, in concise form, a brief survey of the whole field of missionary enterprise. We bespeak for it a hearty welcome; and the more so, as the *whole of the profits* will be devoted to the Baptist Missionary Society's funds.—C. A. DAVIS and J. BURNHAM." We cordially commend this service of song, especially in view of the instruction it imparts.

NOTE.—This Service can be had in quantities of 50 and upwards, at half-price (postage extra at rate of $10\frac{1}{2}$ d. per 50), of the Publishers. Rev. John Burnham, Brentford; S. S. Union, 56, Old Bailey; West London S. S. Union, 133, Edgware Road, W.; and Messrs. Weekes & Co., 16, Hanover Street, Regent Street, W. Hymns only 3s. per 100, by post 3s. $4\frac{1}{2}$ d.

THE SPECIAL WEEKLY PRAYER MEETING.

According to announcement in the January number of the **HERALD**, a special meeting for prayer has been held in the Library of the Mission House every Thursday, from eleven to twelve o'clock, during the past month. It is with much pleasure we report that the following gentlemen will preside at the meetings in February:—

Thursday, the 4th.—Rev. A. T. PIERSON, D.D., of America.

„ 11th.—Rev. JOHN SHARP, M.A., Secretary of the British and Foreign Bible Society.

„ 18th.—Rev. WARDLAW THOMPSON, Secretary of the London Missionary Society.

„ 25th.—Rev. Dr. JENKINS, Hon. Secretary of the Wesleyan Missionary Society.

We very cordially invite the attendance, not only of friends resident in London, but also any from the provinces who, being in town on business or otherwise, may be able to be present.

He who has said, "Bring ye the tithes into the storehouse," has also said, "Prove me now herewith, if I will not open the windows of heaven and pour you out a blessing."

Deputation to the West Indies.

FOR some time a necessity has been felt for the visit of a deputation to the West Indies, more especially on behalf of the Mission in the Bahamas.

In the first instance, the Rev. J. T. Brown, of Northampton, and the Rev. C. Williams, of Accrington, were invited to undertake this important duty; but circumstances did not permit a favourable response. At the Committee meeting, held on November 17th, the Rev. J. J. Brown, of Birmingham, on the motion of the General Secretary, and the Rev. J. G. Greenhough, M.A., of Leicester, on the motion of the Rev. David Davies, of Brighton, were requested to form the deputation. The first-named of these brethren feeling, with much reluctance, compelled to decline the invitation of the Committee, the services of the Rev. J. Bailey, B.A., of Sheffield, were sought and happily secured.

We have now to report the departure of these brethren on the 20th ult. As the deputation proceeded *via* New York, an opportunity will be sought to present the claims of the Centenary Celebration to some of the more influential friends of Christian missions in the States; for, whilst the American Baptists are very naturally and wisely utilising the Centenary of our Mission for the extension of their own operations, we think it not unlikely there may be a desire to show practical sympathy with the efforts of the Mother Society in the home country.

On leaving America the deputation will visit the Bahamas, Turk's Island, the Caicos, and Trinidad, more particularly with a view to promote a spirit of self-support amongst these West Indian islands; they will also visit Jamaica.

We desire to express our great indebtedness to the churches at Glossop Road, Sheffield, and Victoria Chapel, Leicester, for the kind considerateness with which they have furthered the wishes of the Committee, a cordiality which we cannot but regard as a fresh proof of their interest in the Mission.

We bespeak for our brethren the earnest prayers of the churches that journeying mercies may be vouchsafed, and the objects contemplated by their visit may be satisfactorily attained.

We wish to add that all the expenses incurred by this important undertaking will be defrayed by the generous liberality of two of the supporters of the Society, so that no cost will fall upon the funds of the Mission.

The Mission in Shansi, North China.

THE following letter, recently received from our missionary, the Rev. S. B. Farthing, will be perused with much interest:—

"MY DEAR MR. BAYNES,—Last year, in reporting to you upon our work in this district, I instanced certain things which, I considered, gave promise of future fruitfulness. One of these was stated as follows:—'Amongst our inquirers there are two men—fur traders—whom we shall baptize in the spring. . . . They are spiritually-minded men, and are not merely 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.'

"I wish now to give you the sequel. The two men were baptized this spring, as was also one other belonging to the same place. But I write not now of the baptism. It is the work which has sprung up in their neighbourhood of which I should like to tell you.

"Since the men began the service in their native place, reports from time to time were made to me of progress, and I promised to pay a visit to the place when other claims would permit.

"Whilst reports were favourable and voluntary work was being done there, I saw no need for haste. My desire was, by encouragement of our people from this end, to let the work be moulded somewhat by native Christian influences before myself putting in an appearance. The reports always showed advance. But in July the progress reported doubled the number of worshippers announced in May. The numbers were, May, 17; July, 40. The names of the forty were handed

to me in writing. Many things now made me deem it wise to delay my visit no longer.

"Chiao Cheng is a county town, forty miles south-west of Tai Yuen Fu, on the other side of the Fên River. This was the first time that I had been so far in that direction. I was surprised to find the country so well watered. Springs abound throughout the district, and the 'living water' seemed to be the pride of the inhabitants. The country reminded me of 'green England.' It has never before done so. In China, the words, 'the grass of the field, which to-day is, and to-morrow is cast into the oven,' are most generally to be taken literally.

"Arrived at Chiao Cheng, I went at once to the house of the blacksmith, to whom I had been directed. The five men connected with this smithy are all inquirers. Three of them were present and welcomed me right cordially. Whilst one ran off to look up our church-member, the others, with about a dozen people who crowded in, began an eager conversation. A foreigner was more of a rarity in this neighbourhood than elsewhere.

"IDOLS ABOLISHED.

"Whilst engaged in this conversation, my eyes lighted upon the *empty* idol-niche, and the appearance of the plaster about it—upon which the high-sounding titles of the god had once been set forth—betokened violence. The whole lot of adulatory nonsense had been ruthlessly scraped off without the least regard for the wall. Idolatry had been expelled. What replaced it?

Some little way from the idol-niche—there had evidently been some delicacy about putting it in the exact place which had been occupied by the idol—was a horizontal slip, similar in kind to what is usually seen above the idol; with the words, 'The holy instruction of Jesus.' Beneath this was a most interesting statement, which said that all were welcome upon condition that they neither spoke idle words, nor brought their opium with them, nor discussed the affairs of others, but came with sincere hearts to speak of the love of Christ and the things of heaven.

"This document, specially singular in China—the land of gossips—reminded me of Augustine's table, upon which similar warnings and directions were inscribed for the guidance of guests. The rest of the wall was placarded with Christian sheet-tracts, among which were two by our brother Sowerby, with the titles, 'The Blessedness of Hope' and 'Repentance.'

"Mr. Pai, our church-member, soon appeared. After warm greetings, He introduced me more formally to those who were around.

"Having found my location in an inn near at hand, owned by one of our inquirers named Wang, I was besieged for the rest of the day by a people curious to see, anxious to hear, wishing to inquire about the doctrine, or desirous of welcoming me.

"What is recorded of the multitudes thronging about Christ so that he 'could not so much as eat bread,' was repeated in my case, and this not once only. Several of our friends were present, and helped me to preach to them. Their help was much needed, for the majority of those who came spoke a *patois* utterly different from that to which I was accustomed in the more immediate neighbourhood of Tai Yuen Fu.

"When *tsui* becomes *chu*, and *yen* is pronounced *nien*, and *su* is spoken as though it were *ju*, with, besides all this, the leaving out of all the aspirates, one is apt to be a little confused. However, an hour or two of continuous conversation made me quite familiar with the more common changes, and soon no barrier remained to a free interchange of thought.

"I arrived at Chiao Cheng on the morning of Saturday. On the Sunday we assembled for service at the time set, but finding that one or two from long distances had not arrived, with that graciousness which in China we show towards late comers, we waited for them. It is worth while waiting for a man who trudges twenty-five li (eight miles) to service and goes back afterwards to food. One whom we waited for that morning was a man named Wu, who had been under Mr. Dixon for medical treatment in Hsin Chou, and who had been induced to break off opium at the same time.

"In the interval I made a fuller acquaintance with those who were present, and had time, too, to notice more particularly the place of meeting. It was

"THE BLACKSMITH'S ROOM

"in which I had been the day before, but now it was looked at with surprised interest as the *chapel*. The premises belonging to the blacksmith fraternity consisted of one room made two by a wooden partition. The outer half, through which you must needs pass to enter or leave the inner apartment (each apartment was about 12 ft. by 10 ft.), was the smithy. The smoke from the fire had seemingly no vent except the door communicating with the street, and it appeared to love to wind its way through the whole inner apartment,

which was the living, sleeping, dining, and every other room in one for the five men, before finding finally such an insignificant exit as the front and only door. The fire was going on this Sunday, and the smoke went on its pilgrimage, and sometimes, indeed very often during singing, caught our mouths open and fancied these to be the way out, and accordingly got into our throats with the usual consequences. The available space of the inner apartment was much diminished by the brick sleeping-place.

"It occupied more than a third of it. But then this wonderful construction was chairs and table all in one. It was the pulpit from which I preached and the place where one-half of my congregation squatted to listen. Don't think that I stood to preach or that we stood to sing. We squatted all the time, and most excruciating it was for me. That part of the congregation which could not squeeze itself in upon the kang had a mat spread on the floor of mother earth, amidst the water-jars, cupboards, and other household furniture, and squatted upon it. What with the hot summer weather, the fire in the outer room, and the little space in which a congregation of twenty-two had to dispose itself, we were very warm, and far from comfortable, especially myself—my poor knees! how they did ache! Chairs are evidently not a common institution in Chiao Cheng. During my stay I visited in many of the homes and had the pleasure only twice of sitting in a civilised manner, but apart from these two occasions, had, during the whole fortnight, to sit on the brick bed-place, very often in a squatting position—always so at our daily worship. My own room at the inn was without chair or table. The kang served for both.

"But I digress. The congregation

assembled. We had a hearty service. My theme was 'The death of Christ, the sinner's life.' The service ended there went up a cry,

"ESTABLISH A MISSION-CAUSE HERE.

"We should welcome it.' I then addressed myself, with as much tact as I could, to the task I had set before me, for I was not altogether unprepared for this demand. The first thing I mentioned was that some of them had broken off opium in a refuge belonging to the China Inland Mission, and I felt they should know that whilst our teaching is one, we are yet distinct. Were they aware of this? Were they all of one mind in applying to us? Did not our friends of the other mission view some of them as connected with their work? The reply was that it was a refuge, some fifty miles away, of which a fellow countryman, named Jen, whom they all respected, was in charge; that it was a monetary transaction; and that they wished all to be one—indeed, were indebted to Mr. Pai and Mr. Han, our members, for instructing them, leading worship, and awakening them to higher things—and all desired to join the same denomination as they had.

"FREEWILL OFFERINGS.

"Then came the second point. We would gladly supply them with the means of grace if they gave adequate proof of their zeal by their willingness to meet expenses—viz., the rent of a much-needed house, fuel, and light. This was now left with them for consideration. They quickly decided to open a subscription list, the special sums each would give to be stated on the following Sunday, after they had had time for thought and deliberation.

"This was satisfactory and practical. My heart was overjoyed to find that

voluntary effort, on which I insist so much, having seen the pernicious effects of a too free use of foreign money, promised to be so successful.

"During the week I visited the city and two villages of 3,000 or 4,000 inhabitants in the vicinity. In two days I sold 300 books and booklets. Several of the inquirers who constituted themselves my guides willingly assisted me in this work.

"We met every evening for worship, the average attendance being ten.

"Our church members had copied my last year's plan for meetings of Christians in Tai Yuen Fu — viz., Tuesday, 'Pilgrim's Progress'; Friday, General Prayer-meeting. On these two evenings those who lived too far away to meet daily were expected to be present.

"Three days of this week were devoted to looking up all the men, within reachable distance, whose names I had. Eight must be deducted, but there were some five or six, at least, to be added, so that the number of interested remains about the same. These men were, most of them, reformed opium-smokers, and the one thing above all others which appealed to them as a proof of Divine power was that they had got rid of the clinging terror and still lived. Some of them told me of attempts long before to exorcise this demon, but it would not depart. Now they are free by no human strength, but solely by God's timely help in answer to their prayers. Hence the one great article of their creed is, 'This kind can come forth by nothing but by prayer.' Opium is the sin of sins in their eyes, and the getting quit of it an unmistakable sign of repentance. This, of course, is a weakness, but training will soon correct it.

"My letter will be getting too long.

Each day of the fourteen was crowded with things so interesting that I should like to recount them. But I must not.

"To come at once to

"THE SUBSCRIPTION LIST.

The following is the appeal which stood at the head of it—their own production. The texts of Scripture were added at my suggestion, since I wished them to be quite clear that our proceeding possessed New Testament sanctions:—

"We, some forty Chiao Cheng men, having been enabled, by the help of God, to break off the opium-habit and to put our trust in the Christian doctrine, would like a mission cause established (in this place) so that we, who are brethren by bonds of love and possessed of but one heart, might frequently meet together for mutual help and exhortation, all which could only be to our highest profit.

"Our prayer is that God may increase our faith, love and zeal, and help us by the preaching of His truth to so believe as that we all, by His grace, may obtain salvation.

"Therefore it is that we joyfully subscribe in order to aid the Mission.

"It is left to each one to give much or little as he may choose. There is no compulsion.

"Freely ye have received, freely give."

"Now, therefore, complete the doing of it; that as there was the readiness to will, so there may be a performance also out of that which ye have. For if there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

"Everyone according as he hath purposed in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

"The outcome was that the twenty odd names of those present were put down for varying amounts, and enough money was promised by them alone for the rent of house, fuel, and light for a year. It is hoped that the gifts of others who were not present will, when added, supply a sufficient sum to meet the expense of modestly furnishing one room as a chapel.

"I had to leave before the house was definitely fixed, but negotiations were being carried on for the taking of a very commodious house at little rent, which had the bad reputation of being haunted. It was their suggestion, and I readily consented, the more so as I wish it to be their own cause, managed by them, and paid for by them.

"Chiao Cheng will, with God's blessing, be known in a few years as the centre of a work in the county of which it is chief city, and to which it gives its name—at least, this is my hope and conviction.

"The open door which I found, the

kindness which I received, and the ready response made to the appeal cheered me unspeakably. What was purest joy to me, perhaps, was what Mr. Pai said one day when I remonstrated with him for so constantly bringing me presents of fruit of a costly kind. Said he, 'Do you call them too costly? Not at all. Could I give you the world, it would not repay what you have done for me, in making me to understand the Gospel. That was a good beyond price.' I replied that thanks for such a mercy should be given to God; but I was thankful for this instance of God's gracious use of me to lead this man home to Him. May God use him also, more fully in the future than in the past, to bring his fellow-countrymen to Him. This, my dear Mr. Baynes, will, I know, be your prayer, and that of all our friends at home, as much as it is ours here.

"I am, yours affectionately,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

Hindu Minstrels.

HERE is a group of Bairágis, or wandering minstrels. They go about singing the ballads of Krishna, sometimes from house to house, more often by invitation at feasts, melas, and the like. They form a caste by themselves, and live a lawless, self-indulgent life; quite in keeping (though on a limited scale) with that of their chosen god. I was walking across the fields one hot morning some weeks ago, when I suddenly heard strains of music proceeding from a homestead near. A boatman was with me carrying the camera, which he sometimes exchanged for that heavier load, myself, in puddly places. He is a shrewd fellow, with an eye to the main chance, in the form of rest and tobacco. He said there was probably a wedding going on, and reminded me that I had long been looking out for a wedding "subject," and that possibly I might never get so good a chance again—in short, that we had better swerve off to that homestead and see what was going on.

It was a Mussulman homestead; and yet there, in the space between a

couple of huts, were these Hindu minstrels, singing the praises of Krishna. To me this was surprising, and the more so when I noticed that the basket in front of the fiddler was nearly full of rice, with a good layer of copper coins on the top. Not only were the faithful listening to idolatrous songs, but positively paying idolaters to sing them. The boatman, however, was not in the least astonished. He said it was a common occurrence. The people love the music, and so they get that; it doesn't much matter about the words. Hindus and Mohammedans mix freely at the village fairs and religious festivals; the fact being that excitement and fun largely predominate over the element of religious devotion.



HINDU MINSTRELS.—(From a Photograph.)

Indian minstrelsy may one day work wonders in the name of Christ. Every home is open to its influence, and every heart moved by its touch. It may yet be the chosen method of evangelising the people here. The method is going to be tried as an experiment, on a small scale, here in Backergunge. A preacher of our Society, a thoroughly good man, has lately resigned his stipend from the Mission, and joined to himself two others with whom he proposes to move about amongst the people of the villages, singing for Christ. His great desire is to stir up the native churches to more spiritual life, and, following thereupon, more active missionary zeal.

May God be with him!

Barisal, August 29th, 1891.

WILLIAM CAREY.

The Congo Mission.

CONTINUATION OF LETTER FROM REV. W. HOLMAN BENTLEY.

See January HERALD.

MR. BENTLEY continues:

"Starting again, we travelled rapidly for more than two hours, when we began to near some hills and points which I recognised; some I knew to be on the San Salvador road. Presently, we came to a branching of the road, and to my surprise, the guide turned to the right (west, when I wanted to go south-west). I asked him what it meant. He said that it was all right, he knew the road, we were going to sleep at Vila. I asked him why go west and make a detour here. He said that he knew no other road. I thought of swamps and bad hills, and all sorts of possibilities, but yet was not satisfied, and asked him why we should not go through Ngombe, a town which had been a principal landmark and our direction for more than an hour; so after a little hesitation and nonsense, he led off, and presently we found it to be a very large town. The fact was that on that very account he had tried to avoid it, and taking us by by-roads through the small towns, he wished to keep out of trouble, for there was always the possibility of making the people of a town very angry because he brought white men into it. If I were passing hurriedly through the country, wishing only to get from point to point, such a style of travelling as the guide preferred would be certainly the best and safest; but in these itinerations we do not try to avoid people, but to find them.

"Of course there is always the possibility that the people may resent the intrusion; but our work has its dangers, and they must be faced.

"The Ngombe people were very timid, but it is a splendid town, very closely allied to Kinsaku—in fact, some of Nlemvo's father's relations are among the chief people; possibly even the chief himself.

"The chief was away, and that always brings difficulty. His brother, however, undertook the hospitalities.

"DIFFIDENCE TO BE OVERCOME.

"It was impossible even to get the people to come round me to chat, much less to let me give them a Gospel address. In the morning I managed to do a little more with those who came to watch the tying up of the loads. I talked to them for a while, and they wished that the chief were at home, and that it were not market day, for then they would have liked me to address all the people. I expressed my desire to do so, but they would not hear of it under the circumstances. I had to console myself with the reflection that I had done my best with that little opportunity. Just when all was ready for the start, they begged me to administer some medicine to an old lady. I started the carriers with the guide, and went to see her, and left her medicine and instructions as to the treatment of her ulcer; then, promising to pay them another visit on my return journey, if it were possible, I bade farewell to my timid friends, glad, however, that I had found them out. The town should be evangelised from Kinsaku, I think, although in our district. We passed through a well-populated country, and reached

Kinsaku by good time in the afternoon. We were heartily received.

"Nlemvo had left a letter for me when passing through on his way to call Mr. Phillips to meet me there at Kinsaku. He advised me not to talk much about our errand until the chiefs came together, and not to visit the towns in the neighbourhood. This seemed at first sight to be a strange line to go upon, but I knew enough of the people and feeling of the country to feel sure that this was best. Some of the people feared that State officers would follow us, and all sorts of notions were rife. It was believed that if they agreed to have a white man or teacher to settle among them, the people of Lombo, a town on a high hill a mile and a half away, would come and fight them out of sheer jealousy. Not that they wanted a teacher at Lombo, for they swore that, if a white man or any of his followers came inside the belt of wood which encircled their town, they would shoot him like a dog. But why should Kinsaku people have a white man of their own? Who were they? It was like their impertinence! Let them invite a white man, and then go to market as usual and see what happened!

"Now all this boasting had not much to back it up; but we are in Africa, and this sort of thing is normal.

"It was the cold season, and a fire at any time of the day was a pleasure. Occasionally the sun broke up the dense dry-season clouds, but very seldom.

"FIRESIDE TALKS.

"I used often to sit down on one end of a great log which was being burnt as a rendezvous for all who had nothing to do. At that fire-place I had some of the best talks. I told them all about Kinsuka and what we

were going to do there (or hoped to do). That of course led them to desire earnestly that I should do the same for them. I regretted that I could not help them personally, for we Wathen people occupied ourselves only with State territory, and they were in Portuguese territory as far as we knew.

"This of course set their minds quite at rest as to our visits leading State officers for recruitment, &c., to their town, and I talked of the great privileges which Kinsuka would now enjoy—the Gospel teaching, and what bulks even bigger in the eyes of most, the teaching of reading and writing to all the town boys. I worked well on their feelings, as well as some Gospel talks, visited two or three towns which joined on to the Mbanza, in which I was staying, and after a day or two, as I was strolling in the town, I heard some vigorous shouting, and in a minute or two, Mr. Phillips arrived. After a good long talk we sent word to the great chief to say that we should like to have a talk with him and his headmen.

"I have omitted to state that while telling the people that though we at Wathen could not help them, still we had told the San Salvador brethren about Kinsaku, and had begged them to help them as very worthy people, and that when Mr. Phillips came there would be a good opportunity to arrange with him to settle some one with them.

"The chief came with some of his headmen and others; we told them what

"THE SAN SALVADOR CHURCH

was willing to do, and that Mr. Phillips was prepared to leave Matata there. (Matata had come to the Mission long ago as Mr. Hartland's personal boy;

he is now a member of the church.) The chief thanked us for what we told them, and for our kind intentions. They begged for time to consider such

“A GREAT PROPOSAL,

and as the next day was market day, they fixed the day after that upon which to give us their reply.

“Then he said, ‘Now we are all assembled here, before we go away please tell us some more “God’s palaver.”’

“Few chiefs, after having had such a great proposal made to them, would have made such a request. Their only idea would have been to get away from the white man, and hold a consultation before they separated, but Nekiowa instead begged for more ‘God’s palaver’; so I continued the talk until sundown. Over the gossip fire-place, some of the people complimented me on my nice quiet ways. I had not gone making trouble by visiting Lombo, or any of the unfriendly towns round (every African town has feuds with its neighbours); no one need be afraid of having such quiet, friendly, pleasant, white people to live with them or visit them. Beyond the pleasure of having a white man, it in no way upset the even course of village life.

“On the second day, Nekiowa came with the chiefs of all the Kinsaku towns, and held a long ‘confab’ together, and then gave us their decision.

“They thanked us much for the kind proposal made by the church at San Salvador. There was one difficulty in the way. The old chief, Nekiowa’s predecessor, was not yet buried. For a long time, they and their people had been busy trading to raise the money wherewith to provide all the pigs, goats, and sheep, the malavu (palm

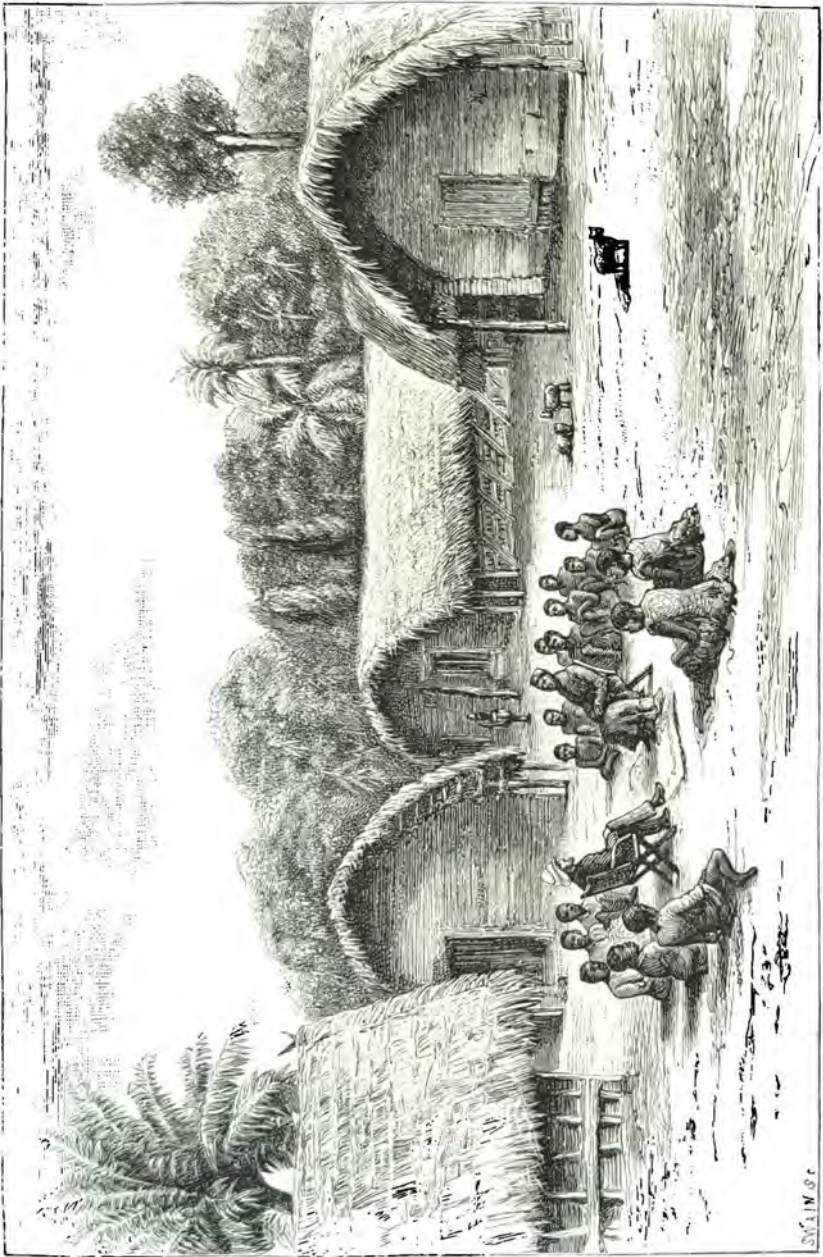
wine) and puddings which would have to be consumed or presented at the festive occasion of the funeral; now only a short time was left before the event.

“When the present moon and the following moon were dead, and another new moon appeared, then count four Makonzo, and the fourth would be the funeral day. (Konzo is one of the days of the Kongo week of four days each, so that would make about sixteen days after the new moon.) If Mr. Phillips would come back again after the funeral, they would gladly arrange the matter.

The poor dead chief had long ago been dried over a slow fire, which was carefully stoked by his sorrowing wives; they having smeared their faces with a black unguent, they had not washed either their tear-stained faces or begrimed bodies; their hair was uncut and uncombed (a real hardship to a native for sundry reasons); there had been no change of raiment, in the house day after day, ‘never leaving the presence of the corpse; until at last, properly dried, the body was wound up in all the cloth possessed and stowed away on a shelf in the house, to await a quiet resting place three feet under the soil; then the usual array of bottles, broken crockery, and umbrellas, the wonted glory of the tomb. When the great funeral day was so near, until which Nekiowa was not really the chief at all, to risk a war with Lombo or other jealous towns would never do. When the funeral is over, if the Lombo people want a thrashing they will be very happy to give it to them. So not till then can they in any decency, or with any prudence, receive their teacher; so that is how it was decided.

“Palasola, the convert mentioned early in the letter, and son of the dead

**[THE MISSIONARY HERALD,
FEBRUARY 1, 1892.**



THE COMPOUND OF MWANA NGONDE, KIMPANGU, KINSUKA.—(From a Photograph.)

DAVIS



JUNGLE PATH.—(From a Photograph.)

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chief, has not yet returned to his town.

"Next day Mr. Phillips started off homewards, and I towards Wathen, fulfilling my promise to visit the Ngombe people, but to little purpose, for they were as timid as before, and do not know what all this evangelistic activity means, it is such a change to what has ever been since the world was created.

"PATIENCE, PATIENCE, PATIENCE, was Dr. Moffat's recipe to Arnot of Garenganze; it is equally wanted on the Congo.

"So nothing much came of the second visit to Ngombe; timidity, but not a trace of hostility.

"I had arranged with Lo to hang about in the neighbourhood of Matadi, four hours to the south of Kinsuka, until I heard of Mwana Ngonde's return, and had sent two boys to Matadi in case Lo came, while I made the detour *via* Ngombe (two days).

"With difficulty I got a guide from Ngombe. He led me through town after town in the valley of the Luanza, along the line of limestone (bare) rocks which are such a remarkable and grand feature of the district. Some are even two hundred feet in height, and are one hundred yards to a mile in length and thickness, slowly dissolving in the rain, and as the wear progresses the surface is carved and furrowed, until they appear as battlements, and spirelets, tower upon tower, tree and bush-grown in some places, and surpassing in beauty the most picturesque ruins. They do not appear to be a natural production at all.*

"At last we halted for lunch at the chief town of the district, Mbanza

Matadi, where we were very kindly received.

"WILLING HEARERS.

"After inquiries as to who I was, they at once said, 'Then you will tell us God's palaver, will you not?'

"Then a nice crowd gathered round me, and I began to talk. Two men interrupted me by saying that they had heard the same Gospel at Mpalabala (an A.B.M.U. station) and at other places, and proceeded to tell the women and others what they knew, leaving me to supplement. It is astonishing to find how far and wide some knowledge has spread. It would be hard to find a place of any size or trading activity where no one had heard the Gospel, and that far away from Wathen or the line of stations between us and the Lower River. In this case Mpalabala was especially mentioned, but just as often you hear that a missionary from Underhill had come to one of the factories where they had gone to trade; or if on the trade lines of San Salvador, then that is mentioned. The seed sowing has reached very far, and if the fact of the Son of God having in some way become a Saviour is a somewhat nebulous matter, the name of Jesus is known, and the fact of a judgment to come after death is a much more personal and better understood thing, something that anyone can take in and shudder at; and this far away from the main line across country.

"After the more formal talk, the men came to chat with me as I ate my lunch, and when that was over, I left the boys to clear away and tie up the loads, while I went to some houses near by, to give some medicine. Just as I was giving the last counsels as to treatment after I had gone away, I heard a man shouting to the women, and vowing dreadful things. The

* In the MISSIONARY HERALD of Jan., 1889, page 25, there is a good picture of these rocks.

women rushed away; the men stood up and some went away.

"Surprised, I asked what was the matter, and noticed a man whom we had passed on the road going away in an excited manner.

"A DRUNKEN NATIVE.

"Oh! It is that fool of Kianda come back from Ndanda. He is drunk. Go away as quickly as you can. He is gone to get his gun. Oh! what a shame it is; such a nice kind white man too, just been teaching us about God, and giving medicine to the sick. What does he want to shoot him for? He alone attack a State officer if he came in town! What foolish boasting! What a shame it is! Go away as quickly as you can; we will help you! I scarcely realised the danger at once, although I had not a weapon of any kind. I told them to go and tell the fellow who I was. 'It is no use talking to the fool, he is drunk. He is gone to get his gun.' 'Go and take it away from him! Shut him up in his house! Tie him up! Anything you like! Are you going to let him shoot me in cold blood before your eyes?' 'Please go away quickly: we will lead you out of the town another way. Be quick!' This was a miserable business. It was evident that no one would move a finger, or face, for my sake, a drunken man with a gun. There was great shouting in the upper part of the town, and the people begged me to go away quietly. My carriers and boys were in a great fright. In their hurry and fear they could not cram all the things into the canteen, and a lot of tins lay upon the ground. We bundled them into the hammock, one friendly native took up the canteen pan, another my spare (felt) hat and walking stick, another my tin medicine case (Burroughs & Wellcome).

and so they led us out of the town. It was a very large town; I thought that we should never get out of it. I told the boys to go as quickly as they could, no running, scattering, or breaking the file; this they did. At every group of houses there were demonstrations of regret and apology, but no one suggested to quiet the fellow, or stop any party of his followers. Women and men followed wringing their hands, and unfeignedly sorry, but individually helpless.

"The chieftainess followed me closely and was incessant with her apologies. What could she do? Clear of the town we crossed a gully; they begged me to stop and buy food, which was being brought behind. The guide and some of the boys were far ahead, I was behind; for trouble if it came would come in the rear. I would not halt there, indeed, my barter box was far ahead, so a native rushed ahead to try to stop them, and only succeeded in doing so a mile ahead. There we bought the food. It was good of the people to carry it after us, but they said, 'Your boys are hungry.' It was quickly bought and eaten; the canteen was packed, and, with many regrets and apologies, our friends returned.

"I felt half ashamed at the bolt, and yet what else could I have done? One drunken man, and he nobody of importance, yet the terror of the town, and no one with sufficient energy or public spirit to stop him! This is thoroughly African.

"Our guide told us that we should have to pass a town directly, and although there was no probability that the rowdy might attempt to cut us off there with a party of his followers, still it was not impossible. There was no other road, so keeping close together we entered the town and went through it without incident. We had a nasty

piece of road before us, but as we were obliged to leave the town by the road we did, we could travel by no other. So for three hours we had to force a way along an unused path across which the jungle was tightly matted. Often it was difficult to tell where the road was, for it was obliterated by the tangle of the

“EIGHT-FOOT GRASS.

“The road wound about in a valley between two rows of the great limestone rocks already described. The scenery was grand, and often I rolled down, caught in the jungle, as I looked up at the beautiful rocks. For two and a half hours I forced the road myself, for the carriers were all loaded and the guide behind, and when he did come up and relieve me, I was glad very soon to reassume the forcing myself, for he had a gun with him (his own), and every minute I feared that it might go off. At five o'clock we sighted across the plain the trees of Kongo-di'elemba, and just at sundown entered the little town and hurriedly obtained firewood and water for the night, thankful that we had not been benighted in that frightful jungle, that we had not come across any elephants, and, above all, that we had been so graciously helped out of our danger.

“At Kongo-di'elemba we learned that Lo had come to call us, and had gone back to Kinsuka with our two boys, sent to meet him in case he came. So next morning we started for Kinsuka, reaching there before noon. Several towns which I had known on the road were deserted. ‘Small-pox! The remnants had built new towns near, but off the road.

“HAPPY CONCLUSION.

“We soon got to business with Mwana Ngonde, and he arranged a

meeting with the Ngudiankama; would reply in three days, and his reply was favourable. So it was arranged that Lo should become their teacher. They would find a school-house and a house for Lo too, if he liked; the little details as to which house were to be settled a day or two later.

“In the accompanying sketch I have given a view of Mwana Ngonde's compound, with the palaver with the Ngudiankama in progress. Beside the white man everyone but the great chief must sit on the bare ground, even his nephew, Mwana Ngonde; no one ever sits on the mat between us.

“The long house in the background, the roof of which covers twenty feet by sixty-six feet, is that in which I stayed. It is two years old, the others, three or four years old, are in rather poor repair and will not last long.

“The man in the foreground beside the chief is Mwana Ngonde, a tall thin man, well dressed.

“The following day I started, and reached Wathen in three long marches, having been absent thirty-one days. Since then I have had no further news as to how Lo is getting on. He has two months' allowance with him. Mwana Ngonde is to go to Stanley Pool to trade just about this time, and we expect a visit from him daily and a letter from Lo.

“I should have liked to have written a little more about Mwana Ngonde, but this letter is already too long. I have entered into many details, perhaps unnecessarily so, but wish to give some better idea of our difficulties, hindrances, &c. I earnestly hope that this, our first venture in starting an outpost for evangelistic and school work, will be remembered in the prayers of our friends at home. Very much depends upon it; success will encourage others to undertake like work. We hope

soon to have many such outposts in all the district, and eventually to alter the character of our Wathen school, so that instead of an elementary school we may take the best and most graciously disposed of the boys from the outpost schools and push them on further still, seeking to prepare them for school, evangelistic, and pastoral work. While if the work at Kinsuka and like points receives our Master's blessing, a church should be gathered there, and Lo become its pastor, the church becoming

independent and separate from Wathen as soon as it can support its pastor, then the Kinsuka church to do as the Wathen church, and in its turn become a mother church in its own district.

"These are the lines upon which our work is developing, and we trust that the work will be remembered at the Mercy-seat.

"With kindest regards,

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

Decease of Mrs. Williams.

A WIDE circle of our readers will hear with deep regret of the somewhat unexpected decease of Mrs. Williams, the greatly beloved wife of the Rev.

P. Williams, pastor of the Shortwood and Bethel Town churches in Jamaica. She will be better recognised by many as the daughter of the Rev. E. Hewett, and the granddaughter of an eminent missionary, the Rev. Thos. F. Burchell, whose labours, united with those of the Rev. William Knibb, were of such pre-eminent value during the great and successful struggle for the emancipation of the slaves of the West Indies.

While a girl at the Walthamstow Mission School, Sarah Hewett exhibited many of the fine qualities of character which subsequently shone out in her life as the joy of her home and the helper of her husband in his pastoral office. She was truly a mother in the church, and, side by side, co-operated with him in every good word and work. She was, in the truest sense, a fellow-helper to the truth.

She had been, for some time, in bad health, but of late she seemed to be recovering her strength and energy. On Thursday, November 19th, 1891, she went to bed as usual. About eleven o'clock, she complained of difficulty in breathing, and in half-an-hour she passed away—her ransomed spirit had taken its flight to the realms of the blest.

This almost sudden bereavement has fallen with terrible weight on our brother Williams, for whom we ask the tenderest and most affectionate sympathy. Two of the four children left are in the Mission School at Sevenoaks, and one at Blackheath. They will, indeed, miss a mother so bright and so well fitted to train them up in the paths of righteousness and piety. E. B. U.

We are requested to announce, by the Committee of Urgency appointed by the National Christian Anti-Opium Convention, that it is intended to hold three days of prayer and intercession at Exeter Hall, for the immediate abolition of the Anglo-Asiatic opium traffic, on the 8th, 9th, and 10th inst., the commencing hours on each day being 11 a.m., 3 p.m., and 7 p.m. We trust that many of our friends will be able to be present.

Letter from Rev. George Hughes, OF MADARIPORE, EASTERN BENGAL.

WE gladly insert a letter kindly forwarded by the Rev. T. Witton Davies, B.A., recently received from the Rev. George Hughes, who, it will be remembered, is one of the young brethren with the Rev. W. R. James at Madaripore. Mr. Davies writes :—

“DEAR MR. BAYNES,—Just nine days ago, on returning home, I found an interesting letter from my friend and late pupil, Mr. George Hughes, of Madaripore. I cannot help thinking that many other friends of our Society will be glad to read what Mr. Hughes has to say about the Baptist Union gatherings recently held at Ashgor. You know, of course, that Messrs. Bevan and Davies were, like Mr. Hughes, pupils of mine at this college, while Mr. James was a fellow-student of mine at Pontypool College. No wonder I am deeply interested in the work of these brethren, and of my friend Norledge. May God prosper them.

“ With kind regards, cordially yours,

“ T. WITTON DAVIES.”

“MY DEAR MR. DAVIES,—Please do not consider me ungrateful for not writing to you before now. I have many times thought of doing so, but force of circumstances would not permit. I have not Micawber-like waited ‘for something to turn up.’ Indeed life in the Mofussil is so full of incident, strange and interesting, that the difficulty is to decide what shall be left out. Of these things I would have written to my old fellow-students and friends had not time pressed me so sorely, and even now I have so little of it at my disposal that I can only write of what has happened in the immediate past.

“ We, like the Baptists at home, have our annual assembly called the ‘Baptist Union of Backergunge and Furreedpore.’ Of course it has not yet reached that stage of perfection attained by the Home Union; but remembering the age of Christianity in these districts, and the forces composing it, we have reason to feel proud of our Union. It has worked great good in the district, and

we feel convinced that the lapse of years will only strengthen its heads for greater and nobler work. They are gradually learning the lessons that in union there is strength, and that concentration of forces against our foes is sadly needed. The meetings are held generally in the month of August, when the whole district is under water. This makes the place of assembly easily accessible by boat, and it is certainly a treat to see them come in from all directions with such wonderful speed. Eight, ten, and even twelve sometimes sit in a small boat, while one man propels it along with a bamboo pole. August is a good month also, because the crops do not need the people’s undivided attention. These considerations, together with moonlight nights and a fairly central meeting-place, invariably secure large congregations. It was held this year at a place called Ashgor, a church in Mr. Spurgeon’s district. This was my first visit to

"THE UNION MEETINGS, and I looked forward to it with great pleasure. Does boyish excitement for new things and places ever wear away? I think not. With desires perhaps purified, and impulses restrained by maturer judgment, the boy is seen in the man. Well, on Friday last we made our way in the *Manchester* for Ashgor, arriving there about 4.30 on Saturday afternoon. Already were assembled Mr. and Mrs. Carey, with Miss Mabel Donovan, from Barisal, Messrs. Spurgeon, Summers, Kerry, Teichmann, and Jewson; also Mesdames Williamson and Ellis, of the B.Z.M. After partaking of the cup that cheers but inebriates not, we had a children's service on the deck of the *Zillah*, the pastor's son, a lad about thirteen years, opening the service with prayer. They answered the questions put to them promptly and clearly. The special feature of the meeting, however, was the singing. Their young voices blending harmoniously filled the air, and soared higher and higher until they appeared lost in cloudland. They have not the sweet fulness of voice which marks so distinctly the singing of Welsh boys and girls, neither can they enter the shades of feeling which the words would suggest and demand at home. They have a heartiness which, however, is sluggish to anyone acquainted with Welsh choral singing. Their range of voice upwards is so extensive that they often leave us down on the plains, while they ascend to the heights unknown to Western voices, and I have fancied that I could hear the inward chuckle of a Bengali precentor, having closed our mouths by pitching the tune too high. Anyhow, given acquaintance with Bengali music, you can even forgive their unstinted use of the nasal organ and enjoy their singing. They have no

idea of part singing. Out in the district some time ago James and Bevan sang a hymn. James took up the strain, while Bevan for Auld Lang Syne and harmony's sake added at pleasure a tenor or bass. The natives evidently thought but little of his performance, for when he joined James in the last verse they were delighted, and said, 'There! you've got it now.' But I'm wandering.

"The next morning (Sunday) the first service was held at seven o'clock. The Rev. G. Kerry, of Calcutta, preached in the chapel to the adult congregation, while the Rev. W. Carey, of Barisal, took charge of the juvenile folk in the open air. This was a splendid meeting, and the little people greatly enjoyed it.

"THE HOPE OF INDIA.

"Mr. Carey is admirably adapted for instructing the rising generation, and I firmly believe that India's future depends largely upon the hold we have upon the children. If we would see India secured for Christ, we must direct special effort to the Sunday and day school, and a good move is effected in placing the Sunday-school of the district under his (Mr. Carey's) direct supervision. One of, if not the best Sunday-school in the district, is the Sunday-school at Barisal, the direct fruit of his indefatigable exertions. At the above meeting Brethren Carey, Norledge, and Bevan spoke to the delight and benefit of all. I, also being a child as far as Bengali was concerned, enjoyed it quite as much as the crowd of dusky little ones seated all around. In the afternoon Mr. Jewson preached in the chapel, and Mr. Spurgeon conducted the children's service. All the other brethren had dispersed in various directions to hold services in the neighbouring churches. Monday was the first day of the convention. At seven o'clock

the chapel was well filled, and a good time was experienced. After the prayer-meeting the report of last year's meetings was read by Sri Nath, of Uttarpar. Then came a unique service of its kind—a testimony meeting—the brethren, principally the native pastors, giving a brief account of work done during the past year. They spoke of chapels erected, of schools enlarged, and of the joy they had experienced in carrying on the Lord's work. Numbers had been baptized, but there was no ring of satisfaction in their words. We were glad of this, for when people have reached the satisfaction point in their Christian career there is cause for serious alarm. Such people evidently have quenched the spirit, and are no more in living union with the life. You need not come to India for specimens of this class of professors. It is wonderful the amount of faith our native brethren have in the efficacy of prayer. It stands out gloriously prominent among their Christian graces, and must undoubtedly help them over many a difficulty which would prove a sad stumbling-block to weaker brethren. The brilliant dash of hope with which they view the future is certainly encouraging. This meeting lasted about three hours. In the afternoon, after prayer, the Rev. E. Summers, B.A., of Serampore College, delivered a fine address on the 'Growth and Prosperity of the Christian Church.' It was well received, although Mr. Summers gave them some strong meat to digest. A native brother, by name Ram Hari, seconded the address, and

"A LIVELY DISCUSSION

ensued. This was courted by the promoters of the meeting, as it gave opportunity to send home truths which, for lack of time, could not be fully enough explained in the address itself. The very

best of spirits was evinced throughout, and great good must follow. Next came a very nice paper on "The Observance of the Sabbath," by a splendid young fellow named Nobo Kumar. Nobo is second master at Dighaliya School, and his pleasant disposition and frank uprightness have won the esteem and goodwill of natives and Europeans. His paper, although not marked by a master's hand, yet breathed sincerity, and it is certainly a grand point scored to secure sincerity in a people who, as Hindus, are noted for lying and intrigue. Globe-trotters still cry, 'Can any good come out of Nazareth?' Our reply also is, 'Come and see.' This paper was seconded by Prashanna Kumar, deacon of Suagram Church. This brother has a good mind, and is well at home with his Bible. The Bengalis have remarkable memories, and Prashanna has been diligent in his study of the Word. In the evening Budha Nath and his two assistants, Mohesh and Moti Lal, gave a recitative of the Life of Christ. The natives were in raptures over it, frequent being the responses when the love of Christ was dwelt upon. I almost believe they equal the Welsh in this respect, and I feel sure that they enjoy the 'Hwyl' quite as much as Cambria's children. On Tuesday the congregations were so large that they had to be held in the open air. Three large sails were hoisted upon poles as much in the shade as possible, mats were laid on the ground, and on these people sat. All the meetings were preceded by a half hour of prayer. The first item on Tuesday's programme was an address on

"SUNDAY SCHOOLS,"

by Rev. W. Carey, of Barisal. He was quite at home with his subject, and with illustrations, statistics, and serious words exhorted the people to

greater exertion on behalf of the noble institution. He was ably seconded by Prio Nath, also of Barisal. Prio is a good worker, and of immense assistance to the cause at Barisal. All testify to his unflinching zeal and unimpeachable character. Then followed two good papers, the first on 'The Duty of Churches towards their Pastors,' and the second on the 'Duty of Deacons.' What is it? Only those who know the trials and difficulties of native pastors can estimate the importance of these subjects. They evoked keen discussion, and naught but good can accrue from the plain words spoken on that occasion. We need not be greatly surprised at the call for such words, for Christian Britain, with its centuries of instruction, witnesses similar things constantly. In the evening the second part of the recitative, 'Life of Christ,' was ably gone through.

"The next item was an address on

"'CHURCH DISCIPLINE,'

or 'Discipline of Church Members,' by Mr. Spurgeon, seconded by Sri Nath. This was by far the best meeting of the lot. The speeches were brilliant, especially those of James and Spurgeon. They appeared to me to be bigger men than ever, and the testimony of all assembled was one of unmixed praise. They spoke with so much fervour and freeness that they fairly carried the vast audience with them. It set me in mind of Cymanfa days at home, when the warriors of Nonconformity swayed the multitudes, like the wind sways the leaves of the trees. Frequently they burst out into cheering, and the smiling countenances abundantly proved that they were being treated to a very enjoyable dish. I have never witnessed a more enthusiastic meeting.

"The above was followed by an equally interesting and important subject, that of

"'MARRIAGE.'

"This is a very serious question out here, and has given rise to much bitter criticism. The sight of girls who are wives and mothers is enough to make sick the heart of anyone who has a spark of sympathy in his or her nature. Hence the importance of abolishing child-marriages. Government has stepped in and raised the age of consent from ten to twelve years. But the Bill is obnoxious, satisfying neither reformers nor the opposition party. Yet such a small mercy is by us not despised. We build upon this our hopes for a greater blessing at no very distant date. There is also a revolting practice in connection with the marriage system: that of disposing of the girls to the highest bidder, be he old or young, ugly or otherwise, healthy or not. Without consulting the wishes of the girl, or casting a thought as to her happiness, she is disposed of to a man whom she may have never seen, to become his toiling machine, or beast of burden, in all things subject to his will and pleasure. One more objection raised is the distinctly Hindu custom prevailing in the marriage feasts, the engaging of Hindu minstrels, &c. It is strongly felt that the line of demarcation between Hinduism and Christianity is not wide enough. Some of our native pastors have made a bold stand for this greater distinction, and have suffered for it. Anyhow, on this occasion, resolutions were moved condemning the above pernicious practices, and all were carried with splendid majorities. It is no small matter to secure so pronounced a decision against customs that must have been so dear to them. The paper was read by Nanda Kumar, pastor of Quogram Church, and

Dulai Sirkar, pastor of Ambolia—two good men and just.

“Then came a paper on

“‘CHURCH CONTRIBUTIONS,’

read by Nimay Baroy, seconded by Moheza Chandra. I believe there followed this a few short addresses on the ‘Centenary Scheme,’ and a subscription list was opened. I know they entered into it heart and soul, and I much fear that some of our Beel churches, comprised of poor people, will put to shame some wealthy churches at home—that is, judging from the past work of those churches. I trust I am wrong, but I feel convinced now that our district churches will not need to be ashamed of their list when it appears.

“I must mention that Mrs. Williams, Mrs. Ellis, and Mrs. Carey held a crowded meeting for women on Wednesday afternoon. Papers were read by native sisters, and addresses were delivered by the above-named ladies. As it was for women only, I can only say that the ladies enjoyed themselves very much. Many more things happened, but I cannot afford time to chronicle them, and, I fear, you must remember Job when reading this, or you will not be able to get through it. We had a very enjoyable time of it. It

opened up new fields for our native brethren, and will enlarge their sympathies one for another. As for the general behaviour of the people it was exemplary. In debate they were courteous, and wonderfully free from abuse. Of course there were a few delinquents. There was the man who had nothing to say, and took up the time of conference to say it. There was the man who had a grievance to air, and thought the conference a grand place to do it, and who got wild when he was ruled out of order. There was also the young man making his maiden speech (possibly), who got red and black and blue in turns, and yelled away lustily at nothing at all, but he thought he ought to do it, &c., &c. By a subscription from the churches, food was prepared in abundance for all comers. The meetings were closed by a sermon delivered by Mr. Summers, after which the Lord’s Supper was administered. So ended a series of meetings highly beneficial to all. You will be glad to hear that our health continues good, and we are pegging away at the language. Davies, Bevan, and Norledge are doing splendidly.

“I beg to remain,

“Faithfully yours,

“GEORGE HUGHES.

“The brethren all join in greeting.”

Tidings from the Upper Congo.

THE Rev. Jas. A. Clark writes :—

“MY DEAR MR. BAYNES,—I have recently received a letter from my colleague, Mr. Scrivener, of Lokolele Station, Upper Congo River, and I send you a few extracts. I think you will agree with me that they show what thoroughly good work our brethren

Scrivener and Whitehead are doing. The word ‘mpama,’ in the letter, is the term used by the natives to signify inland from the river, and it is most encouraging to find the people there welcoming the white man instead of running away from him, or offering to

fight him. May the time soon come when they shall not only receive the messenger, but also the message he brings from the God and love and mercy.

"Yours very sincerely,

"JAMES A. CLARK."

"Things are going on much as usual: school, medicine, work, &c. We have lost several of our most promising boys, but I am hopeful that some will come back. We muster still twenty-four boys. The new house is rapidly nearing completion; half the flooring is down, all the wall planks nailed on, and the carpenter is now on with the windows and doors. We have made a couple of terraces on either side of the beach, or rather the path leading to the beach. The soil was washing away so rapidly that something had to be done; so the walls were put up, and now every rain helps to fill up. It will be a great improvement. The walls are only about three yards from high-water mark. At the back of the station dozens of trees have been cut down. You will hardly know the place when you return. The station is much less gloomy, and we get more breeze from the back.

"Some weeks ago I went up the creek to 'mpama' as far as we could get the boat, and slept two nights at a town called Mboko. This is where Darby made a journey. Bolebe is half a day inland. After much palavering

I was obliged to give up visiting Bolebe. No white man has been there yet, and the folk are very nervous. Since my return here, however, I have received two fowls from the chief of Bolebe, and the message that they wish us to visit them. If I go again, he will (so he says) come down to the creek with some people to carry my things up to his town. I spent a day and night at another town called Malilu, and then returned to the main river, spending two more nights at Mpumba. This is a good town; I had no idea it was so large. Had a few very good meetings. I took Mafuta and fourteen boys, so had no palavers of the sort you get when men form the crew. The boys worked well, and sang well, too.

"Almost every day we make some discovery in connection with the language. I am going on slowly with Matthew; have nearly finished the first ten chapters. We have six new hymns and chants. All these are a great improvement on the old hymns.

"The small bridge has been demolished and the swamp it crossed drained. The big bridge has been thoroughly repaired, almost rebuilt. So, you see, we have been pretty busy.

"Please send 'The Story of Jesus' as soon as possible; we want it badly in the school, and there seems no chance of getting the printing gear yet."

Views in Ceylon.

(See *Frontispiece*.)

THE Rev. F. D. Waldock, of Colombo, Ceylon, has been so good as to send some Ceylon photographs for insertion in the *MISSIONARY HERALD*, and this month we are able to give our readers an admirable picture of the hospitable home of the Gonawala Mohandiram, Don Elias, the senior deacon of the Gonawala Baptist Church.

The Mohandiram is a fine, generous, intelligent, and devoted Christian, ever ready to welcome strangers and render service to the needy.

Mr. Waldoek writes:—

“Our brother, the senior deacon, who is seen welcoming a guest, is a ‘Gaius’; his hospitality having been shared for many years by missionaries and visitors, who will not forget his kindness; among them our good Secretary and friend, Mr. Baynes.”

The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to:—A Poor Woman, wife of a labouring man, for £1 12s. 4d., who has been led to lay by small sums of late for the cause of Christ, her heart being set on doing what she can for missions abroad; to H. A. P., who, sending £4 8s., writes: “It is with great pleasure I send you, as usual, my donation. So glad it is more each year; but yet I am not satisfied with it, but would fain do more. I hope next year it will reach £5. It is the result of late hours and hard toil, and no outward stimulus but the MISSIONARY HERALD. Being very deaf, I never hear a sermon, and scarcely go to a meeting, so that His love is what moves me, and that is enough when all else is gone to support and keep me. I hope to send you something for the Special Fund of Centenary Year”; to an Anonymous Donor of £1 through Rev. Charles Spurgeon, to whom it was enclosed in an envelope, without any further particulars than “For Baptist Missionary Society, ten shillings missionary money withheld, ten shillings interest”; to one deeply interested in the Congo Mission, for £2, saved from what is given to her in charity, she being unable to work; to A. B., for 10s., who writes: “After reading the MISSIONARY HERALD, my heart is filled with love for the many poor people living in darkness; before sending this, I will take it to God in prayer and ask him to carry it to the right place”; to a Poor Woman, for 5s. 8d., a thank-offering for better health; to A. F. Johnson, for 17s. 6d., amount collected at Sunday morning breakfast table; a Lover of Foreign Missions, for 5s., who is earnestly praying for the door to be opened for her to go abroad to tell of the unsearchable riches of Christ; to “All for Jesus,” who sends postal order for 15s. for the Congo. Very warm acknowledgments are also due to the following donors for their welcome contributions:—C. T. W., £1,000; Mr. W. R. Rickett, £500; Mr. S. B. Burton, £100; Mr. J. Marnham (quarterly), for Congo, £75; A Friend, for education of Children in Shansi, £50; Mr. Robert Pullar, £25; Mr. T. D. Paul, £21; A Gloucestershire Friend, for China, £20; Misses Foster, £10; Misses McIlvain, for Congo, £10; Mr. Joseph Wates, £10; Mr. Ed. Chitty, for work in Naples, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A box of cotton garments, toys, &c., from Mrs. Greenway, of Plymouth, for the Rev. F. Oram, of Popoto, Congo; parcels of magazines from a friend at Plymouth, for the Rev. R. H. C. Graham,

Underhill, Congo ; and from Mrs. Johnston, Southport, for the Rev. G. Cameron, Congo ; Pictorial International Lesson Sheets from the teachers at Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. W. H. Bentley, Wathen Station, Congo ; box of garments from the St. Mary's Missionary Working Party, Norwich, per Miss Dexter, for Bhiwani, India ; parcels of cards from Mrs. Morgan, Walthamstow, Mrs. Smith, Seven Sisters' Road, and Miss Ashe, Hillingdon, for the Rev. C. S. Medhurst, China ; copies of the *Review of Reviews* from the editor, Mr. Stead, for all the stations of the Mission ; a parcel of garments from Desford Baptist Chapel, Dorchester, per Miss J. Holley, for Calcutta ; and a parcel of magazines from Mr. J. S. Guest, Reading, for the Mission ; also an ingenious fountain-table, constructed by the Rev. W. Stott, who hopes some friend will purchase it for the benefit of the Mission.

Recent Intelligence.

THE illness of Mr. Baynes, the General Secretary of the Society, caused by influenza, complicated with bronchitis, has occasioned not a little anxiety.

On going to press we are very glad and thankful to be able to report satisfactory progress.

We regret to record the decease of the Dowager Lady Peto, and of Mr. Hugh Rose. We shall refer to the loss of these deeply lamented friends in our next issue.

The Rev. B. Evans, after a season of change, returned to his station at Monghyr on the 8th ult., by the P. & O. s.s. *Ganges*. We are pleased to report that Mr. Evans has been greatly benefited by his visit home.

Miss Ewing has also left for India, to resume her work in connection with the Zenana Society, her health, we are thankful to say, being much improved.

The Rev. R. E. and Mrs. Gammon sailed on the 20th ult., by the Royal mail s.s. *Atrato*, from Southampton for Trinidad, being much refreshed by their furlough in this country.

Intelligence has arrived of the safe voyage of the Rev. G. and Mrs. Grenfell, who arrived at Banana, Congo River, the beginning of December.

Contributions

From 13th December, 1891, to January 12th, 1892.

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.					
Clare, Miss Alice	2 0 0	Jacob, Mr. E. G.	1 11 6		
Deacon, Mr. H., Bristol	1 1 0	Do., for <i>W & O</i>	1 11 6		
A. M. K., for Congo ...	1 1 0	Dowson, Mr. J.	2 2 0	Jones, Rev. E., Maesteg	1 1 0
A Friend	0 10 0	Edminson, Mrs.	5 0 0	Jones, Mr. John, Filey	1 5 0
Bacon, Miss E. R.	2 0 0	Foster, Misses, Sabden	10 0 0	Jordan, Rev. C.	1 1 0
Barcham, Mr., Tun-		Fullerton, Rev. W. Y.,		Lloyd, Mr. G. A.	1 1 0
bridge Wells	2 2 0	for Congo	5 0 0	Lloyd, Mr. T.	0 10 0
Barnhill, Mrs., for		Gale, Misses, for <i>W & O</i>	1 0 0	Marnham, Mr. John,	
<i>India and Africa</i> ...	5 0 0	Goodman, Mr. John ...	5 0 0	J.P., for support of	
Benham, Mr. Leonard K.	1 1 0	Hicks, Mrs. F.	2 0 0	<i>Congo Missionary</i> ...	75 0 0
Best, Miss F.	0 10 0	Do., for <i>W & O</i>	0 10 0	Metcalf, Mrs., the late	1 0 0
Blackwell, Mr. James	1 1 0	In Memoriam, Bath ...	2 0 0	Morgan, Mr. R. C.	5 5 0
Burton, Mr. S. B.	100 0 0	Do., Lady Lush, for		Ollard, Mrs. Lucy	1 1 0
Casson, Mr. W.	2 0 0	<i>Palestine</i>	3 3 0	Page, Miss C. Selfe ...	5 0 0

Peak, Mr. Henry, Guildford	2	0	0
Pedley, Miss Agnes J.	1	1	0
Pennell, Mrs.	2	2	0
Perry, Mrs. K., for Congo	0	10	6
Pullar, Mr. Laurence	2	2	0
Pullar, Mr. Robert	25	0	0
Sharman, Mr. W. J.	2	2	0
Do., for W & O	0	10	0
Smart, Mr. J., Elgin	0	10	6
Swinton, Mr. Geo.	0	10	6
Thomas, Mr. T.	5	0	0
Thornton, Miss M. E.	1	0	0
Trestrail, Mrs.	2	2	0
West, Mr. F.	0	10	0
Under 10s.	0	2	6
Do., for Congo	0	2	6

DONATIONS.

"A. B.," Cadoxton, for Congo	0	10	0
A Friend, for education of children in Shansi	50	0	0
A Friend, for Congo	3	0	0
Do., for China	1	0	0
Do., per Mrs. S. Pearce Clarke, for China	3	3	0
A Friend, Wellington, Salop, for Congo and China	1	5	0
A Gloucestershire Friend, per Rev. J. Bloomfield, for China	20	0	0
"All for Jesus," for Congo	0	15	0
A Missionary Pupil	0	10	6
Anonymous	1	0	0
Anon., Durham	0	10	0
British and Foreign Bible Society, for Bible-women in Orissa	40	0	0
Brown, Mrs. Aaron, for W & O	5	0	0
Brugmann, Mr. George, for Congo	39	0	0
Chitty, Mr. Edward, for work in Naples	10	0	0
C. T. W.	1000	0	0
Ferguson, Miss M. M., for India, China, and Congo	3	3	0
F. R., "A Lover of Missions," for Congo and China	1	0	0
Glover, Miss, Leicester (box)	1	0	5
Gould, Mr. E. (box)	1	5	0
"Hope"	0	10	0
1 John iv. 19	0	10	0
Johnson, Mr. A. P.	5	0	0
Johnson, Mr. A. F. (Sunday morning breakfast table box)	0	17	6
L. W.	1	0	0
McAlpine, Mr. A.	0	10	0
McIlvain, Misses, for Congo	10	0	0
Munk, Miss, Exeter	1	0	0
One deeply interested, for Congo	2	0	0
One whom Thon lovest, for Congo and China	4	8	0
Readers of the Christian, for Congo	1	11	0
Smith, Mr. and Mrs. J. F., for W & O	5	0	0
Towley, Mrs. James	2	0	0

Trevor, Mrs., collected by weekly pence	3	5	0
Wates, Mr. Joseph	10	0	0
Withers, Mr. Henry	0	10	0
Under 10s.	2	8	6
Do., for Congo	0	5	0
Do., for India	0	5	0

LEGACIES.

Sturmev, the late Miss Mary Ann, of Somerset, Somerset, by Rev. W. H. J. Page	22	10	0
Vanderkiste, the late Rev. Robert W., of Sydney, New South Wales, by Messrs. J. Corbett and W. Clarke	59	2	1
Witherington, the late Mrs. Sarah, of Sandown, I. of W., by Mr. T. A. Wright	44	16	0

LONDON AND MIDDLESEX.

Acton	0	10	0
Arthur-street, Camberwell, for W & O	4	5	0
Barry-road Sun.-sch.	0	9	8
Battersea, York-road	0	18	0
Do., Sunday-school, for Mr. Shorrocks, China	5	0	0
Belle Isle	55	15	0
Do., Female Bible-class, for support of "Bwingidi," in Mrs. Lewis' School, San Salvador	5	0	0
Bermondsey, Drummond-road	10	0	0
Do., for W & O	3	3	0
Bloomsbury	98	13	11
Borough-road Chapel, for W & O	3	4	10
Bow, Sunday-school	17	11	0
Brentford, Park Chapel, for W & O	1	4	8
Brixton, Kenyon Chapel, for W & O	6	6	0
Do., Sunday-school	5	2	11
Do., Y.W.B.C.	0	15	0
Do., Wynne-road	10	9	0
Do., do., Sunday-school for Bengali School	6	0	0
Brixton Hill, New Park-road, for W & O	2	17	6
Brockley-road Chapel	31	1	0
Do., for W & O	15	10	0
Brompton, Onslow Chapel, for W & O	2	4	0
Brondebury, for W & O	4	15	0
Camberwell, Cottage Green Sun.-sch., for Congo	5	0	0
Do., Denmark-place Chapel	6	1	3
Do., do., for W & O	4	15	5
Chalk Farm, Berkeley-road, for W & O	1	0	10
Clapham, Grafton-sq.	14	14	3
Do., for W & O	2	3	4
Dalston Junction, Men's Bible-class	1	1	0
Do., Sunday-school	7	0	0
Dulwich Hall, Sunday-school	0	13	0

Enfield	13	6	9
Do., for W & O	2	18	9
Do., for Congo boy	1	5	0
Enfield Highway, for W & O	1	2	8
Ferme Park Chapel	13	19	3
Do., for W & O	4	19	3
Grove-road Chapel	4	15	0
Hammersmith, Avenue-road, for W & O	2	4	0
Do., West End Chapel	4	15	0
Do., Y.M.C.A.	0	7	2
Hampstead	525	0	0
Do., Y.W.B.C., for support of "Mbwangui," in Mrs. Lewis' sch., San Salvador	5	0	0
Harefield	0	15	3
Harlesden	2	0	6
Harrow, Sunday-sch., for N.P. India	2	11	3
Highbury Athenæum, for W & O	2	2	5
Highgate-road Chapel	46	6	6
Do., for China	1	14	0
Do., for Congo	23	2	3
Hornsey, Campbourne Chapel, for W & O	0	15	0
Do., do., Senior Boys' Class, for support of Congo boy	5	0	0
John-street, Edgware-road, Trinity Ch.	1	10	1
Kingsgate-street	1	9	7
Lordship-lane Sunday-school	10	0	0
Peckham, Norfolk-st., for W & O	0	11	0
Do., Rye-lane, for W & O (moiety)	7	0	0
Rotherhithe, Midway-place Sunday-school	1	0	0
Southall	4	0	0
Stockwell, Sun.-sch.	10	0	3
Stratford, Major-road Sunday-school	1	1	0
Twickenham, for W & O	1	11	2
Upper Holloway, for W & O	9	2	11
Walworth, East-street	3	3	1
Wandsworth, East Hill, for W & O	4	0	0
Do., Northcote-road Sunday-school	5	12	0
Wandsworth-road, Victoria Ch., for W & O	10	10	0
Westbourne-grove	15	10	4
Wheatheaf Hall Sunday-school	1	2	0
Woodberry Down, for W & O	1	18	11
Wood Green, for W & O	5	2	1
Do., Sunday-school, for support of two Congo boys	2	12	9
Do., for Bengali Sch.	2	0	0
Wood Green Y.W.B.C., proceeds of Sale of Work for Congo	1	10	0

BEDFORDSHIRE.

Bedford, Mill-street, for W & O	2	12	0
Leighton Buzzard, Lake-street	13	19	8
Luton, Park-street	10	0	0
Do., Union Ch., for W & O	2	4	5

Sandy, for <i>W & O</i>	1 5 0	CUMBERLAND.		HAMPSHIRE.	
Stevington.....	0 7 6	Workington	5 8 3	Andover, for <i>W & O</i>	1 0 0
BREKSHIRE.		DERBYSHIRE.		Brockhurst, for <i>W & O</i>	0 6 4
Faringdon, for <i>W & O</i>	0 15 6	Belper, for <i>W & O</i>	0 10 0	Fleet, for <i>W & O</i>	3 10 0
Reading, Carey Chapel, part proceeds of Sale of Work	33 0 0	Chesterfield	0 15 10	Landport, for <i>W & O</i>	1 1 4
Do., Wycliffe Sun- day-school.....	3 4 6	Ilkeston, South-street Sunday-school.....	9 2 9	Scholing, for <i>W & O</i>	0 3 6
Do., do., for <i>supp</i> <i>port of Congo boy</i> <i>under Rev. J. L.</i> <i>Forfeitt</i>	5 0 0	Pear Tree, near Derby	2 0 8	Shirley, Union Church, for <i>W & O</i>	0 10 0
Sandhurst, for <i>W & O</i>	0 10 6	Riddings	0 10 6	Southampton, Portland Chapel, for <i>W & O</i>	3 3 0
BUCKINGHAMSHIRE.		Do., for <i>W & O</i>	0 8 8	ISLE OF WIGHT.	
Deanshanger Sunday- school	0 14 4	Willington.....	1 16 0	Ryde, George-street Sunday-school.....	10 0 0
Fenny Stratford, for <i>W & O</i>	1 0 0	DEVONSHIRE.		Sandown, for <i>W & O</i>	0 10 6
Gold Bill, for <i>W & O</i>	1 1 0	Appledore, for <i>W & O</i>	0 11 6	Yarmouth	2 10 0
High Wycombe, Union Chapel, for <i>W & O</i>	1 17 5	Bradninch, for <i>W & O</i>	2 15 8	HERTFORDSHIRE.	
Do., Sunday-school.....	4 19 3	Brayford	2 0 0	Boxmoor, for <i>W & O</i>	3 16 11
Wendover, for <i>W & O</i>	1 0 0	Brixham, for <i>W & O</i>	0 10 6	Bushy	4 1 6
Wraysbury	23 13 9	Cullompton	2 0 0	Markyate Street, for <i>W & O</i>	0 10 0
CAMBRIDGESHIRE.		Dartmouth	5 11 5	Rickmansworth, for <i>W & O</i>	1 14 0
Cambridgeshire, on account, per Mr. G. E. Foster, treasurer	128 9 7	Devonport, Hope Chapel, for <i>W & O</i>	1 0 0	St. Albans, Y. M. B. C., for <i>support of Congo</i> <i>boy</i>	2 10 0
Cambridge, St. An- drew's-street, for <i>W & O</i>	6 7 6	Do., Morice-square.....	0 10 0	Tring, High-street	0 10 0
Do., Sunday-school for <i>Cambridge</i> <i>School, Agra</i>	8 10 0	Moretonhampstead, for <i>W & O</i>	0 6 0	HUNTINGDONSHIRE.	
Do., for <i>Congo boy</i> ...	3 0 0	Plymouth, George-st.....	61 8 2	Woodhurst, for <i>W & O</i>	0 6 6
Do., for <i>Girls' School</i> , <i>Serampore</i>	5 0 0	Torquay	1 6 0	KENT.	
Caxton, for <i>W & O</i>	0 5 0	Do., for <i>W & O</i>	5 0 0	Ashford, Sunday-sch.....	1 2 8
Histon, for <i>W & O</i>	0 15 0	DORSETSHIRE.		Beckenham, Elm-road.....	47 5 5
Mildenhall, for <i>W & O</i>	0 11 6	Bridport, for <i>W & O</i>	0 15 0	Do., for <i>W & O</i>	4 3 9
Swaeseay, Bethel	4 15 0	Lyme Regis, for <i>W & O</i>	0 10 0	Catford Hill	25 0 0
Wilburton	1 0 0	Weymouth, for <i>W & O</i>	1 10 6	Do., Sunday-school.....	7 9 2
Willingham	5 5 11	DURHAM.		Do., for <i>Congo boy</i> ...	5 0 0
CHEESHIRE.		Blackhill and Rowley.....	6 2 6	Chatham, Zion Chapel, for <i>W & O</i>	2 18 7
Altrincham Tabernacle.....	1 10 0	Darlington	0 10 6	Crayford, for <i>W & O</i>	0 10 0
Do., for <i>W & O</i>	1 9 5	Hamsterley	3 16 0	Deal, for <i>Congo</i>	35 0 0
Do., Sunday-school.....	2 14 10	Stockton - on - Tees, Welsh Chapel	1 5 0	Foots Cray, Sunday- school	3 4 0
Audlem, for <i>W & O</i>	0 5 3	Wolsingham, for <i>W & O</i>	0 5 0	Lee, for <i>W & O</i>	4 0 0
Birkenhead, Grange- road Sunday-sch.....	4 14 7	ESSEX.		Do., for <i>Barisal Sch.</i>	6 0 0
Do., Price-street.....	33 2 6	Ashdon	3 15 6	Do., for <i>China Sch.</i>	2 0 0
Do., do., for <i>Congo</i> ...	0 2 0	Do., for <i>W & O</i>	0 18 6	New Brompton, for <i>W & O</i>	1 17 6
Bowdon, for <i>W & O</i>	0 4 3	Barking, Queen's-road, for <i>W & O</i>	0 10 0	Plumstead, Conduit- road, for <i>W & O</i>	0 19 8
Bramhall, for <i>W & O</i>	0 8 0	Do., Sunday-school.....	2 15 0	Ramsgate, Cavendish Chapel, for <i>W & O</i>	2 0 0
Chester, Grosvenor-pk.....	3 0 0	Great Sampford, for <i>W & O</i>	0 10 0	Sevenoaks	22 12 8
Egremont, Sunday- school	5 0 5	Halstead, for <i>W & O</i>	1 0 6	Do., for <i>W & O</i>	1 14 4
Do., for <i>Congo boy</i> ...	3 0 0	Harlow	5 0 0	Smarden, for <i>W & O</i>	0 4 0
Little Leigh, for <i>W & O</i>	1 0 0	Do., for <i>W & O</i>	2 0 0	Tonbridge Sunday-sch.....	9 7 0
New Brighton, Sunday- school	0 9 0	Leyton, Sunday-school.....	0 12 6	Tunbridge Wells	30 2 6
Osneton, for <i>W & O</i>	1 0 0	Leytonstone, Sunday- school	15 13 10	LANCASHIRE.	
Stalybridge, for <i>W & O</i>	1 0 0	Maldon, for <i>W & O</i>	0 12 6	Accrington, Willow- street Sunday-sch.....	7 12 8
Tarpорley, for <i>W & O</i>	1 0 0	Southend, Tabernacle, for <i>W & O</i>	1 14 0	Do., Woodcock	3 16 5
COBNWALL.		GLOUCESTERSHIRE.		Blackburn.....	11 0 0
Falmouth	0 2 6	Arlington, for <i>W & O</i>	0 10 0	Briercliffe, Hill lane	4 7 6
Do., for <i>W & O</i>	1 10 0	Chipping Sodbury	10 11 0	Do., for <i>W & O</i>	1 2 9
Hayle	3 3 0	Lechlade.....	1 1 0	Burnley, Ebenezzer, for <i>W & O</i>	2 1 7
Penzance, for <i>W & O</i>	1 2 2	Nupend, for <i>W & O</i>	0 5 0	Do., Enon Ch., for <i>W & O</i>	1 0 0
St. Austell	11 9 6	Shortwood, for <i>W & O</i>	2 12 0	Do., Mount Pleasant, for <i>W & O</i>	0 11 4
		Wickwar, Sunday-sch.....	0 7 1	Clayton-lo-Moors.....	21 4 0
		Wotton-under-Edge	13 1 2	Do., for <i>Mr. Darby's</i> <i>work, Congo</i>	1 16 0
		Do., for <i>W & O</i>	0 10 0		

Cloughfold, for <i>W & O</i>	1 16 0
Colne	6 0 0
Doals Chapel, Bacup...	2 0 0
Do., for <i>W & O</i>	0 12 0
Lancaster	28 1 1
Do., for <i>W & O</i>	3 3 10
Liverpool, Richmond	
Ch., for <i>W & O</i>	13 14 5
Do., Pembroke Ch., for <i>W & O</i>	1 15 3
Do., Myrtle-street, Juv. Coll.	2 3 0
Do., Kensington Ch.	27 15 0
Do., Carisbrooke	4 5 4
Do., do., for <i>W & O</i>	0 10 6
Do., do., for <i>Congo</i>	5 9 2
Do., Tue Brook	0 19 6
Do., do., for <i>W & O</i>	0 10 0
Do., Princes Gate, for <i>W & O</i>	8 11 11
Do., Hall-lane	11 13 7
Do., Byrom Hall	0 14 9
Do., St. Helens, Jubilee Ch.	1 15 10
Do., Everton Welsh Church	9 7 4
Do., Fabius Ch., for <i>W & O</i>	1 12 2
Do., Empire-street	7 15 2
	96 12 11
Less District Expenses	28 11 11
	70 1 0
Lumb	10 9 3
Manchester, Brighton-grove, for <i>W & O</i>	2 11 9
Do., Grosvenor-street Sunday-school	26 15 6
Do., for <i>Kroo boy</i>	0 17 6
Milgate, for <i>W & O</i>	0 9 5
Oswaldtwistle, for <i>W & O</i>	1 12 1
Padiham, Pendle-st., for <i>W & O</i>	0 4 4
Preston, Fishergate	30 0 9
Do., Pole-street, for <i>W & O</i>	1 11 7
Rawtenstall, Kay-st.	5 0 9
Do., for <i>W & O</i>	0 18 2
Rochdale, Drake street, for <i>W & O</i>	0 16 3
Southport, Hoghton-st	2 2 0
Do., Town Hall, for <i>W & O</i>	2 5 0
St. Ann's-on-Sea	0 17 7
Tottlebank	1 18 0
Ulverston	2 14 2
Do., for <i>W & O</i>	0 5 0
Waterloo	1 10 2
Do., for <i>W & O</i>	0 9 7
Waterfoot, for <i>W & O</i>	1 0 0
Wigan, Scarisbrick-st.	7 10 6
Do., for <i>W & O</i>	2 2 4

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	15 19 0
Foxton, for <i>W & O</i>	0 10 0
Hugglescote, for <i>W & O</i>	1 0 0
Leicester, Belvoir-st.	93 3 1
Do., Abbey Gate Sunday-school	3 10 0
Do., Victoria-road	21 9 4
Do., do., for <i>W & O</i>	10 0 0
Do., do., Sunday-school, for <i>Congo</i>	4 7 4
Do., Charles-street	40 0 4

Leicester, Dover-street, for <i>W & O</i>	3 0 0
Do., Emanuel Church (moisty)	7 14 7
Do., Melbourne Hall, for <i>W & O</i>	3 0 0
Do., do., Sunday-school, for support of Mr. Roger, Congo	16 10 8
Do., Oxford street School, for support of Mr. Roger, Congo	7 5 8
Do., York-street, for support of Mr. Roger, Congo	0 14 0
Do., Belgrave-road Tabernacle, for <i>W & O</i>	0 10 0
Loughborough, Baxter Gate, for <i>W & O</i>	2 0 0
Rothley, for <i>W & O</i>	0 5 0

LINCOLNSHIRE.

Great Grimsby, Tabernacles, for <i>W & O</i>	1 0 0
Do., Zion Chapel, for <i>W & O</i>	1 4 3

NORFOLK.

Diss, for <i>W & O</i>	1 1 0
East Dereham, for <i>W & O</i>	1 5 0
Lynn, Stepney Chapel, for <i>W & O</i>	2 10 0
Norwich, Surrey-road, for <i>W & O</i>	2 1 1
Upwell, for <i>W & O</i>	0 10 6

NORTHAMPTONSHIRE.

Brayfield and Denton	7 14 0
Desborough, for <i>W & O</i>	0 6 3
Earls Barton, for <i>W & O</i>	0 10 0
Kings Sutton	2 16 6
Northampton, Grafton-street	0 7 0
Do., for <i>W & O</i>	0 11 6
Do., Mount Pleasant, for <i>W & O</i>	1 9 0
Peterborough, for <i>W & O</i>	4 0 0
Ringstead, for <i>W & O</i>	0 15 0
Thrapston, for <i>W & O</i>	3 3 0
Wollaston, for <i>W & O</i>	0 10 0

NORTHUMBERLAND.

Broomley and Broomhaugh	7 10 6
Do., for <i>W & O</i>	1 0 0
Newcastle and Gateshead Auxiliary—	
Westgate-road	2 2 0
Rye Hill	2 13 6
Do., Sunday-school	2 19 9
Do., for <i>W & O</i>	1 14 9
Jesmond Ch.	0 18 8
Do., for <i>W & O</i>	3 10 7
Gateshead, for <i>W & O</i>	3 3 3

NOTTINGHAMSHIRE.

Beeston	10 1 4
Daybrook, Sun.-sch.	13 15 0
Hucknall Torkard	22 6 2

Nottingham, Arkwright-street	1 1 0
Do., Derby-road	7 7 6

OXFORDSHIRE.

Caversham, Sunday-school	1 16 9
Chadlington	4 3 6
Charlbury	2 12 8
Chipping Norton	27 0 9
Little Tew	23 10 4
Do., for <i>W & O</i>	0 12 0

SHROPSHIRE.

Shrewsbury, Claremont Chapel, for <i>W & O</i>	1 7 6
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SOMERSETSHIRE.

Bristol, Auxiliary (by Mr. G. M. Carlile, treasurer)	38 6 11
Burnham, for <i>W & O</i>	0 15 0

SUFFOLK.

Sudbury, for <i>W & O</i>	1 1 3
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SURREY.

Balham, Ramsden-road, for <i>W & O</i>	2 11 0
Dorking	4 12 2
Do., for <i>W & O</i>	0 15 10
Guildford, Sunday-sch.	1 18 4
Lower Norwood, Gipsy road	5 7 9
Lower Tooting, Longley-road, for <i>W & O</i>	1 3 0
Mitcham, Sunday-school, for support of <i>Congo boy</i> under Mr. Roger	1 3 0
Redhill	8 9 0
Do., for <i>W & O</i>	4 0 0
Sutton, Sunday-school, for <i>N P Delhi</i>	1 9 7
Upper Norwood, for <i>W & O</i>	3 10 0
Wallington	2 13 4
Do., for <i>N P</i>	2 7 5
Do., for <i>native boys, Barisal</i>	3 15 0
West Norwood, Chatsworth-road	6 3 5
Do., for <i>W & O</i>	10 1 1

SUSSEX.

Brighton, Holland-rl., for <i>W & O</i>	6 0 0
Cuckfield	1 0 0
Petworth, Fisher-lane Sunday-school	2 1 0
Worthing, Sunday-sch.	3 0 0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, treasurer	163 16 2
Coventry, Gosford-st., for <i>W & O</i>	1 0 0
Do., Lord-street	0 6 0

Henley-in-Arden.....	1	5	0
Leamington, Warwick- street	4	9	8
WILTSHIRE.			
Rodney Stoke, for <i>N P</i>	0	3	0
Salisbury, for <i>W & O</i>	5	7	6
Swindon.....	17	0	0
Trowbridge, Back-st., for <i>W & O</i>	5	0	0
Warminster, for <i>W & O</i>	1	10	0

WORCESTERSHIRE.			
Astwood Bank	35	17	1
Blockley, for <i>W & O</i> ...	0	13	0
King's Norton	1	14	0
Westmancote, for <i>W & O</i>	0	7	0
Worcester	70	0	0

YORKSHIRE.			
Bradford, Infirmary-st.	1	14	0
Do., Sion Jubilee Ch., for <i>W & O</i>	4	10	0
Do., Tetley - street, for <i>W & O</i>	1	10	0
Do., Trinity Ch., for <i>W & O</i>	4	10	0
Bramley, Zion Chapel	14	1	6
Clayton, for <i>W & O</i> ...	1	3	0
Doncaster, for <i>N P</i> ...	0	8	6
Eccleshill	1	13	0
Denholme	5	12	5
Gildersome	8	3	5
Do., for <i>W & O</i>	2	2	0
Guisefay, for <i>W & O</i> ...	0	10	0
Halifax, Pellon Sun- day-school.....	3	8	6
Do., Trinity-road	19	11	5
Do., do., for <i>W & O</i> ...	2	16	6
Harrogate, for <i>W & O</i>	4	11	0
Do., Juvenis Aux., for <i>Congo</i>	7	5	8
Hebden Bridge, for <i>Congo</i>	4	0	0
Heptonstall Slack, for <i>W & O</i>	1	1	0
Hexthorpe, Sun-sch... 0	10	4	0
Hull, South Street, for <i>W & O</i>	1	1	0
Huddersfield, Lindley Oakes, for <i>W & O</i> ...	2	2	4
Hunslet, Tabernacle, for <i>W & O</i>	1	10	0
Idle	0	14	0
Leeds, York-road, for <i>W & O</i>	0	10	6
Lockwood, for <i>W & O</i>	2	10	0
Middlesborough, New- port-road	74	9	5
Pole Moor, for <i>W & O</i>	1	0	0
Rawdon	3	2	8
Do., for <i>W & O</i>	4	10	0

Salterforth, for <i>W & O</i>	2	7	0
South Stockton	1	10	0
Staincliffe	3	0	0
Todmorden, for <i>W & O</i>	0	10	0
Wainsgate, for <i>W & O</i>	0	11	0
Wakefield, for <i>W & O</i>	1	1	0

NORTH WALES.**DEWBIGHSHIRE.**

Ffordlas, for <i>W & O</i>	0	10	6
Llangollen, English Church, for <i>W & O</i> ...	0	5	0
Wrexham, Chester - street, for <i>W & O</i> ...	1	0	0

SOUTH WALES.**BRECONSIRE.**

Builth Wells	0	10	0
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CARMARTHENSHIRE.

Newcastle Emlyn	24	2	9
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GLAMORGANSHIRE.

Aberdare, for <i>training</i> <i>N P, Congo</i>	5	0	0
Cardiff, Splott - road Sunday-school	2	0	0
Canton, Hope Chapel, for <i>W & O</i>	5	0	0
Do., Sunday-school...	5	6	8
Cwmaman, Zion	2	18	2
Maeesteg, Zion	0	17	5
Neath, Orchard-place	5	13	11
Penarth, Stanwell-road	3	7	3
Swansea, Mt. Pleasant	17	4	3
Do., do., for <i>Congo</i> ...	22	18	6
Do., do., for <i>W & O</i>	5	0	0
Do., Tabernacle, Car- marthen-road	1	16	0
Ton Pentre, Zion English Church	1	19	9

MONMOUTHSHIRE.

Abergavenny, Frog- more - street, for <i>W & O</i>	2	0	0
Do., Priory-st. Sun- day - school, for <i>Congo</i>	1	3	6
Pontnewydd, Mer- chant's Hill	0	10	0

Pembrokeshire.

Dyfed, Ebenezer	8	14	11
Haverfordwest, Beth- lehem	5	8	3
Do., Salem Chapel ...	4	3	8

SCOTLAND.

Ayr, for <i>W & O</i>	0	10	0
Dundee, Long Wynd, for <i>China</i>	1	0	0
Do., do., for <i>Congo</i> ...	1	0	0
Do., do., for <i>Mr.</i> <i>Wall's work in</i> <i>Rome</i>	1	0	0
Do., Rattray-street ..	5	5	0
Galashiels, Stirling-st. Chapel	19	17	11
Do., do., for <i>W & O</i>	1	12	10
Do., do., for <i>China</i>	0	10	0
Do., do., for <i>Congo</i> <i>boy</i>	5	5	0
Do., do., for <i>N P</i>	0	10	0
Glasgow, Auxiliary, for <i>Italian Mission</i> ...	55	0	0
Do., Hillhead, for <i>W & O</i>	21	7	1
Do., John-street	8	0	0
Helensburgh, Sunday- school	0	8	4
Kirkcaldy	1	16	2
Do., Sunday-school, for <i>support of</i> <i>Congo boy</i>	2	10	0
Kirkintilloch	10	0	0
Leith, Sunday-school, for <i>s.s. Goodwill</i> <i>Outfit</i>	1	10	0
Paisley, George-street, for <i>W & O</i>	2	0	0
Do., Hope Hall	8	9	3

IRELAND.

Dublin, Harcourt-st....	11	12	0
Do., for <i>Mr. Wall's</i> <i>work in Rome</i>	5	0	0

FOREIGN.**WEST INDIES.**

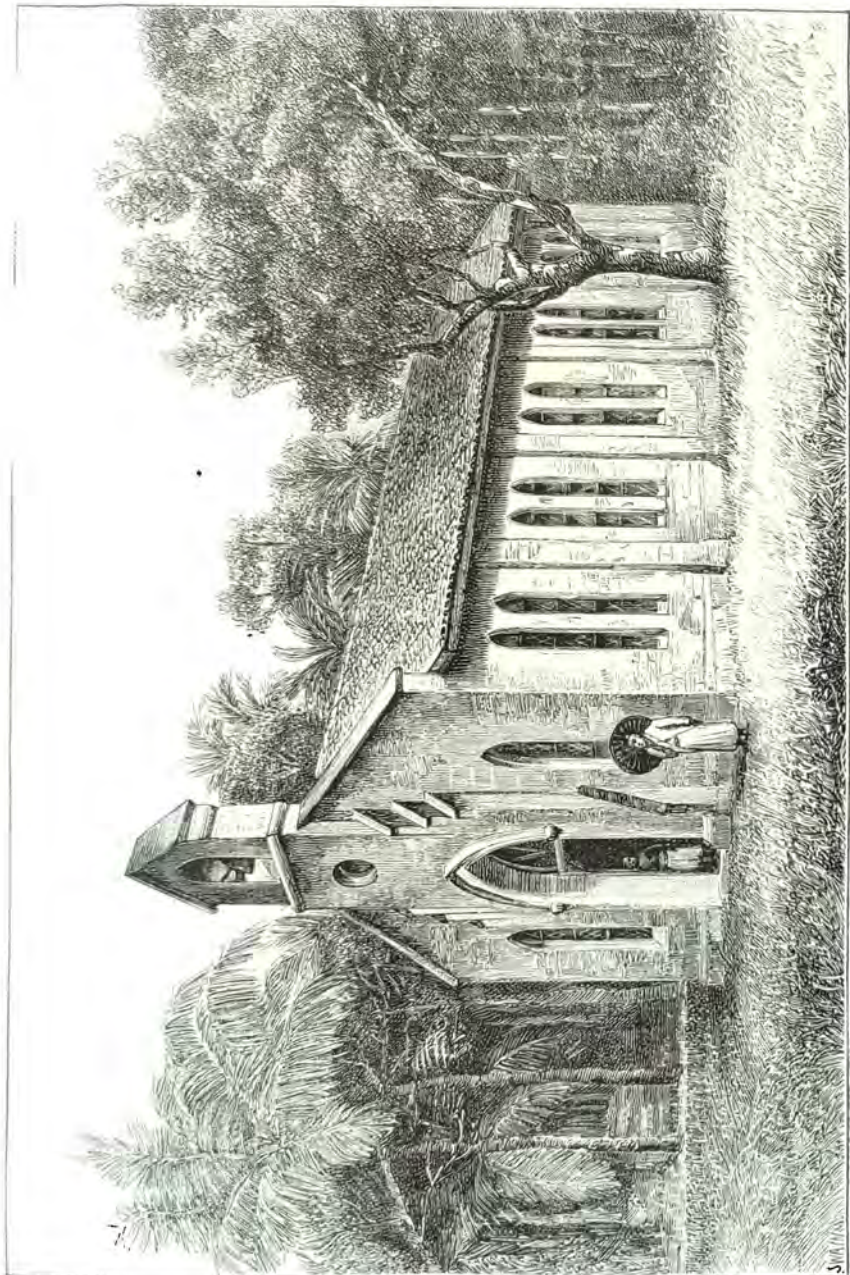
Jamaica B. M. S., for <i>Congo</i>	100	0	0
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SPECIAL CONTRIBUTIONS FOR PREMISES IN LUCINA, ROME.

Cory, Mr. Richard	500	0	0
Kemp, Mrs.	50	0	0
Kemp, Misses	15	0	0
Kemp, Mr. George.....	10	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAINES, 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.



GONAWALA CHAPEL, CEYLON.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society

THE YEAR OF THE CENTENARY.

IT is with much gratitude we acknowledge the following additional contributions to the Fund now being raised in commemoration of the Centenary :—

	£	s.	d.		£	s.	d.
Appleton, Mr. William ...	400	0	0	Barbour, Mr. John	10	0	0
A Scotch Friend, per Rev. F. H. Roberts, B.A.....	250	0	0	Lewis, Rev. Thos., and Mrs., Congo	20	0	0
Barry, Mr. J. T., and Mrs., Cardiff	100	0	0	Darby, Rev. R. D., and Mrs., Congo	15	0	0
A Friend, Preston, per Rev. W. H. Harris	100	0	0	Scrivener, Rev. A. E., Congo	10	0	0
Joshua xiii. 1	75	0	0	Whitehead, Rev. J., Congo	10	0	0
Ames, Mr. E. G., and Mrs., Frome	50	0	0	Smaller donations	25	14	6
A Friend, China	50	0	0	Hackney, Mare Street—			
Larkworthy, Mrs., a Special Thank-offering	50	0	0	Bowser, Miss Rose M....	10	0	0
In Memory of the Rev. C. M. Birrell	50	0	0	Smaller sums	20	16	6
Goodman, Mr. R.....	25	0	0	German Mission Churches Accrington (Second List)—	15	0	0
Powell, Mr. John, Benson	20	0	0	Briggs, Mr. and Mrs., Bury	500	0	0
Elliott, Mr. Samuel, Penzance	20	0	0	Entwistle, Mr. Ald., J.P.	100	0	0
Landels, Rev. W. K., and Mrs., Turin	20	0	0	Williams, Rev. C., and Mrs.	50	0	0
Birrell, Mr. Henry G.....	10	0	0	Entwistle, Mr. and Mrs. Joseph	20	0	0
Hodges, Mr. A. S., Poole, for <i>New Missionaries</i> ...	10	0	0	Eltoft, Mr.	10	0	0
Walker, Mrs.	10	0	0	Rushworth, Mr.	10	0	0
Hill, Rev. W., and Mrs. ...	10	0	0	Smaller sums	18	10	0
Bruce, Mr. Alex. L., Edin- burgh.....	10	0	0	Clayton-le-Moors—			
				Kenyon, Mr. O. S.	25	0	0
				Smaller sums	3	0	0
				Blackburn	10	0	0

	£	s.	d.		£	s.	d.
Burnley—				Salisbury—			
Hudson, Mr.....	25	0	0	Short, Rev. G., B.A., and			
Oswaldtwistle—				Mrs. (previously ac-	50	0	0
Duckworth, Mrs. M. ...	25	0	0	knowledged).....			
Ramsbottom—				Watson, Mr. and Mrs.	30	0	0
Maden, Mr. J. H.....	50	0	0	Pye-Smith, Mr. E.	25	0	0
Smaller sums	24	10	0	Atkins, Mr. S. R.....	20	0	0
Sabden—				Moore, Mr. Jas.....	20	0	0
Foster, Miss	25	0	0	Woodrow, Mr. and Mrs.			
Foster, Miss C.....	15	0	0	C. J.	20	0	0
Ecroyd, Mrs.	10	0	0	Pritchard, Mr. and Mrs.	15	0	0
Waterfoot—				Main, Mr., senr.	10	0	0
Trickett, Mr.	100	0	0	Woodrow, Mrs., senr....	10	0	0
East Lancashire—				Smaller sums	66	0	0
Small sums	25	0	0	Stalham—			
Bournemouth—				Worts, Mr. T.	20	0	0
Doggett, Mr. T. W.	20	0	0	Smaller sums	16	3	0
Dunfermline	70	12	2	Stirling	54	18	6
Edinburgh—Dublin Street—				Aitkin, Mr. J. G., for			
Rose, The late Mr.	200	0	0	<i>Chinese New Testa-</i>			
Rose, Mr. Hugh	200	0	0	<i>ments</i>	10	0	0
Rose, Mr. A. A.	200	0	0	Torquay—			
A Friend	100	0	0	Edwards, Rev. Evan ...	20	0	0
Gibb, Mr. W. O.	100	0	0	Do., In Memoriam ...	10	0	0
Gill, Mr.	100	0	0	Kimber, Mr. J. W.	20	0	0
Landels, Rev. Dr., and				Hayward, Rev. G. A., M.A.	15	0	0
Mrs.	100	0	0	Couch, Mr. W. P.....	10	0	0
Lockhart, Mr.	50	0	0	Gamble, Mrs.	10	0	0
Black, Mr. J. M.	25	0	0	Bailey, Mr. W., and			
Chisholm, Mr. A.	25	0	0	Family	10	0	0
Fowler, Misses	25	0	0	Turner, Mr. and Mrs.			
A Friend	20	0	0	T. P.	10	0	0
Anonymous	20	0	0	Smaller sums	78	8	5
Anderson, Mr. Charles...	15	0	0	Watford (Second List)—			
Baitine, Miss Jane	10	0	0	Stuart, Rev. J.	30	0	0
Crombie, Mr.	10	0	0	Smith, Mr. W. L.	30	0	0
Curr, Mr. H. D.....	10	0	0	Edmunds, Mr.	25	0	0
Gray, Mrs.	10	0	0	George, Mr. W.	25	0	0
Smaller sums	71	0	0	Smith, Mr. and Mrs. A.			
Lowestoft	18	0	0	King	25	0	0
Melksham	12	7	6	Bailey, Mr. Thos.....	20	0	0
Nantyglo—Hermon Ch....	57	3	0	Smith, Mrs. W. L.	15	0	0
Newton Abbott—				Smith, Misses and Mr. .	12	12	0
Ness, Mrs.....	20	0	0	Smith, Mr. Herbert.....	12	0	0
Poole—				Betts, Mrs.	10	0	0
Hobbs, Mr.	20	0	0	Capell, Mr. G.	10	0	0
Smaller sums	12	15	2	Chater, Mr. Eb.	10	0	0

£ s. d.			£ s. d.		
Watford (<i>continued</i>)—			Great Yarmouth (<i>continued</i>)—		
Mrs. Rowse	10	0 0	Arnold, Mrs.....	10	0 0
Walker, Mr. and Mrs.			Saul, Mr. T.	10	0 0
Watson	10	0 0	Saul, Mr. T. J.....	10	0 0
Walker, Mr. A.	10	0 0	Smaller sums	1	11 6
Smaller sums ..	49	2 0	Smaller sums from various		
Great Yarmouth—			places	125	2 9
Arnold, Mr. F.....	10	0 0			

It is also with peculiar pleasure we report the receipt of the following donations from the Congo. We question whether a more powerful appeal could be made to Christians in this land than this simple record of the generosity of these converts in dark Africa. We shall be very much surprised if many hearts are not touched by so remarkable a testimony to the power of the Gospel over a people who have but recently come to know of that Saviour who for our sakes became poor that we through His poverty might become rich. Shall these Congo converts be moved to such self-denying liberality and British Christians withhold their gifts?

CONGO CENTENARY CONTRIBUTIONS.

By the last Congo mail we received the following deeply interesting communication.

The Rev. Thos. Lewis, writing from San Salvador, December 31st, 1891, says :—

“Nlekai is sending you by this mail the contributions of the San Salvador native Congo Christian church towards the Centenary Fund, the full list of which will show you how the money has been gathered. The matter was taken up *entirely by the members themselves*. On Christmas Day we had a thanksgiving service, when they most earnestly thanked God for sending Christian missionaries to the Congo.

“A special and most touching prayer was offered by one of the brethren, asking God’s blessing on their gifts, and we are sure such a prayer cannot be offered in vain.”

The following is an exact copy of the letter written by the deacons of the native Congo church at San Salvador, enclosing an order for

£33 14s. 3d.

“San Salvador Station, B.M.S.,

“Congo River, S.W. Africa,

“December 30th, 1891.

“DEAR SIR,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to

help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore we heartily made a collection, and collected a sum of £33 14s. 3d.

"Kivitidi and I send it, on behalf of the church. Do accept it as our thank-offering to your *Centenary* Fund of the Baptist Missionary Society.

"We are, on behalf of the Church,

"To A. H. Baynes, Esq."

"KIVITIDI, } Deacons.
"NLEKAI, }

The following is a list of the contributors, and of their contributions, sent with the foregoing letter from the native church:—

No.	Name.	Description of Goods paid.	Native Value.		
			Dollars.	£	s. d.
1	Matoko	... 1 pig and one piece of cloth ...	16	3	4 0
2	Kalandenda	... 2 pieces cloth ...	8	1	12 0
3	Kivitidi	... 100 large ferret bells ...	5	1	0 0
4	Nlekai...	... 1 piece Turkey red twill ...	4	0	16 0
5	Ndonzwau	... 1 ,, trade handkerchiefs ...	4	0	16 0
6	Elembe	... 1 ,, red baft ...	3	0	12 0
7	Vita ...	... 1 ,, ,, ...	3	0	12 0
8	Diakenga	... 100 strings beads and 1 piece handkerchiefs ...	3	0	12 0
9	Mpondo	... 1 piece white drill ...	3	0	12 0
10	Senulembwa	... 1 ,, ,, ...	3	0	12 0
11	Mauwele	... 1 flannel shirt ...	2½	0	10 0
12	Diongwa	... 1 piece handkerchiefs... ..	2	0	8 0
13	Matata...	... 1 ,, ,, ...	2	0	8 0
14	Suvusu	... 150 strings beads ...	1½	0	6 0
15	Elembe	... Fowls ...	1½	0	6 0
16	Mpombolo	... 1 piece prints ...	1	0	4 0
17	Dika ...	... 1 ,, red baft ...	1	0	4 0
18	Mingedi	... 1 ,, ,, ...	1	0	4 0
19	Etalanga	... 1 piece scarves ...	1	0	4 0
Women.					
20	Nembamba	... 1 keg gunpowder ...	6	1	4 0
21	Wavatidi	... 2 pieces red baft ...	6	1	4 0
22	Mpuna...	... 1 piece red baft, 200 beads ...	6	1	4 0
23	Lau ...	... 1 basket ground nuts and two fowls	4½	0	18 0
24	Fotelwa	... 1 piece Oxford check ...	4	0	16 0
25	Ponta ...	... 1 ,, ,, ,, ...	4	0	16 0
26	Umba ...	... 1 piece prints ...	4	0	16 0
27	Mianza	... 1 ,, trade cloth ...	4	0	16 0
28	Mansanga	... 90 large ferret bells ...	4½	0	18 0
29	Nengudi	... 3 baskets ground nuts ...	3	0	12 0
30	Mbaujikisa	... 300 strings beads ...	3	0	12 0
31	Nkidiaka	... 1 piece red baft ...	3	0	12 0
32	Mansonso	... 1 ,, ,, ...	3	0	12 0

some will listen good to the teacher and take all in his heart, and some will listen and find a fault with God—that is, they say, Why does God let us die if He loves us, and if God loves us, why does He let Satan tempt us? But we tell them all we can to make them believe that God loves us, and that He wishes us to turn our hearts to Him.

“I hope that our friends will not forget to pray to God for this work in Congo, because we know that God is doing His work among the people here, and I am glad to say that some people are wishing to be God's people, and give themselves to Him now. We all send you our compliments.—Yours respectfully,

“To A. H. Baynes, Esq.”

“MANTANTU, DUNDULU, NLEMVO.

CONTRIBUTIONS FROM LUKOLELA.

The Rev. A. E. Scrivener writes from Lukolela, on the Upper Congo River :—

“DEAR MR. BAYNES,—Your letter respecting the Centenary of the Society reached us a few weeks ago. We determined to bring the matter before our schoolboys, the following list of contributions being the result :—

Lobungibwengo	1 fathom white baft.....	worth	15	brass rods.
Mopolenge	2 arrows, 1 spear	”	8	”
Mokolobilengwa	1 marimba	”	10	”
Oboikuna	1 mat	”	4	”
Eyunga	1 fathom glazed prints	”	20	”
Ngaiminone	4 pieces grass cloth	”	8	”
Bungwalanga	1 piece	”	2	”
Boketu	2 pieces	and }	3	”
	1 roll of camwood }			
Ngoi	4 brass rods	”	4	”
Bayingangusi	Piece of cloth	”	15	”
Lotumba (Jack)	”	”	15	”
			104	

Lusala Kavundi (Congo native teacher) £2.

One hundred and four brass rods are worth five shillings, so our boys will deserve a Centenary medal, which please send, so that I may hang it in our school. The wages of the boys respectively do not exceed twenty rods per month, and their greedy owners in the towns manage to secure nearly the whole. You will, therefore, see that the gifts, though small from an English standpoint, really represent a considerable sum here.”

We have also received from our missionaries on the Congo for our Centenary Fund, £136.

At the date of going to press the Centenary Fund stands at

£54,750 1s. 2d.

During the last month we have been forwarding specimen copies of our Special Centenary Collecting Books to our missionary representatives in the churches. We trust our friends will not hesitate to use these books, though, in some cases, the amount contemplated—viz.,

£13 2s. 6d.,

the original collection taken at the formation of the Society—may be felt too large a sum to obtain.

The Special Centenary Service of Song, "Daybreak on Heathen Darkness," of which we gave particulars last month, can be obtained at 4d. per copy, or in quantities of fifty and upwards at half-price (postage extra at the rate of 10½d. per fifty), of the publishers, Rev. John Burnham, Brentford; Sunday School Union, 56, Old Bailey; West London Sunday School Union, 133, Edgware Road, W.; and Messrs. Weeks & Co., 16, Hanover Street, Regent Street, W. Hymns only, 3s. per hundred; by post, 3s. 4½d.

MEDALS.

A wish has been expressed that Centenary medals should be struck in superior metals for those friends of the Society who might like to possess them. We have consequently ascertained that one in copper-bronze could be supplied at a cost of two shillings and sixpence; in silver, ten shillings; and in gold, 22 carat, eight pounds. These, however, will only be procured for those who specially instruct us to order them, and requests should be sent at once to the Mission House.

REPRINT OF CAREY'S PAMPHLET.

A second edition of this famous pamphlet has just been issued at the small cost of eightpence, which can be obtained from the publishers, Messrs. Hodder & Stoughton, Paternoster Row, or at the Mission House.

Will our readers take particular notice of the dates on which, according to previous announcement, the great

PUBLIC CENTENARY MEETINGS

are to be held, viz. :—

On MAY 31st, 1892, at NOTTINGHAM,

On JUNE 1st, at LEICESTER,

On JUNE 2nd and 3rd, at KETTERING,

these three places being historically memorable in the formation of the Society.

On SUNDAY, OCTOBER 2nd,

that being the actual date of its origin, it is recommended Special Centenary Sermons should be preached and Special Centenary Offerings taken in every Baptist Chapel in this land and in our Colonial Dependencies.

On OCTOBER 4th and 5th

important Meetings in continuation of the Centenary Celebration will take place in

THE METROPOLIS.

Details of the arrangements in connection with all these Commemorative Services will be published in due course.

THE CLOSE OF THE FINANCIAL YEAR.

WE desire to call the special attention of all our friends, and particularly of treasurers and secretaries of Missionary Auxiliaries, to the approaching close of our **Financial Year on the 31st of the current month.** We shall be thankful if remittances can be forwarded in by that date.

We urgently need all the help our friends can send. The cash receipts on General Account up to the 31st January show a falling off, as compared with the receipts of **last year** to the same date, of

£889 Os. Od.,

while the expenditure for the year current is **larger** than it was last year.

Remittances should be sent to **Alfred Henry Baynes**, and all cheques, drafts, post-office orders, and postal orders made payable to his order and crossed Barclay & Co., and sent to the Mission House, 19, Furnival Street, Holborn, London, E.C.

The Centenary Special Prayer Meeting.

WILL the friends of missions kindly note that throughout this, the Centenary Year, it has been decided to hold a Special Meeting for Prayer in the Library of the Mission House, every Thursday morning, from eleven to twelve o'clock? Friends from the provinces will be heartily welcomed to take part, and ministers will greatly oblige by announcing the meetings from their pulpits. It is intended that the meetings shall partake of a general as well as of a special character, and it is with much pleasure we announce that representatives from the various missionary societies have expressed their readiness to unite in prayer for the extension of the Redeemer's Kingdom. The following gentlemen have kindly promised to preside on the undermentioned Thursdays:—

- March 3.—Rev. J. T. Wigner, of Brockley Road Chapel.
 „ 10.—General Noble, of the Church Missionary Society.
 „ 17.—Donald Matheson, Esq., of the Presbyterian Church of Scotland.
 „ 24.—B. Broomhall, Esq., of the China Inland Mission.
 „ 31.—Rev. James Baillie, of Bloomsbury Chapel.
 April 7.—Rev. John Sharp, M.A., Secretary of the British and Foreign Bible Society.
 „ 14.—Rev. J. B. Myers, Association Secretary.
 „ 21.—Rev. T. Barrass, of Peterborough.

On Sunday, November 15th, at Calcutta, Mrs. Leslie, widow of the late Rev. Andrew Leslie, for many years missionary at Monghyr, and afterwards pastor of the Circular Road Church, Calcutta, entered into rest after a long life of patient and self-sacrificing service for Christ. The Rev. George Kerry, writing of her decease, says:—“Thus is broken one more of the few remaining links which connects the present generation of missionaries with the past.”

Baptist Missionary Society.

ANNIVERSARY SERVICES, 1892.

THURSDAY MORNING, APRIL 21st.—INTRODUCTORY PRAYER MEETING, MISSION HOUSE, FURNIVAL STREET, HOLBORN. The Rev. THOMAS BARRASS, of Peterborough, will preside and deliver an address. Service to commence at half-past ten o'clock.

LORD'S DAY, APRIL 24th.—ANNUAL SERVICES in the various chapels of the metropolis.

MONDAY EVENING, APRIL 25th.—BIBLE TRANSLATION SOCIETY. The ANNUAL MEETING will be held in the LIBRARY of the MISSION HOUSE. Chairman: W. WILLIS, Esq., Q.C. Speakers: E. B. UNDERHILL, Esq., LL.D.; Revs. W. G. ARMSTRONG, of Burmah, and H. A. LAPHAM, of Ceylon.

TUESDAY MORNING, APRIL 26th.—ANNUAL MEMBERS' MEETING, MISSION HOUSE, FURNIVAL STREET, HOLBORN. Chair to be taken at half-past ten o'clock by J. B. MEAD, Esq., of Brockley, New Cross.

TUESDAY EVENING, APRIL 26th.—PUBLIC MISSIONARY SOIRÉE, in the CANNON STREET HOTEL. ALFRED THOMAS, Esq., M.P., East Glamorgan, to preside. Addresses will be delivered by the Revs. J. S. WHITEWRIGHT, of China; W. J. PRICE, of India; and W. H. BENTLEY, of the Congo. Tea and Coffee from half-past five to seven o'clock. 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 27th.—THE ZENANA MISSION IN INDIA.—ANNUAL MISSIONARY BREAKFAST, in the LARGE HALL, CANNON STREET HOTEL, at a quarter to nine o'clock. Chairman: W. R. RICKETT, Esq., Treasurer Baptist Missionary Society. Speakers: Miss ROSE GREENFIELD, of Ludhiani; and ARTHUR BRIGGS, Esq., J.P., of Rawdon (recently returned from India). Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 27th.—ANNUAL MISSIONARY SERMON. Preacher: The Rev. RICHARD GLOVER, D.D., of Bristol, in Bloomsbury Chapel. Service at twelve o'clock.

WEDNESDAY EVENING, APRIL 27th.—SPECIAL MISSIONARY SERMON TO YOUNG MEN, in the CITY TEMPLE. Preacher: The Rev. ARTHUR T. PIERSON, D.D. Service to commence at half-past seven o'clock.

THURSDAY EVENING, APRIL 28th.—ANNUAL MEETING in EXETER

HALL. Chair to be taken at six o'clock by the Right Hon. Lord REAY, late Governor of Bombay. Speakers: The Revs. J. LAWSON FORFEITT, F.R.G.S., of the Congo; C. SYLVESTER HORNE, M.A., Kensington; and A. G. JONES, of China. Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, APRIL 29th.—MISSIONARY BREAKFAST CONFERENCE, in the LOWER HALL, EXETER HALL. Chairman: W. R. RICKETT, Esq. Introductory paper by the Rev. WALTER HACKNEY, M.A., of Birmingham. 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, APRIL 29th.—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 WALTER MICKLEM, Esq., M.A. Speakers: The Revs. J. A. CLARK, of the Congo; HERBERT J. THOMAS, of India; and DAVID DAVIES, of Brighton. Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

Hindu Monastery at Poree, Orissa.

THE monastery represented in the engraving is situated near the Gundecha Temple, or Juggernath's Garden House. It is a good deal frequented by pilgrims passing to worship, and feed the many large turtle kept in a spacious tank quite near, which turtle, the Brahmins in charge say, "brought on their backs, from a long distance, all the stones of which the great temple is built." The monastery contains a number of small thatched buildings, most of which are the shrines of idols, the largest being dedicated to the Kalunkee, or tenth incarnation of Vishnu, who is to close the age of darkness and introduce that of truth and righteousness. The Mohunt, or Abbot, standing in front, who is well known to the Cuttack missionaries, is of the Brahminical caste, and founder of the monastery. He professes to have no faith in idolatry, though, as a means of livelihood, countenances it. He is a shrewd, intelligent man, and has a hobby for collecting Christian books, which he carefully preserves and has read to him frequently by one of his disciples. He has a large amount of Christian knowledge, and is familiar with portions of the Apocalypse, and prides himself on understanding its symbols and prophetic teaching better than the missionaries, whom he once compared to "donkeys carry-

ing on their backs sandal-wood, but knowing nothing of its agreeable scent." He maintains that the vision of Rev. xix. 11, 12, 15, refers to the tenth incarnation of Vishnu. Strange to say that this incarnation is described as a man with long arms, mounted on a white horse, holding in his hand a two-edged sword. Of all the Hindu incarnations, this is the only one whose object in coming into the world is described as a noble and useful one. It is the opinion of some that the writer of the Kolinkee Shastra had either seen the 19th chapter of Revelation or had heard of its contents from others.

A special interest attaches to the abbot of this monastery from the fact



THE ABBOT OF GUNDECHA.—(From a Photograph.)

that he placed Christian books in the hands of two of his disciples (intelligent young men, well read in the Shastras), with the request that they would carefully read them—never for a moment imagining that this would prove the first step in the way of their obtaining a saving knowledge of Christ. One of these, a Brahmin by caste, "Balla Krishna Ruth," has been for some time a devoted and efficient preacher of the Gospel to his countrymen; the other, "Bancha Nidhi Mahapatra," of the writer caste, has rendered valuable service as superintendent of the Cuttack Book-room and colporteur. The history of these two young men illustrates how, in India, God is carrying on His work in the most unlikely places, and by agencies unknown to the Church.

**“Blessed are the Dead that die in the
Lord.”**

AT the last meeting of the Committee, the officers reported the lamented decease of the following devoted and generous friends of the Mission :—

Lady PETO, Mrs. JAMES BENHAM, Mr. HUGH ROSE, and the
Rev. C. H. SPURGEON,

and the Secretary was requested to convey to the bereaved families, in the name of the Committee, a very heartfelt and respectful expression of deep sympathy, and an assurance of the earnest prayers of the Committee on behalf of the sorrowing relatives for Divine comfort and support in this season of sore grief and loss.

With regard to the decease of the

Rev. C. H. SPURGEON,

the following Memorial Minute was moved by the Rev. T. Graham Tarn, of Cambridge, seconded by the Rev. W. Landels, D.D., of Edinburgh, and adopted unanimously :—

Resolved: “That we, the Committee of the Baptist Missionary Society, have heard with feelings of profound sorrow and regret of the death of our esteemed and beloved brother, the Rev. C. H. Spurgeon, and desire to tender our heartfelt sympathy to Mrs. Spurgeon and the members of the bereaved family, and also to the Metropolitan Tabernacle Church, in the irreparable loss which they have sustained. We give glory to God for the extraordinary gifts with which our brother was endowed, for the grace which led him to employ those gifts with such rare devotion in the service of God and man, and for the unspeakable blessing which rested upon his labours. In common with the whole of Christendom, we gratefully acknowledge the vastness of the gift which God bestowed upon the Universal Church through his life and work.

His incorruptible integrity and his unswerving fidelity to his conceptions of truth and duty, his force of character and resoluteness of will, his burning indignation against evil and his passion for souls, his childlike simplicity and unaffected humility, his wealth of love and ardour of zeal, his broad human sympathy and open-handed generosity, united in a splendid completeness of character which commanded our admiration and won our love. We contemplate with gladness the influence of his unparalleled career as a minister of the Gospel, preaching with undiminished popularity and success for more than thirty years to the largest congregation ever continuously gathered into any house of prayer, and preaching by means of the Press to a vastly larger audience scattered over the whole world—thus conveying to multitudes the message of salvation, and comfort, and undying hope. Conspicuous for fidelity to the fundamental truths of the Gospel, for robustness of style, and for intensity of spiritual power, his ministry has been one of the greatest religious forces of the century, and the Church of Christ is largely indebted to him for strong impulses in the direction of spirituality and aggressive enterprise, and for the noble manner in which he embodied the spirit of the Gospel in philanthropic care for the widow and the orphan.

“In particular, we desire to record our gratitude for the services so generously rendered to this Society. For many years he was an honoured member of this Committee, and, despite the pressing claims of his own work, he frequently rendered valuable help to the Society by his powerful advocacy of its claims in the pulpit and on the platform; while amongst its workers in heathen lands is a goodly band of men who received their training in the Pastors' College.

“All Christian institutions which received his support are appreciably the poorer through his departure, and we fervently pray that a double portion of his spirit may rest upon us, that the memory of his life may be an abiding inspiration to the rising manhood of the Church; and that, amid the losses occasioned by death, God may raise up men of ample equipment and quenchless enthusiasm to carry forward His work, and fulfil the sublime purposes of His grace and love.”

Gonawala Chapel, Ceylon.

(See *Frontispiece*.)

GONAWALA is one of our largest stations in Ceylon, and is about eight miles from Colombo, in the same direction as Keldniya. It was commenced in the time of Mr. Daniel. The old chapel having become too small, that shown in the picture was built and paid for without any assistance from the Society, and opened in December, 1872. It is commodious and pleasantly shaded by cocoa-nut palms. The bell hanging in the turret over the front gable was the gift of our good friend, Mr. Stiff, of Lambeth.

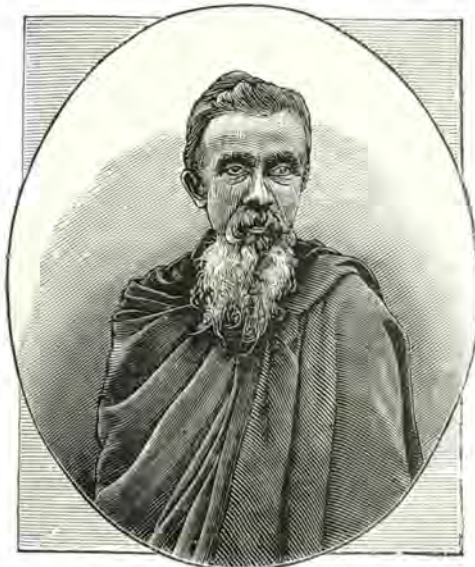
It is confidently expected that the church will shortly become entirely self-supporting, conjointly with another a few miles away.

A True Disciple.

THE Rev. Herbert Anderson, of Calcutta, reports: "In November I baptized a Mohammedan convert, (by name Abdur Rahim, and in the fire of constant persecution he is proving himself a true disciple of his Lord. He followed us one day, after listening to the preaching in the square, and his honest face made me feel drawn to him immediately. For six months he came and received instruction, and, upon his desiring baptism, we felt he was thoroughly fitted to receive that ordinance. He has been the trusted servant of a Mohammedan master. On the evening of the Sunday on which he came to be baptized, his master inquired, on his return, where he had been, and, upon hearing, he was beaten and cast out of his house. On the next day he came to me, and while he was recounting the facts who should appear at my door but the master himself. It seems he is an employer of some hundred or more coolies, and Abdur has been his bookkeeper, keeping all the accounts of loans and payments to these men. Upon his not turning up to work as usual on the Monday, his master became alarmed, knowing that the coolies might be able to cheat him at the end of the month out of a good many rupees, unless the account books were explained to him. He had therefore been scouring Calcutta, and after four hours' search he was directed to Intally, where the baptism took place, and from thereon to my house. I told Abdur that he should return and do what his master wanted, and he was quite ready to do it, though he knew it meant going among men who would certainly swear at him, and might ill-treat him. He came to me the next day to say his master had asked him to stop on to the end of the month, that he might get someone to get into his work in the meantime, and he had promised he would, although it meant constant petty persecution. His rice is given him to eat apart in one corner, because the others cannot eat Christian's swine flesh. He had been coming to church on Sundays, and has in consequence lost $4\frac{1}{2}$ annas (sixpence) from his wages. Neither will his master let him read his Bible, of which he has bought a copy (12 annas). Thus Abdur is showing clearly that it is from conviction he has become a Christian, and his actions are speaking well for the sincerity of his change of faith."

Baboo Nilumber Mookerjea.

THIS brother has worked for nearly thirty years in our Mission; and is one of the humblest, most persevering, and best of native evangelists. He is now descending the hill of life, but he is as cheerful and patient and hopeful as ever. His whole face lights up with delight when he meets one, whether it be in his cottage or by the wayside. Of the ten children God has given him one is an assistant missionary of real ability, and two are wives of evangelists. His wife is a capital worker in connection with the Zenana Mission, being quite an able teacher and



BABOO NILUMBER MOOKERJEA.—(From a Photograph.)

disputant among the heathen villagers. For many years past this devoted brother has been supported by the contributions of the Sunday-school at Denmark Place Chapel, Camberwell.

Our brother was born in Jessore, but he has not lived there for more than thirty years. And this is one of those facts that make it so difficult to gauge the results of work in any given district, for our brother has never been reckoned among the fruit gathered there. Thus native Christians are constantly migrating to different parts of India and doing service for the Master. Nilumber Baboo's son, now labouring in Dacca, was educated here in Barisal, and trained as a preacher in Serampore. Such facts could be multiplied, but they would not affect the attitude of those who are determined to find fault.

Barisal, East Bengal.

ROBERT SPURGEON.

The Congo Mission.

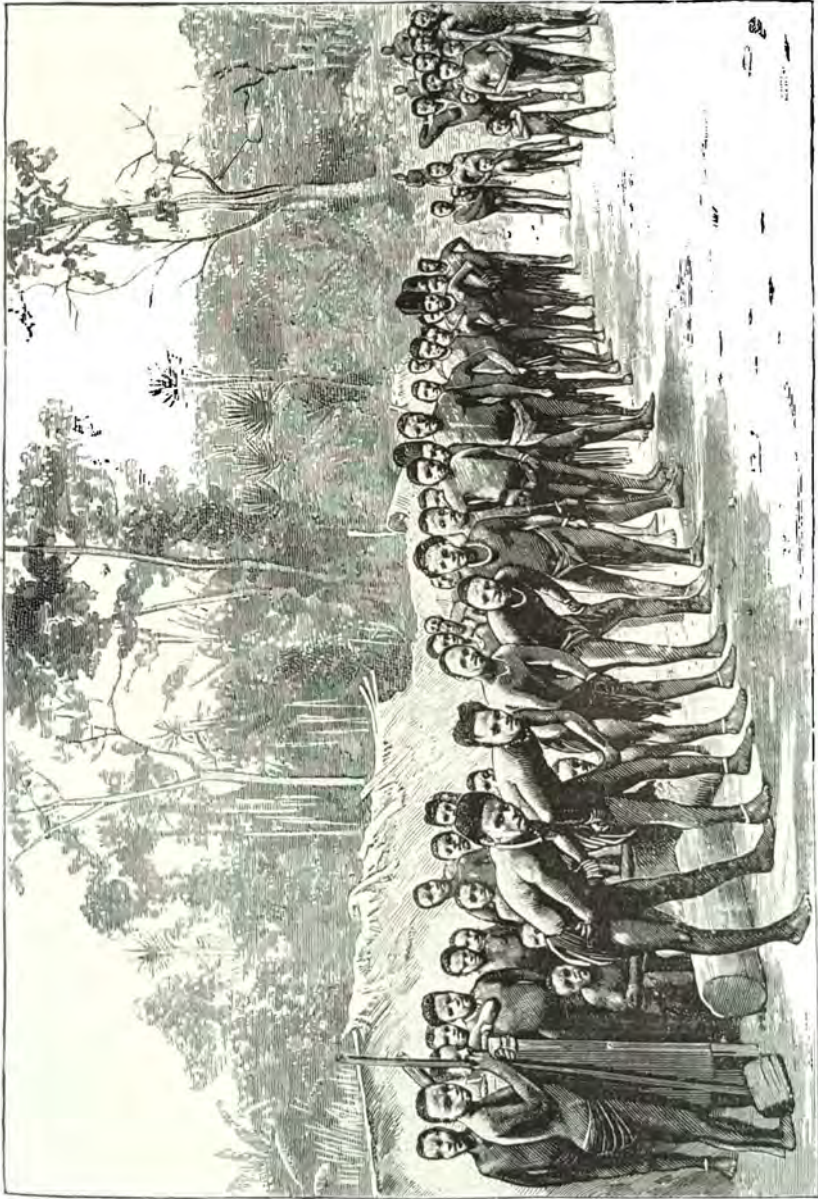
A FUNERAL DANCE AT BOPOTO, ON THE UPPER CONGO RIVER.

THE Rev. F. R. Oram writes :—“ This engraving is from a photograph taken at Bopoto of a funeral dance, showing a fairly representative group of Bopoto people. One of the tall dance-drums stands at the extreme left of the picture. When several drums are beaten simultaneously and the people sing at the top of their voices, the noise is deafening. Dancing is the chief amusement of the Congo people, and a funeral is always considered to be a very fit occasion for a big dance and plenty of palm wine. It is indeed a strange and sad sight.”

The Orissa Missionary Conference.

THE Annual Conference of the Orissa Mission was held this year in Cuttack, commencing on Sunday, November 8th. Sessions were held throughout the following ten days, except Sunday. The sittings had been anticipated by many with lively interest, inasmuch as they were to inaugurate a new era in the history of the Mission, established now for seventy years. In other words, we were to meet for the first time as the Orissa Conference of the Great Baptist Mission which celebrates its Centenary next year. For English “General” and “Particular” Baptists *as such* survive no longer but dropping the “G” on the one hand and the “P” on the other hand, determined henceforth to be known only as *Baptists*; thus creating a union in the consummation of which their Foreign Missions have taken the lead. And so at an early sitting the following resolution anent the late amalgamation was carried unanimously: “We record with satisfaction the recently completed fusion of the two Baptist Missionary Societies, and pray that the United Society may receive the divine blessing in largely increased activity and usefulness in all its different fields of labour; and in respect to Orissa, we earnestly appeal for an early and large reinforcement of our European staff. We urge this the more warmly as Baptists are up to the present the only Missionaries at work in the Province, and there are important centres of population that still remain unoccupied.”

The public services connected with the Conference commenced, as we have said, on Sunday morning, November 8th, when Mr. Lacey, of Berhampore, preached the opening sermon, in Oriya, from the words—“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God” (Romans i. 1). In the afternoon of the same day Babu Kopileswara Das preached the second sermon, in Oriya, from John x. 16: “And other sheep, I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd”—beautiful words helpfully interpreted. In the evening Mr. Vaughan, of Sambalpur, became responsible for a sermon in English



A FUNERAL DANCE, BOFOTO.—(From a Photograph.)

[THE MISSIONARY HERALD,
MARCH 1, 1882.

and, at short notice, I believe, spoke to us to good purpose from the words—"Thou shalt call His name Jesus, for He shall save His people from their sins," taken together with Luke xxiv. 21, "But we trusted that it had been He which should have redeemed Israel." Large congregations assembled at all these services, notably in the afternoon, when perhaps a larger congregation of native Christians was assembled than could be gathered in any town in Bengal.

The business sittings commenced on the following Tuesday morning with the arrival of Mr. Kerry from Calcutta, and were all held in the Mission College. But it was at the subsequent public meetings that the enthusiasm of the greater number was aroused, and at many of these a singular and often precious consciousness of the Saviour's presence was realised. With one exception, the whole of these meetings were held in the spacious Mission Chapel.

On Tuesday evening Mr. Lacey presided at the Conference Prayer Meeting, and gave an address on "Holiness," which, it was pointed out, was not an unlovely or sickly form of goodness, but likeness to Christ, and to be achieved not less truly in stout performance than in meditation and prayer; but to be perfected withal, by the grace of Christ and in the fear of God (2 Cor. vii. 1). The address was preceded and followed by brief and fervent prayers.

The Annual Missionary Meeting, usually one of the best, was held on Thursday. Mr. Kerry, the esteemed Indian Secretary and Treasurer of the Mission, occupied the chair, and addresses were delivered by Babu Niladri Naik on "How can we enlist the sympathy and support of the young in our Missionary work?" by Mr. Vaughan on "The part native Christian women can take in helping us in our Missionary work"; and by Babu Shem Sahu on "The amalgamation of the two Missionary societies and the celebration of the forthcoming Centenary." Great good should result from this splendid meeting.

On Friday evening the Annual Temperance Meeting was held, and, as twenty-seven persons remained at the close to sign the pledge, it might be considered a distinct success. J. R. Swinden, Esq., foremost in the support of every Christian enterprise in the district, took the chair, and an Oriya, a Bengali and an Englishman advocated the claims of a cause that wins fresh adherents every year.

But no mission is abreast of the times without its "forward movement," and in Cuttack this was represented in a great revival meeting, on Saturday night. Mr. Vaughan presided. The addresses resolved themselves into earnest appeals to such as were *nominal* Christians, and were made respectively by Babus Bala Krishna Rath, Joseph Fullerton, of the American Baptist Mission, and Doli Patra.

The Sunday succeeding also was a season of hallowed fellowship, witnessing our united Communion service; which was followed in the evening by the Annual Conference Sermon in English, preached this year by Mr. Kerry, of Calcutta, "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth," formed the text which inspired a sermon, the memory of which will be cherished in the minds of many for a long time to come.

And, then, on Tuesday evening, the 17th of November, the Conference was fitly brought to a close by a united prayer and praise meeting, at which hymns were sung and prayers were offered in Oriya, Telugu, and English.

ROBT. L. LACEY.

A Barisal Students' Association.

WE are pleased to insert the following cheering letter from the Rev. A. Jewson:—

“Mission House, Barisal.

“MY DEAR MR. BAYNES,—For many years Barisal has been noted for one of the best Government schools in Bengal, and has attracted students from all the districts round. Some ten years ago, as the school accommodation was insufficient, the Government asked the gentlemen of Barisal to supply the need. A Hindu gentleman, named Aswini Kumar Datta, gave up his practice as a pleader and started a school, which has gradually grown into a second-grade college, and is called the Braja Mohan Institution. Some four years ago a Brahma gentleman started another school, which he rapidly developed into a first-class college. It is called the Ram Chunder College. These two rival colleges accept very small fees, and from promising students often take no fee at all; consequently many young men are attracted to Barisal.

“Since my return to India I have seen a good deal of these students, and a warm attachment has sprung up between us. Perhaps an account of what I am doing for them will not be uninteresting. A few months ago the ‘Barisal Students’ Association’ was formed. At its first meeting, Batu Aswini Kumar Datta was elected president, and Mr. Carey and I being present were elected members. The association holds its sessions once a fortnight. I have taken an active part in all the meetings, and have given two lectures. Last month two principal teachers from each of the three schools—the president, the secretary, and I—were elected as a special ‘Purity Committee.’ In our committee meet-

ing indubitable evidence was given of the great need for purity-work. And at the last meeting I gave an address on ‘Purity’ to about four hundred students.

“The Bengali nation is just now lamenting the death of their two distinguished fellow-countrymen, Iswar Chunder Bidyasagar and Dr. Rajendra Lal Mitra. When the sad news reached Barisal a public meeting was called, and being asked to address it, I urged the students to copy Bidyasagar in his noble efforts for social reformation and the re-marriage of widows.

“A HINDU PREACHER.

“Last week a celebrated Hindu preacher was in Barisal, so I went to hear him. I had never before attended a lecture in the ‘Hall for the Preservation of the Hindu Religion,’ and I felt strange, as I sat cross-legged on the floor in the midst of so many Hindu gentlemen, facing the lecturer—a weird figure, who leant his bare chest against the reading desk, and often raised his long, gaunt, unclothed arms over his head, and whose pig-tail, sacred thread, and necklace of big seeds were the only articles of clothing to be seen, except when he raised his sheet to wipe the perspiration from his brow. The lecturer’s contention was that Hindus are believers in one God, who is possessed of numberless and unlimited powers, of which powers no man can think of any two at exactly the same point of time, and, therefore, in order to grasp God with heart and mind, it is necessary to make images to represent the various powers of God and to worship them in turn. I

answered the lecturer in a letter to the vernacular paper, and have also published the letter in the form of a tract. In it I show that we ought to worship, not the powers of God, but the God who wields the powers; and while admitting the lecturer's statements, I press the second commandment of the Decalogue upon my readers.

"Besides these fugitive efforts, we are daily pressing the sale of Christian literature, and have sold some hundreds of rupees' worth to students. Mr. Carey is carrying on a very successful Sunday-school for students, and I have a Bible-class every Saturday. In the Preaching Hall there is also a service for students every Sunday evening.

"It is very interesting to notice that a schoolboy seldom reads an essay without referring to Jesus; and the highest

praise they know how to bestow on one is to say 'he leads a truly Christ-like life.' Professions of love for Jesus are in every mouth. The time would fail me if I attempted to tell you of immoral entertainments which have been discountenanced by these students, and of licentious exhibitions stopped by them in their own homes, and of persecution endured in their efforts to enlighten the minds of their mothers and young wives.

"'First the blade, then the ear, and then the full corn in the ear,' is what the Master leads us to expect. With all the readers of the HERALD we also desire to hasten the *harvest*, and we ask them to help us hasten it by their prayers.

"I am, yours affectionately,

"A. JEWSON.

"A. H. Baynes, Esq."

Zenana Mission.

THE COLLEGE, REGENT'S PARK,

February, 1892.

MY DEAR MR. BAYNES,—As you kindly inserted in the HERALD three months ago an earnest letter from Miss Tritton about our needs and anxieties, will you allow me to tell you some of its results, for which we have great reason to "thank God" and "take courage"?

Not only has it led to the starting of two or three prayer-meetings in London and elsewhere, but we have received two donations of £50 each from friends whose hearts were moved by reading it; and one of our most constant and liberal supporters has promised a donation of £500 before our financial year closes, expressing a hope that others may be induced to do likewise, and feeling anxious that the efforts for the Centenary Fund shall not diminish the receipts and work of our Association.

And so, with full trust in God to provide for and bless His own work, and confidence in the real interest and generosity of our friends, we must labour on, thankful for the privilege of doing so, and neither faint-hearted nor weary even in anxiety or difficulty.

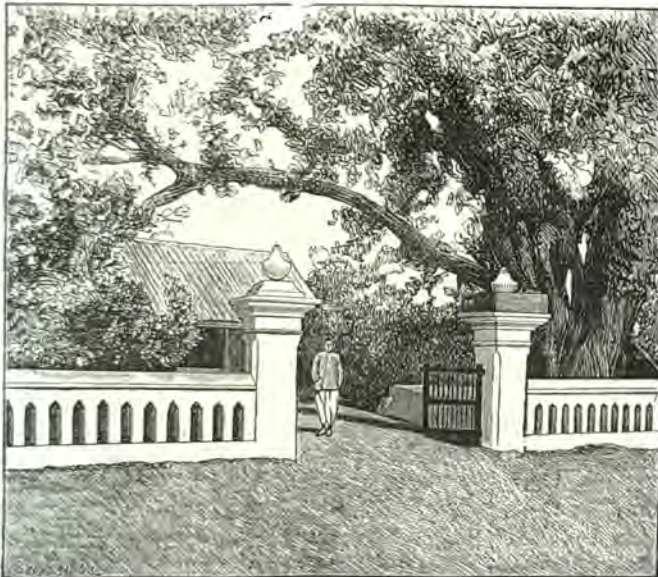
I feel sure the kind and earnest sympathy you have always given us may be my excuse for troubling you with this.

Yours very sincerely,

AMELIA ANGUS, Hon. Secretary.

The Christian Book-Room, Cuttack, Orissa.

BUILT on the site of the first Mission Chapel, this is a neat, substantial building, forty feet long by twenty wide, with a verandah in front. It stands in the centre of a large compound, laid out in shrubs and trees. On the north side is a spacious tank, surrounded by cocoa-nut trees. This tank is often visited by alligators. A Christian widow, when in the act of dipping in her water-vessel, had her arm wrenched off by one. Happily she was rescued by men who were passing.



BOOK-ROOM, CUTTACK.—(From a Photograph.)

It was completed and opened with an appropriate service on November 25th, 1878. Dr. Buckley presided, and gave some historical information regarding the spot, once the site of a heathen temple dedicated to the impure worship of Sebo, and afterwards of the Mission Chapel, the oldest Protestant place of worship in Orissa, where, for nearly half a century, the Gospel was faithfully proclaimed in Oriya and in English. It was stated that the newly erected building would not only be used as a depôt for the sale of Christian books in English, Oriya, Bengali, and other languages, but also as a reading-room and centre for preaching the Gospel. Prayer

was offered on this interesting occasion in five different languages—viz., Oriya, Hindustani, Tamil, Telugu, and English. The book-room is most favourably situated for the special service it is designed to render. Its position, by the side of a great thoroughfare, between and near the two principal bazaars of the town, with its trees' cool shade and abundant supply of water, renders it an attractive object to the many who pass that way; while the platform of masonry round the stem of the wide-spreading banyan-tree (seen to the right of the entrance) furnishes a cool retreat to the weary traveller, and a convenient place for conversation with, and preaching the Gospel to, those who assemble. The book-room is open from 7 to 10 a.m. and from 4 to 8 p.m. daily, Sundays excepted.

The figure visible in the gateway is that of the assistant in charge at the time when the photograph was taken. His name is "Bancha Nidhi Mahapatro." He is one of the two disciples of the Abbot of the Puri Monastery, who obtained his first knowledge of Christianity from books given to him by the Abbot (whose portrait appears in this issue of the *HERALD*), with the request that they should be carefully read. In the last report of the Orissa Mission, it is stated that the book-room continues to be a useful agency, disseminating good and healthy literature among the people. The sales during the past year amounted to 728 rupees. Cheap publications of the Christian Vernacular Education Society, Madras, have been introduced. The publications of the Religious Tract Society are still highly appreciated, and many of their cheap reprints have been sold.

The Bible Translation Society.

THE friends and supporters of the Bible Translation Society will please remember that the official year closes on March 31st. By or before this date it is respectfully and earnestly requested that all moneys and lists may be forwarded to the Secretary. In its importance and extent the work of the Society is increasing year by year, and yet, owing to losses by death and other causes, the income from subscriptions during the past few years has not been equal to what it was formerly. By all Christians who desire the translation and circulation of faithful versions of the Holy Scriptures, the Society is worthy of liberal support; while, to Baptists especially, it should possess the deepest interest, and from them call forth their most generous gifts. Carrying on the work of Carey, his coadjutors, and his successors, it is earnestly hoped that, during this Centenary Year, the Bible Translation Society will be gratefully remembered and bountifully assisted. By its funds our beloved brethren, Rouse and Bate, are supported as translators in India; and at its cost the various versions of the Scriptures prepared by Baptist missionaries are printed and circulated.

Communications and contributions should be addressed to the Secretary, Rev. William Hill, Mission House, 19, Furnival Street, Holborn, London, E.C.

New Chapel at Perozepur, Eastern Bengal.

THE Rev. Alfred Teichmann, writes:—

“Saturday and Sunday, September 26th and 27th, were red-letter days in the history of the Perozepur Mission. They were days of great rejoicing and thanksgiving, for at that time we opened our new chapel. It was the one thing wanted to finish our new station, and, seeing how graciously the Lord has helped us in this matter, we cannot but believe that He wants to do some work in it. As you see from the picture, the building, 30 ft. by 15 ft., is covered with corrugated iron; its walls are



MISSION CHAPEL AT PEROZEPUR.—(From a Photograph.)

double ‘Dormamats,’ bound together with cane and thin strips of bamboo; the boarded floor is raised $3\frac{1}{2}$ ft. from the ground.

“We have sitting accommodation (*i.e.*, benches) for ordinary occasions for one hundred people, but can easily, by a different arrangement of the forms, and by spreading mats on the floor, accommodate one hundred and fifty to one hundred and eighty persons. The whole building, with the forms, costs about six hundred and thirty rupees; which amount, through the kind help of friends at home and out here, we have been able to clear off before we [opened the chapel. To rejoice with us on this occasion,

Messrs. Spurgeon, James, Bevan, Hughes, Robinson, and Mr. and Mrs. Carey, with Miss Moore and Miss Doran, besides several native Bengali brethren, kindly came here.

"We opened the chapel on Saturday afternoon with a prayer-meeting, at which Brother W. R. James and myself gave short addresses. Afterwards we all gathered round the Lord's Table. The same evening a large number came to look at scenes from the life of Jesus, by the magic lantern.

"On Sunday morning Mr. Spurgeon spoke to a full house about the joy before God and the angels over one repentant sinner.

"Immediately after this first service, Moulvie Tshau Ulla, from Jessore, told us in a very striking way why he had left the religion of the false prophet and become a follower of Jesus Christ. This confession rather excited his Mussulman hearers, who finally challenged him to discuss and prove what he had said from the Koran. This discussion is to come off soon. We pray that the Lord may speak for and through us on that occasion, so that those who have already doubts about their own religion may be convinced to the full, and believe in Jesus to the saving of their souls.

"On Sunday afternoon Messrs. Carey and Robinson addressed the boys and young men from the Government School, and in the evening Mr. W. R. James delivered an English lecture, to some of the more educated babus here.

"Before parting, on Monday, we had another prayer-meeting, at which many outsiders were present. We hope and pray that, after the Puja vacation, both babus and schoolboys will regularly attend our services.

"Yours very affectionately,

"ALFRED H. TEICHMANN.

"Alfred Henry Baynes, Esq."

Acknowledgments.

THE Committee desire to acknowledge, with grateful thanks, the receipt of the following welcome and useful gifts:—Volumes of *Good Words*, from Mr. J. J. Gleave, of Manchester, for Mrs. Cameron and Rev. R. D. Darby, of the Congo Mission; parcel of magazines from Mrs. Johnstone, Southport, for Rev. G. Cameron, Congo; parcel of garments, &c., from the Misses Williams, of Monmouth, for school children under Mrs. Cameron, Wathen, Congo; a parcel of books from Millbridge for the Rev. R. H. C. Graham, Congo; a parcel from the Upton Chapel Working Meeting, Lambeth, per Miss Cox, for Mrs. Grenfell, Stanley Pool; three cases of engineers' tools, from Mr. S. A. Daniell, of Birmingham, for the s.s. *Goodwill*, Congo Mission; and a number of Christmas and New Year's Cards from Miss Deacon, Leicester, and Mrs. Porter, of Jarrettspass, Ireland, for Mrs. Drake, China.

Prize Distribution, Barisal.

ON Saturday, 19th December, the first Annual Prize Distribution to the deserving among the seventy girls of our boarding school was held. Miss Briggs, of Rawdon, kindly gave away the prizes. Mr. Briggs spoke a few words of encouragement to those engaged in this promising work, and many of the European residents showed their interest in the institution by their presence. Flags and banners and leafy decorations made the chapel very pretty indeed. Under Mrs. Williamson's instruction the girls were able to render some very nice Bengali hymns, and an "action song," led by Miss Hayward outside on the grass, took the fancy of all. Many expressed their surprise that native girls could be drilled so well. Miss Doran had the pleasure of looking back upon a year of progress, crowned by a day of unusual interest in the work of the school.

On Sunday, 20th, Mr. Briggs, of Rawdon, gave an address to our Bengali Church, which I translated. He also addressed the Christian Sunday-school afterwards. In the afternoon he was good enough to teach the first class of our Bible-school, all the members of which know English, and are heathens. In the evening the hall was crowded to hear him lecture on Paul, and Ausini Baboo proposed a vote of hanks. That night our friends, Mr. and Miss Briggs, left for Dacca, leaving behind many pleasant memories of their visit.

Barisal.

R. SPURGEON.

The Lord Loveth a Cheerful Giver.

WITH warmest gratitude we gratefully acknowledge the receipt of the following gifts:—Mr. E. P. Collier, of Reading, who sends £20, and writes: "This £20 is from 'a *Working Man*' in humble circumstances, who had saved this sum against 'a rainy day'; but without being in any way asked to give anything, brought it to our pastor, saying that the Lord would take care of him, and that he should be very much happier if he gave it to the Mission. He referred to the act of Mary on our Lord, and said he should be so happy to be able to do 'what he could.' Again we are obliged to confess that the *poor* have more consecration and heroism in these matters than the better-to-do, and I only trust we may have grace to follow the splendid example he has set us." A Suffolk Seamstress, for 10s., for *Congo Mission Schools*; Maud, West Green, for two silver bracelets, with earnest prayer "that God may abundantly bless all missionaries, who, for His sake, leave all they love to carry His Gospel to the heathen"; Anon., for two brooches, "having no money to give"; Addlestone Baptist Church for a silver bracelet placed in the collection; Mrs. Bosworth, Arnsby, near Leicester, for a small round table, which belonged to Andrew Fuller, for *preservation in the Mission House*; a Blind Girl, for a small silver bracelet for *the Congo Mission*; A Poor Woman with a Willing Heart (1 Chronicles xxix. 14), £1. The cordial thanks of the Committee are also given to the following generous friends for much-needed and most welcome assistance:—Mr. John H. Leonard, Highbury, £25; Dr. and Mrs. Slack, £30; Mr. and Mrs. Luntley, £20; Mr. J. H. Maden, £18; Mr. David Rees, £20; Mr. and Mrs. Howgate, for debt, £100; A Friend, £20; N. B., £25; Mr. C. Deayton, for *chronometer for s.s. "Goodwill,"* £12 12s.; Mr. Thomas Whitley, £12; Mr. J. T. Stevenson, New Zealand, £11 11s.; Rev. T. and Mrs. Lewis, Congo, £10; A Friend, £10.

The "Toolsee" Tree.

MRS. ELLISON, of Rungpore, Northern Bengal, sends the following letter:—

"MY DEAR FRIENDS,—In the courtyard of almost every Hindu homestead, a small shrub-like tree, called 'the toolsee,' is planted, which is considered very holy. When it dies, it is thought a religious duty to put it in the river; and, when anyone is taken to the river to die, a branch of this tree is planted near the head of the dying one. Early in the morning



THE "TOOLSEE" TREE.—(From a Photograph.)

the children are taken by their mothers and taught to kneel down before it with their heads touching the ground, and the same in the evening. From the middle of April to the end of May a small earthenware vessel is hung over it filled with water, having a small hole at the bottom, so as to let the water drop on the tree. In the evening a small lamp is placed near it, while the women come and kneel down before it, bringing flowers, fruit, rice, &c., as offerings, and, taking some of the soil from the roots of the tree, rub it on their foreheads. The woman in the photograph is a servant at the house of a Hindu family I often visit. A few days ago I went to see her mistress; but, as I was going up the steps leading to

the room where I so often find her, I was told by this woman that her mistress had been fasting all day, and was shut up in her room worshipping one of her Hindu gods, and that, much as she would like to see me, she could not leave her worship till the ceremony had been gone through. As I came away I could not help thinking that even this woman might teach us a lesson. It is this, dear friends, the great importance of sometimes getting alone with Jesus; as we do this, we shall become more like Him, and glad to do all we can that others may hear of His love.

“Rungpore, Northern Bengal.”

“HANNAH ELLISON.”

Testimony of Dacca Brahmoss to Jesus.

TESTIMONY to Christian truth is so frequently disregarded because it is borne by those who are supposed to have by birth, training, and national tradition acquired a bias of mind in its favour, that we are thankful to be able to quote from some recent issues of “The New Light,” the organ of the East Bengal New Dispensation Brahmoss Somaj, edited by Babu Banga Chandra Roy, the following. We may surely ask with confidence the serious attention of our readers to what proceeds from so manifestly unprejudiced a quarter :—

“It has been revealed by the Holy Spirit that the Son of God and the Son of Man were made one in Christ Jesus in order that every son of man might be one with the Son of God and be saved. If one recognises the Son of Man as very man, why should he not recognise the Son of God as very God? We are bound to recognise His Godhead and His manhood alike. We cannot ignore either the one or the other, however mysterious the union of the two may seem to us. In order that one may be in a right state of mind to discuss the important question, ‘Who is Christ Jesus?’ he must first be penitent and seriously ask, ‘What must I do to be saved?’ Then, but not till then, he can expect to be led to believe in Christ Jesus and to be in a right attitude to discuss the question of questions and arrive at the truth. We have become fully aware of the fact that, dead as we are in sin, we are bound to believe in the Son of God if we would have eternal life.

“It is incumbent upon every believer in the New Dispensation to accept objectively not only the Holy Spirit, but likewise the Son of God, even Christ Jesus. How can we reject the Gospel of Christ and delude ourselves with the idea that we have accepted the Holy Spirit? The Gospel of Christ and the Holy Spirit are inseparably connected together.

“Men may be ‘religious,’ yea, ‘spiritually minded,’ and yet deny Christ, the Son of God. India is naturally religious, but her unwillingness to be saved keeps her from welcoming the Son of God. We, the believers in the New Dispensation, are bound to receive Christ Jesus for the sake of our mother country, that she may not play in this age the part of Israel long ago and remain satisfied with religion whilst rejecting salvation.

“Blessed are they who are persecuted for the sake of Christ Jesus, the Son of the Living God, for they will have their everlasting reward, which is no other than salvation, if they continue faithful to the end.”

Dacca.

R. WRIGHT HAY.

Recent Intelligence.

WILL friends desiring to communicate with our missionaries on the Congo River kindly note that their postal address is now

Care of the Missionary in Charge,
Baptist Mission Station,
Underhill, Matadi,
Congo Free State,
West Central Africa.

All letters should be posted not later than the 3rd of each month, and should be marked "*via Antwerp*," a monthly mail service being now established from that port direct to the Congo River. The postage for letters is 2½d. per ½ oz., and for newspapers and book-packets, ½d. for each 2 oz.

On the 18th November, at the Baptist chapel, Cuttack, by her father, Edith, eldest daughter of the Rev. J. G. Pike, was married to the Rev. T. Rutland, of Berhampore, Ganjam.

We are glad to report that the Rev. C. W. Skemp, of Bradford, has kindly accepted the post, vacated by the Rev. J. Bailey, B.A., of Sheffield, of Honorary Centenary Secretary for Yorkshire, in association with Mr. Birkenshaw.

Cheering tidings have been received from the Revs. J. G. Greenhough, M.A., and J. Bailey, B.A., of their hearty reception in America, and of their progress in the special work committed to their hands. They left New York on Thursday, the 11th of last month, for Nassau, Bahamas, by the Nassau mail steamer; and when their work there is completed, they will, in all probability, pass on to the Turks Islands, the Caicos, and San Domingo, subsequently visiting Jamaica and Trinidad.

At the last meeting of the Committee, a letter was read, addressed to the General Secretary, from Mr. J. J. Smith, of Watford (now on a visit to Florida), calling urgent attention to the great importance of united prayer, especially in connection with the Centenary celebration of the Society, and urging strongly that active efforts should be made to re-establish the Monthly Missionary Prayer Meeting in churches in which it has been given up. The Committee deeply sympathise with these views of their colleague, and earnestly appeal to pastors and church officers to help in this most important question. It is impossible to attach too much value to united, believing, and expectant prayer. In this connection we would again call attention to the Mission House Meeting for Prayer, every THURSDAY morning, from *eleven to twelve o'clock*, held in the Library of the Mission House, Furnival Street, Holborn, and specially urge our friends living in the metropolitan district to be present as often as they can.

The Rev. J. M. Stephens, B.A., late of Hereford, writes from Eltville, on the Rhine:—"I must ask you to convey to my colleagues the fact of my retirement from their much-prized fellowship in the councils of our beloved Mission. There

A Friend, per Rev. J. B. Myers, for <i>Debt</i> Do., for <i>W & O</i>	1 0 0	2 0 0
A Friend, per Mr. Jos. Wates	10 0 0	2 10 0
Ami	2 10 0	
A Working Man, Hitchin	0 10 6	
Bailey, Ernest, Ellaand Frank (box)	0 13 0	
"Buchan," N.B.	3 0 0	
C. H., for <i>China Schools</i> Do., for <i>Bengali Schools</i>	1 0 0	1 0 0
Collier, Master Ernest W. (box)	1 8 0	
Deayton, Mr. C., for <i>chronometer for ss. "Goodwill"</i>	12 10 0	
Findlay, Mr. G. B.	0 10 0	
F. M. B. Do., for <i>Congo</i>	1 0 0	1 0 0
French, Miss Hannah, for <i>N P</i>	1 0 0	
G. W. R.	20 13 5	
Harvey, Mr. C., for <i>Congo</i>	2 12 0	
Hepburn, Miss E. M. (box)	10 1 10	0 12 0
H. H. K. (box)	0 12 0	
Howgate, Mr. and Mrs., for <i>Debt</i>	100 0 0	
L. R., for <i>Mrs. Wall's work, Roms</i> Do., for <i>Mrs. Bentley's work, Congo</i>	1 0 0	1 0 0
Luckham, Mr. J., for <i>Congo</i>	0 10 0	0 10 0
"Malaprop"	0 10 0	
Ogden, Mrs., for <i>Congo</i>	5 0 0	
Ottaway, Mr. S. P.	1 0 0	
Salter, Miss E. K., Bible-class	1 2 8	
S. B., for <i>Congo</i>	0 12 8	
Southall, Miss M. L.	1 0 0	
Taylor, Miss, for <i>N P</i>	0 15 0	
T. H. R. P.	0 10 0	
"Tobacco Money"	1 0 0	
Two Friends, for <i>Congo</i>	2 10 0	
Two Friends, for <i>W & O</i>	0 15 0	
Young, the late Mr. Andrew (box)	0 15 0	1 3 0
Under 10s.	1 3 0	0 2 8
Do., for <i>Congo</i>	0 2 8	
Do., for <i>N P, Michael Baba, India</i>	0 2 0	0 5 0
Do., for <i>Orissa</i>	0 5 0	0 2 8
Do., for <i>Roms</i>	0 2 8	0 5 0
Do., for <i>W & O</i>	0 5 0	

LEGACY.

Kiup, the late Mrs. C. B., by Misses Dawe and Trehane	9 0 0
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LONDON AND MIDDLESEX.

Alperton	2 2 0	1 16 0
Do., for <i>W & O</i>	1 16 0	
Arthur-street, Camberwell	2 8 0	
Bloomsbury	52 17 8	
Borough-road	9 4 C	
Bow, High-street	3 11 9	
Brixton, Kenyon Chapel	15 19 6	
Brockley-road Chapel	54 14 7	7 4 10
Do., Sunday-school	7 4 10	

Brondesbury	25 0 0	
Camberwell, Cottage-green, for <i>W & O</i>	1 1 0	
Do., Denmark place Chapel	4 7 6	
Do., Mansion House Chapel	0 12 6	
Chiswick, Sunday-sch.	2 0 0	
Clapton, Downs Chapel	149 7 8	
Do., for <i>Congo</i>	96 5 11	
Deptford, Octavius-st. Sunday-school	1 13 6	
Ealing Dean	9 11 1	
Ferne Park Ch.	6 9 0	
Forest Gate, Wood Grange	3 12 6	
Do., Sunday-school, for <i>Bengali School</i>	4 0 11	
Do., for <i>"Mansendi"</i>	1 3 3	
Fulham, Dawes-road	2 3 2	
Grove-rd. Chapel Sunday-school	5 10 0	
Hampstead, Heath-st. Do., for <i>W & O</i>	25 0 0	20 0 8
Do., Juvenile Association for support of <i>Congo boys at Wathen Station</i>	17 16 8	
Harrow	1 11 0	
Do., for <i>Congo</i>	0 10 0	
Hayes, for <i>W & O</i>	0 10 8	
Hendon	19 8 5	
Do., for <i>W & O</i>	4 4 0	
Highgate-road Sunday-school	5 5 0	
Do., for <i>China</i>	10 10 0	
Honor Oak	2 2 0	
Do., for <i>W & O</i>	1 4 1	
Hornsey Park Ch. Sunday-school, for <i>Congo</i>	0 16 8	
Islington, Salter's Hall	20 0 0	
Do., for <i>W & O</i>	3 13 0	
Do., Sunday-school, for <i>Central School, Backergunge</i>	5 0 0	
James-st., for <i>W & O</i>	1 5 0	
Kensington, Hornton-street, for <i>W & O</i>	1 1 0	
Kilburn, Canterbury-road Sunday-school	2 2 2	
Kingsgate-street, for <i>W & O</i>	1 1 0	
New Southgate, for <i>W & O</i>	2 11 0	
North Finchley	25 8 7	1 14 9
Do., for <i>W & O</i>	1 14 9	
Notting Hill, Ladbrooke-grove Chapel	0 8 8	
Peckham, Ladies' Missionary Prayer-meeting, for <i>Congo</i>	1 2 6	
Putney, Union Chapel Sunday-school	7 15 6	
Do., for support of <i>"Shundamene," Italy</i>	4 0 0	
Putney, Werter-road, for <i>W & O</i>	1 10 0	
Regent's Park Chapel	55 13 11	15 8 8
Do., for <i>W & O</i>	15 8 8	
Shepherd's Bush Tabernacle	2 8 6	
Stockwell	8 13 2	3 8 6
Do., for <i>W & O</i>	3 8 6	
Stoke Newington, Devonshire-square	4 4 5	
Do., for <i>W & O</i>	7 7 0	
Tottenham, for <i>W & O</i>	1 1 0	
Twickenham	3 10 0	
Do., for support of <i>G. C. Dull's Sch.</i>	12 0 0	

Vernon Chapel, for <i>W & O</i>	4 17 0
Do., for <i>Congo</i>	1 0 0
Wandsworth, East-hill Sunday-school	4 16 9
Westbourne Grove, for <i>W & O</i>	3 6 10
Westbourne Park Sunday School	24 17 2
Do., for <i>Cuttack Orphanage</i>	8 17 0
Wood Green, for <i>China</i>	3 7 2
Do., for <i>Congo</i>	3 7 2

BEDFORDSHIRE.

Ravensden, for <i>N P</i>	0 7 8
Stotfold, for <i>N P</i>	1 3 6
Do., for <i>W & O</i>	0 9 8
Toddington, for <i>W & O</i>	0 10 6

BERKSHIRE.

Beech Hill, for <i>N P</i>	1 4 9
Do., for <i>W & O</i>	0 10 0
Bourton	12 11 0
Do., for <i>W & O</i>	1 0 0
Hurst and Ashampstead, for <i>N P</i>	2 3 9
Maidenhead	11 8 4
Do., for <i>Congo boy under Mr. Davies</i>	5 0 0
Newbury, for <i>W & O</i>	3 3 0
Reading, Carey Chapel	4 13 1
Do., for <i>W & O</i>	5 0 0
Reading, Wycliffe Chapel	18 0 4
Do., for <i>W & O</i>	7 0 0
Do., for <i>Congo boy, W. Anderson</i>	5 0 0
Sunningdale, for <i>W & O</i>	0 10 0
Windsor, for <i>W & O</i>	2 5 5
Wokingham, for <i>W & O</i>	3 0 0

BUCKINGHAMSHIRE.

Amersham, Lower Chapel, for <i>W & O</i>	1 7 6
Bierton, for <i>W & O</i>	0 6 0
Chenies, for <i>W & O</i>	1 1 0
Chesham, for <i>W & O</i>	1 6 7
Do., Lower Chapel, for <i>W & O</i>	2 0 0
Dinton	5 16 6
Do., for <i>W & O</i>	0 2 6
Haddenham, for <i>W & O</i>	0 10 0
Long Crendon, for <i>W & O</i>	1 0 0
Princes Risborough, for <i>W & O</i>	1 0 0
Quainton, for <i>W & O</i>	0 7 8

CAMBRIDGESHIRE.

Cambridge, St. Andrew's Street, for <i>Mr. Sumners' Sch., India</i>	17 0 0
Caxton, for <i>N P</i>	0 10 6
Cherrybinton, for <i>N P</i>	0 10 0
Cottenham, for <i>W & O</i>	1 8 0
Haddenham	4 0 3
Do., for <i>W & O</i>	1 7 6
Harston, for <i>W & O</i>	0 10 0
Landbeach, for <i>W & O</i>	0 15 0
March, Contonary Chapel, for <i>W & O</i>	1 10 0
Swavesey, for <i>W & O</i>	0 15 0
Waterbeach, for <i>W & O</i>	1 0 0

Wisbeach, Ely-place,
Sunday-school, for
NP 0 12 3

CHESHIRE.

Birkenhead, Cathcart-
street Sunday-school
Birkenhead, Welsh
Ch., for W & O 0 6 0
Chester, Grosvenor-
park 1 10 0
Egremont 1 15 8
New Brighton 2 13 0
Poynton, for W & O 0 5 9

CORNWALL.

Helston 2 10 3
Redruth, for W & O ... 0 5 6
Truro, for W & O 0 10 0

DERBYSHIRE.

Derby, St. Mary's Gate,
for W & O 3 10 0
Do., Trinity Ch., for
W & O 2 0 0
Riddings, Sun.-sch. ... 2 3 0
Do., for NP 0 15 6
Swadlincote, for W & O 1 7 0

DEVONSHIRE.

Chudleigh 1 9 8
Do., for W & O 0 10 10
Cullumpton, for W & O 0 15 0
Exeter, Royal Public
Rooms, for W & O ... 1 1 0
Hemyock and Saint-
hill 0 11 0
Kilmington, for W & O 0 9 0
Paignton 1 15 0
Plymouth, Mutley
Chapel, for W & O 4 10 1
Torquay, Upton Vale
Sunday-school, for
NP, Dacca 18 0 0
Totnes, for W & O 2 8 4

DORSETSHIRE.

Buckland Newton, for
W & O 0 5 6
Dorchester, for W & O 0 15 0
Iwerne Minster 0 18 9
Do., for NP 1 1 3
Poole 4 1 6
Do., for W & O 1 3 6
Do., for NP 9 13 7

DURHAM.

Jarrow-on-Tyne, for
W & O 1 4 0
Do., for NP 4 7 2
Middleton-in-Teesdale,
for W & O 0 7 6
Do., for NP 1 4 8
Monkwearmouth, for
NP 0 4 0
Stockton-on-Tees,
Northcote street ... 5 3 6
Do., Wellington-st. ... 17 12 2
Do., Sunday-sch. 6 6 0
Sunderland 0 17 0
Do., for NP 0 4 0

ESSEX.

Blackmore, for NP ... 0 5 6
Colchester 4 10 0
Do., for W & O 2 0 0
Earls Colne, for W & O 1 3 3
Leyton, Vicarage-road,
for W & O 1 15 2
Leytonstone, for NP 1 8 3
Loughton, for W & O 1 17 6
Romford, for W & O ... 1 0 0
Saffron Walden 43 3 0
Do., for W & O 2 2 0
Do., for support of
"Mumpsf." under
Mr. Harrison,
Congo 5 0 0
Southend, Clarence-
road Sunday-school 1 3 6
Theydon Bois, for NP 0 4 0

GLOUCESTERSHIRE.

Bourton-on-the-Water,
for W & O 3 0 8
Cheltenham, Cambray
Ch. 5 0 0
Do., for W & O 2 2 0
Do., Salem, for W & O 5 7 2
Chipping Campden ... 4 15 0
Cirencester, for W & O 2 0 0
Eastington, Sunday-
school 1 12 4
Fairford, for W & O ... 1 0 0
Kingstunley, for W & O 0 10 0
Longhope, for W & O 0 10 0
Naunton and Guiting,
for W & O 1 0 0

HAMPSHIRE.

Andover 19 7 11
Blackfield, for W & O ... 0 5 0
Do., for NP 0 18 0
Boscombe, for W & O 2 10 0
Bournemouth, West-
bourne Chapel 14 1 1
Do., for W & O 4 5 3
Brookhurst, for W & O 0 10 0
Milford-on-Sea 2 0 0
Do., for W & O 0 10 0
Do., for NP 2 7 3
Mottisfont, Sunday-
school 4 12 7
Poulner, for NP 0 16 0
Southampton, Carlton
Chapel, for W & O ... 1 12 8
Southsea, Elm-grove,
for W & O 5 0 0
Whitchurch, for W & O 0 15 0

ISLE OF WIGHT.

Niton, for W & O 0 15 0
Hyde, George-street ... 11 9 3
Do., for W & O 2 15 0

HERTFORDSHIRE.

Berkhampstead, for
W & O 1 0 0
Northchurch, for W & O 0 16 0
Chipperfield 12 0 0
Hemel Hempstead 0 12 0
Do., for W & O 1 9 6
New Barnet, for W & O 3 17 10
St. Albans, for W & O 5 3 0
Tring, New Mill, for
W & O 1 7 2

Watford, Juvenile As-
sociation, for support
of Congo boy 5 0 0

KENT.

Ashford, for NP 4 3 3
Beckenham, Elm-road 0 13 2
Catford Hill 5 6 10
Crayford, for NP 0 5 0
Deal 53 3 3
Do., for W & O 3 0 0
East Plumstead, for
W & O 0 6 0
Faversham 0 10 0
Folkestone 9 9 4
Do., for W & O 4 12 6
Forest Hill, Sydenham
Ch. (1891) 1 8 2
Do., for W & O (1892) 4 1 2
Hawkhurst, for W & O 0 4 8
Headcorn, for W & O 0 7 0
Kingsdown, for NP ... 1 19 3
Lewisham-road, for
W & O 1 15 0
Margate, Sunday-
school, for NP 1 17 0
Plumstead, Conduit-
road 2 9 4
Rochester 4 10 0
Sandhurst, for W & O 2 0 0
Do., for NP 1 8 7
Sheerness, for W & O 0 10 6
Shooter's Hill road,
Sunday-school 22 8 1
Sutton-at-Hone, Sun-
day-school 4 7 5
Tonbridge, for W & O 1 7 3
Do., for NP 0 4 0
Tonbridge Wells 10 16 0
West Malling, for
W & O 1 1 0
Woolwich, Parson's Hill
Sunday-school 1 8 6

LANCASHIRE.

Accrington, for W & O 7 10 0
Do., Ladies' Associa-
tion 24 12 6
Bacup, Ebenezer Ch.,
for W & O 12 10 5
Do., for NP 4 7 6
Do., Deals, for NP 0 10 0
Do., Irwell Terrace ... 5 0 0
Birkdale, Town Hall... 7 3 7
Bolton, Claremont Ch. 3 18 4
Burnley, Yorkshire-
street, for W & O ... 2 0 0
Bury, Knowsley-street
Do., for W & O 8 5 9
Do., for W & O 0 15 4
Church 10 10 6
Do., for W & O 2 0 0
Clayton-le-Moors, for
W & O 1 0 0
Clitheroe 0 17 6
Goodshaw 10 15 6
Do., for W & O 1 7 9
Haslingden, Bury-road 14 16 7
Do., for W & O 1 6 1
Do., Trinity 28 12 8
Liverpool, Princes
Gate 30 0 0
Manchester, Aux., per
Mr. T. Spencer, Treas-
urer 51 9 10
Newbold, for W & O 1 2 0
Padiham, Burnley rd.
Sunday-school 7 16 0
Radcliffe 0 16 8

Ramsbottom	26	0	8
Do., for W & O	2	17	5
Do., for Bengali School	6	0	0
Do., for Rome	5	0	0
Do., for Congo	5	0	0
Do., for N.P.	1	16	3
St. Annes-on-Sea	0	16	0
Do., for W & O	0	10	0
Do., for N.P.	1	18	4
Seacombe, for N.P.	0	17	6
Southport, Hoghton-street	67	15	8
Do., for W & O	5	0	0
Do., for N.P.	0	16	6
Do., London-street Sunday-school	5	7	9
Sunnyside	3	0	0
Warrington, Golborne-street	1	17	0
Do., for W & O	0	14	7
Do., Sunday-school, for support of Congo boy	5	0	0
Waterbarn	16	10	10
Do., for W & O	3	0	0

LEICESTERSHIRE.

Blaby and Whetstone, for W & O	1	14	3
Coalville, Ebenezer, for W & O	0	10	0
Hinckley, for W & O	0	5	0
Leicester, Belgrave-road Tabernacle Sunday-school	2	0	0
Do., Harvey-lane, for W & O	1	12	3
Market Harborough, for W & O	0	8	2
Melton Mowbray, for W & O	1	0	0
Monks Kirby and Pailton, for W & O	0	12	0
Quorn, for W & O	0	16	0
Do., for N.P.	0	7	6

LINCOLNSHIRE.

Boston, for N.P.	1	11	6
Great Grimsby, Zion, for N.P.	0	16	0
Louth, for W & O	0	10	0

NORFOLK.

Buxton, for W & O	0	15	0
Coasey, for N.P.	1	5	8
Dias, for N.P.	0	13	10
Fakenham, for W & O	0	14	3
Do., for N.P.	1	4	9
Fornett, for N.P.	0	3	6
Neatishead, for W & O	0	19	0
Necton, for W & O	0	6	0
Norwich, St. Mary's	66	9	9
Do., Unthanks-road, for W & O	2	10	0
Shellfanger, for W & O	0	10	0
Worstead, for W & O	1	1	0
Do., for N.P.	5	2	7

NORTHAMPTONSHIRE.

Aldwinkle, for N.P.	0	3	0
Blisworth, for W & O	0	10	0
Do., for N.P.	0	17	2
Broughton, for N.P.	0	9	3
Clipstone, for W & O	1	5	0
Do., for N.P.	0	14	0
Ecton, for N.P.	0	12	6

Hackleton, for W & O	1	4	3
Kingsthorpe, for W & O	0	10	0
Kislingbury	4	2	1
Do., for W & O	0	10	0
Long Buckley, for W & O	1	10	0
Moulton and Pitsford	3	14	6
Do., for W & O	1	0	0
Northampton, Princes-street	14	5	2
Do., for W & O	1	0	0
Do., for Congo	5	0	0
Do., St. Michael's-rd., for W & O	0	10	0
Rushden, for W & O	2	0	0
West Haddon, for N.P.	0	12	6

NORTHUMBERLAND.

Fenwick Steads, for Congo	5	10	0
North Shields, for W & O	0	9	2

NOTTINGHAMSHIRE.

Bulwell, for W & O	0	10	0
Davbrook, for N.P.	0	2	6
East Kirby	23	13	5
Do., for W & O (two years)	0	10	0
Kirkby-in-Ashfield	9	7	6
Mansfield	11	2	6
Newark, for W & O	1	10	0
Nottingham, Derby-rd., for W & O	5	2	4
Do., Mansfield-road, for W & O	2	3	0
Southwell	2	11	9
Do., for W & O	0	10	0
Do., for N.P.	1	5	9
Sutton-on-Trent, for W & O	0	5	0
West Retford, for W & O	0	8	0

OXFORDSHIRE.

Banbury	18	14	3
Do., Sunday-school	6	8	9
Chadlington	0	6	1
Charbury	0	2	0
Chipping Norton, for W & O	2	0	0
Hook Norton	0	0	0
Woodstock	4	2	1

RUTLAND.

Oakham and Langham, for W & O	1	7	6
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SHEREPSHIRE.

Lords Hill, Sunday-school, for N.P.	1	0	0
Whitchurch, for W & O	0	16	3

SOMERSETSHIRE.

Boroughbridge, for W & O	0	6	0
Bridgwater	32	0	0
Bristol, Aux. (by Mr. G. M. Carlile, Treasurer)	100	18	2
Do., for Congo	17	12	10
Do., for W & O	31	13	5
Do., for Agra	11	0	2
Cheddar	5	0	0
Pill, for W & O	0	14	1

Shirehampton, for W & O	0	8	0
Taunton, Silver-street	75	14	7
Do., for W & O	2	2	0
Do., for N.P.	0	0	0
Twerton-on-Avon, for W & O	0	17	0
Wells	0	12	6
Weston - super - Mare, Bristol-road, for W & O	2	2	0
Yarcombe	0	4	6
Do., for N.P.	0	13	2

STAFFORDSHIRE.

Bilston, Salem, for W & O	1	10	0
Burslem, for W & O	0	10	0
Do., for N.P.	0	4	0
Newcastle-under-Lyne, for N.P.	1	8	0
Stoke-on-Trent	33	2	0

SUFFOLK.

Bradfield St. George, for W & O	0	10	6
Rattlesden	1	19	3
Do., for W & O	1	0	0

SURREY.

Balham, Ramsden-rd.	6	10	0
Cheam, for W & O	1	1	6
Do., for N.P.	1	16	2
Croydon, Memorial Hall Sunday-school, for Congo	1	15	0
Dulwich, Lordship-lane Sunday-school, for Congo	5	0	0
Merstham, for N.P.	0	10	0
Streatham, Lewin-rd.	1	18	2
Sutton, for W & O	4	11	6
Wallington, for W & O	2	3	0
Wimbledon, Queen's-road	6	17	3
York Town, for W & O	0	14	6
Do., for N.P.	1	1	4

SUSSEX.

Brighton, Queen-sq., for W & O	2	2	0
Fisherlane Sunday-School, for N.P.	3	13	4
Shoreham, for W & O	0	15	0
Worthing, for N.P.	1	11	4

WARWICKSHIRE.

Attleborough, for W & O	0	12	10
Birmingham, on account, per Mr. Thos. Adams, Treasurer	419	3	1
Do., Bulsall Heath-road, for N.P.	0	5	0
Coventry, Queen's-road, for W & O	7	10	0
Honley-in-Ardon	6	9	9
Do., for W & O	1	0	0
Nuneaton, for W & O	0	10	0
Sinethwick, Rogant-street, for W & O	1	0	0
Stratford-on-Avon, for W & O	1	0	4

WESTMORLAND.

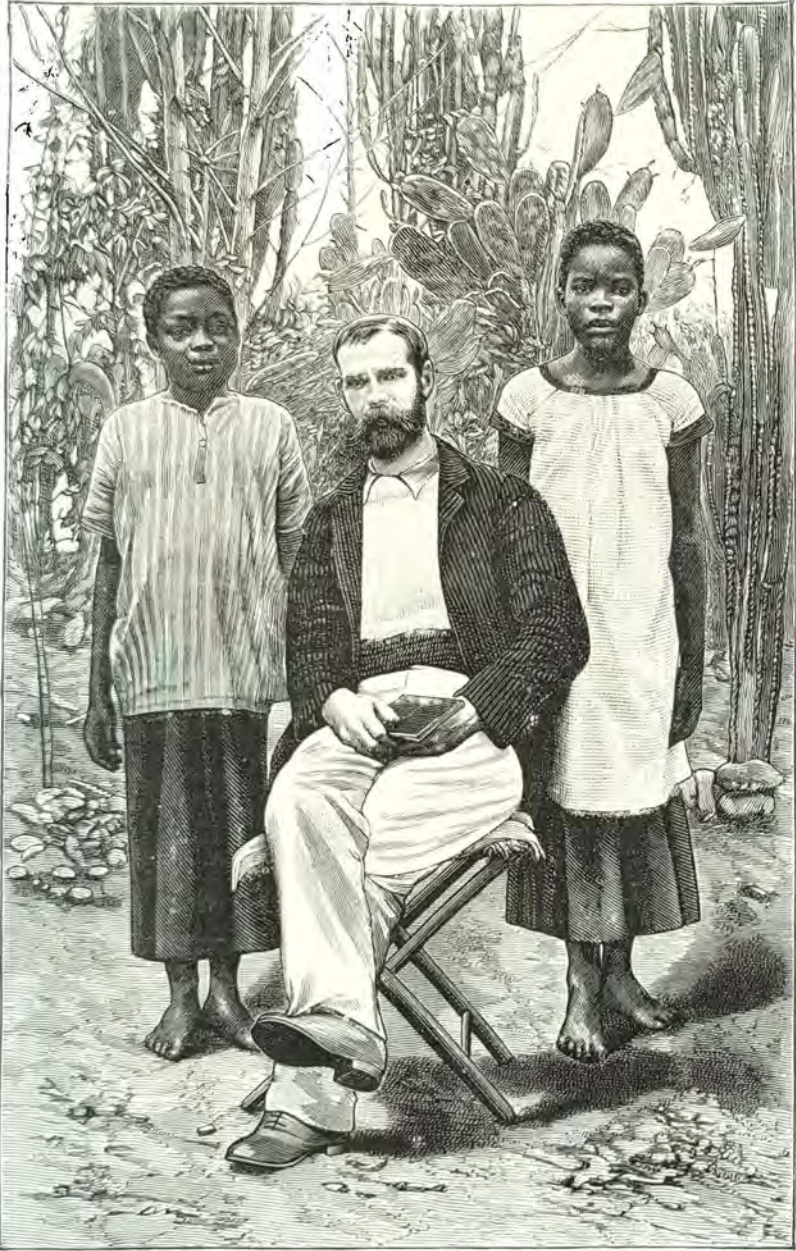
Westmoreland	35	0	0
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WILTSHIRE.		FLINTSHIRE.		Airdrie, for <i>W & O</i> ...	1 0 0
Bromham, for <i>W & O</i>	0 5 0	Flint, for <i>N P</i>	0 18 6	Do., for <i>N P</i>	3 1 11
Corsham, for <i>W & O</i> ...	1 1 0	SOUTH WALES.		Do., for <i>Congo</i>	1 12 0
Devizes, for <i>W & O</i> ...	1 16 1	BRECONSHIRE.		Broughtly Ferry	0 16 6
Rushall, for <i>N P</i>	0 9 2	Ynysfelin, Bethel		Do., for <i>W & O</i>	0 19 0
WORCESTERSHIRE.		Cardigan, Bethany, for		Crieff, for <i>W & O</i>	0 15 0
Bromsgrove, New-road	3 3 0	<i>W & O</i>		Cupar	3 15 0
Evesham	13 14 9	0 17 5		Do., for <i>Congo</i>	0 5 0
Do., for <i>W & O</i>	1 12 6	CARDIGANSHIRE.		Dundee, Rattray-street	
Redditch, for <i>W & O</i> ...	0 18 0	Blaenwenen		Sunday-school	5 13 1
Shipston-on-Stour	0 11 6	3 9 4		Dunfermline, for <i>W & O</i>	11 10 4
YORKSHIRE.		Cardigan, Bethany, for		Edinburgh, Bristo-	
Armley, for <i>W & O</i> ...	0 15 0	<i>W & O</i>		place, for <i>W & O</i> ...	11 10 6
Barnsley, Juvenile As-		0 5 0		Do., Dublin-street,	
sociation	12 0 0	Llandyssul, Ebenezer,		for <i>W & O</i>	17 18 0
Batley	3 0 0	for N P		Fraserburgh	15 10 0
Do., for <i>W & O</i>	0 10 0	0 12 0		Do., for <i>W & O</i>	0 15 0
Birchcliffe, for <i>W & O</i>	1 5 0	CARMARTHENSHIRE.		Galashiels, Stirling-st.	
Bradford, per Mr. J. R.		Ammanford		Sunday-school, for	
Birkinshaw	6 18 7	0 13 6		<i>N P</i>	0 9 2
Do., sion and Cale-		GLAMORGANSHIRE.		Glasgow, Adelaide-	
donia-street Sun-		Abercwmboye, Beth-		place	151 0 0
day-sch ois	6 6 3	esda, for N P		Do., Bridgeton	4 13 0
Bramley, Salem, for		1 12 2		Greenock, George-st...	2 0 0
<i>W & O</i>	0 15 0	Briton Ferry, Jerusa-		Do., for <i>W & O</i>	0 10 0
Crigglesdon, for <i>W & O</i>	0 4 0	lem		Do., for <i>N P</i>	1 12 0
Farsley, for <i>W & O</i>	4 0 0	0 9 5		Do., do., <i>Congo</i>	3 0 0
Golcar, for <i>W & O</i>	1 0 0	Cardif, Bethany		Do., for <i>China</i>	3 0 0
Hull, George-street, for		2 2 0		Do., for <i>India</i>	1 6 0
<i>W & O</i>	0 10 0	Do., for China		Helensburgh, for <i>W & O</i>	2 2 0
Idle, for <i>N P</i>	0 16 1	1 1 0		Irvine	3 10 0
Keighley, Albert-st.,		Do., for Mr. and		Do., for <i>N P</i>	0 19 7
for <i>W & O</i>	3 2 9	Mrs. Wall's work		Jedburgh, for <i>Cngo</i> ..	0 18 3
Lindley Oaks	3 18 11	2 2 0		Do., for <i>N P</i>	1 5 0
Lineholme, for <i>W & O</i>	0 6 6	Cardif, Tredegarville		Lerwick, for <i>N P</i>	1 18 10
Leeds, York-road	10 19 0	14 1 10		Lossiemouth, for <i>N P</i>	0 12 0
Do., Beeston Hill	10 2 4	Cefa Coed, Carmel		Paisley, Victoria-place	3 0 0
Do., South Parade	23 6 1	Chapel		Do., do., for <i>Congo</i> ..	0 2 6
Do., do., for <i>W & O</i>	12 0 11	0 13 10		Selkirk, for <i>N P</i>	2 2 0
Leeds, Bienheim Chpl.	52 17 3	Deri, Tabernacle, for		IRELAND.	
Do., Wintoun-street,		<i>N P</i>		Cairndaisy, for <i>W & O</i>	0 10 0
for <i>W & O</i>	2 14 0	2 6 6		FOREIGN.	
Milnsbridge, for <i>W & O</i>	2 0 0	Gwaelodygarth, Salem		AUSTRALIA.	
Morley, for <i>W & O</i> ...	1 1 0	1 1 0		Bathurst, Rev. E. Price	0 10 0
Pudsey, for <i>W & O</i> ...	0 8 0	Maeateg, Bethel		NEW ZEALAND.	
Queensbury, for <i>W & O</i>	0 8 0	1 15 0		Auckland, Stevenson,	
Rotherham, Sunday-		Merthyr, High-street,		Mr. J. T.	11 11 0
school	4 12 6	for W & O		EUROPE.	
Scarborough, Ebenezer,		1 0 0		Constantinople, Bebek	
for <i>W & O</i>	1 0 4	Ystalvers, Soar		Sunday-school	5 9 0
Sheffield, Aux.	234 18 6	3 0 7		Mr. W. Sellar	1 1 0
Shipley, Bethel, for		MONMOUTHSHIRE.		Mr. and Mrs. C. J.	
<i>W & O</i>	0 10 6	Griffithstown		Tarring	5 5 0
Sutton-in-Craven, for		1 15 0		Correction. —By a printer's	
<i>W & O</i>	1 15 0	Llanfihangel, Crucorney		error, the sum of £9 9s. was	
West Vale, for <i>W & O</i>	0 12 1	0 8 0		acknowledged last month,	
NORTH WALES.		Maindee, Summer Hill		instead of £9, from Colne,	
ANGLESEA.		Chapel		Lancashire.	
Amlwch, Salem, for		1 1 0			
<i>W & O</i>	0 12 9	Newport, Stow Hill,			
		for W & O			
		1 2 6			
		Usk			
		5 8 3			
		PEMBROKESHIRE.			
		Neyland, Bethesda			
		1 14 0			
		Pembroke			
		17 11 9			
		Sardis and Honey-			
		borough			
		21 17 3			
		SCOTLAND.			
		Aberdeen, Crown-ter-			
		race			
		23 10 7			
		Do., for W & O			
		5 8 0			
		Do., for Congo			
		2 0 0			
		Do., for N P			
		7 10 0			
		Do., for N P, India			
		and China			
		10 12 6			

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
APRIL 1, 1892.



MAMPUYA.

NGONDE.

REV. J. LAWSON FORFEITT AND BOYS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

SINCE our acknowledgments last month we have received intimation of the following welcome contributions to the Centenary Fund:—

	£	s.	d.		£	s.	d.
E. S. Chipperfield	200	0	0	Jenkins, Rev. A. Ll. and			
Cleopas of London	100	0	0	Mrs.	10	0	0
Coats, Mr. T. Glen, Paisley	100	0	0	In Memoriam	10	0	0
Hepburn, Mr. T. H., Brad-				In Memory of H. M. F.			
ninch.....	100	0	0	Hague	10	0	0
Mrs. M., London.....	100	0	0	Lewis, Mrs. and Miss	10	0	0
Z. Z., Congo	80	0	0	Two Friends, Waterford...	10	0	0
J. and H. H.	50	0	0	Watts, Mrs. H.	10	0	0
Cave, Mrs. Alfred	25	0	0	W. M. C.	10	0	0
Crichton, Mr. Jas., Aber-				Walduck, Mr. T. H.	10	0	0
deen	25	0	0	Smaller sums	170	10	6
Hallam, Miss, and Birt,				Catford Hill—			
Mrs.	25	0	0	Priestley, Mr. and Mrs.			
Lewitt, Rev. J., and Mrs.	25	0	0	J. G.	20	0	0
Sayce, Mr. G.	25	0	0	Smaller sums	24	8	10
Smith, Miss Kate.....	25	0	0	Hampstead (additional)—			
Morgan, Rev. Evan and				Price, Mr. and Mrs.....	50	0	0
Mrs., Tai Yuen fu.....	15	0	0	Angus, Mr. C. J.	10	0	0
Bennett, Mrs. E.	10	10	0	Hammersmith, West End Church—			
Moser, Mr. R. J.	10	10	0	T. E. S.....	25	0	0
Glover, Dr. Jas. G.	10	10	0	Smaller sums	22	5	6
Beddow, Mr. Josiah.....	10	0	0	Stoke Newington, Devonshire Square—			
Bruton, Mrs. R., Dursley	10	0	0	Bentley, Rev. W., and			
Forfeitt, Rev. J. Lawson ..	10	0	0	Family	13	2	6
Forfeitt, Rev. W. L.....	10	0	0	Carter, Mr. Geo.	13	2	6
Ferguson, Mr. & Mrs. John				McKay, Rev. G. P.	10	0	0
(of Colombo), London...	10	0	0	Smaller sums	20	12	6
J. G. and H. G.	10	0	0	Appledore.....	16	10	0

	£	s.	d.		£	s.	d.
Ashton-under-Lyne.....	28	0	0	Liverpool (continued)—			
Bedford (additional)—				Rae, Mr.	25	0	0
Lucas, Mrs.	10	0	0	Watts, Mr. W. H.	25	0	0
Smaller sums	9	17	6	Dickins, Mr. B.	20	0	0
Birmingham (additional)—				Hawkes, Mrs.	20	0	0
Muntz, Mr. G. F.....	250	0	0	Priestley, Mr. Jas. V. ...	20	0	0
Blackburn (additional)—				Carmichael, Mr. J. R. ...	13	2	6
Marsden, Mr. J. W.....	10	0	0	Johnston, Mr. J.	13	2	6
Smaller sums	28	1	0	Barker, Mr. T., J.P. ...	10	0	0
Cambridge, St. Andrew's				Charnley, Mr. J.	10	0	0
Street (additional)—				Griffiths, Mr. G.	10	0	0
Foster, Mr. Geo. Ed. ...	1,000	0	0	Hayward, Mr. John ...	10	0	0
Smith, Mr. John	100	0	0	Collections	40	12	2
Bird, Mr. W. K.	25	0	0	Smaller sums	123	19	0
Bird, Mr. W. K., junr.	20	0	0	Newcastle Auxiliary (Second List)—			
Mansfield, Mr. S.....	20	0	0	Jenkins, Mr. George ...	50	0	0
Tarn, Rev. T. G.	20	0	0	Harris, Mr. Richard ...	10	0	0
Watts, Mr. J. S.	15	0	0	Murton, Mrs.	10	0	0
Young, Miss	15	0	0	Leybourne, Mr. E.,			
N. C. H.	10	0	0	Blackhill	10	0	0
Norton, Mr. James	10	0	0	Smaller sums	44	8	8
Nutter, Mr. Smith	10	0	0	Broomhaugh—			
Sturton, Mr. J. A.	10	0	0	Warden, Mr. J. J.	10	0	0
Smaller sums	95	5	10	Smaller sums	17	10	6
East Dereham	10	15	1	Plymouth—			
Exeter—				Hawkes, Mr. W.	300	0	0
South Street.....	12	10	0	Prance, Dr.	150	0	0
Folkestone—				C. C. S.	100	0	0
Fitness, Mr. John, J.P. .	10	10	0	Hurrell, Mr. H.	52	0	0
Iverson, Mr. Charles ...	10	10	0	Bond, Mr. and Mrs. J. T.	50	0	0
Watford, Mr. Richard...	10	10	0	Daw, Mr. R. Harvey ...	50	0	0
Watkin, Sir Edward, M.P.	10	0	0	Nicholson, Mrs. Thomas	50	0	0
Smaller sums	60	13	6	Trowt, Miss (2nd don.)	50	0	0
Harlow (additional)—				Weekes, Mr. Frederick	30	0	0
A Member of the Church	10	0	0	Anon.	25	0	0
Haslingden, Ebenezer Ch.—				Fox, Mrs. H. C.	25	0	0
Whitaker, Mr. Laurence	10	0	0	Bird, Rev. B.	20	0	0
Smaller sums	18	4	6	Kingdon, Mr.	20	0	0
Honiton—				Vincent, Rev. S.	20	0	0
Lilley, Mr. and Mrs. ...	10	10	0	Adams, Misses	10	0	0
Smaller sums	18	6	2	Babb, Mr. W.	10	0	0
Liverpool (Third List)—				Cross, Mr. B. C.	10	0	0
Parry, Mr. and Mrs.				Horton, Misses.....	10	0	0
John, and Family ...	100	0	0	Howland, Mr. H. J. ...	10	0	0
Marlow, Mr. John	25	0	0	Popplestone, Misses.....	10	0	0
Morgan, Mrs.	25	0	0	Watt, Mr. Edward	10	0	0
Slater, Mr. Jas. K.	25	0	0	Weekes, Mr. T. E.	10	0	0

	£	s.	d.		£	s.	d.
Plymouth (<i>continued</i>)—				Watford (<i>continued</i>)—			
Weekes, Mr. S.	10	0	0	Andrews, Mr. Wm.	10	10	0
White, Mr. and Mrs. W.	10	0	0	Smaller sum	5	0	0
Collections	39	2	0	Wokingham (Additional)—			
Smaller sums	133	2	8	Skerritt, Mrs.	10	0	0
Swaffham—				Smaller sum	2	2	0
A Subscriber	10	0	0	Yeovil—			
Collection, &c.	18	11	8	Newnam, Rev. S., and			
Tiverton—				Mrs.	50	0	0
Lane, Mrs. (£10 In Me-				Burt, Mr. W.	25	0	0
moriám)	28	0	0	Ewens, Mrs.	20	0	0
A Friend	20	0	0	Maynard, Mr. W. T. ...	15	0	0
Collection	12	13	3	Pittard, Messrs. C. and E.	12	0	0
Smaller sums	36	18	9	Chapman, Mrs.	10	10	0
Torquay (Additional)—				Chapman, Miss, and			
Beale, Miss	20	0	0	Clements, Mrs.	10	0	0
Trowbridge, Back Street—				Masters, Mr. and Mrs.			
Stancomb, Mr. J. P. ...	100	0	0	J. L.	10	0	0
Chapman, Mr. Isaac ..	15	0	0	Smaller sums	99	8	6
Turner, Rev. Jos.	15	0	0	Ammanford, Ebenezer ...	22	8	11
Case, Mr. Hervey S. ...	10	0	0	Bargoed, Caersalem.....	16	8	6
Francis, Mr. W.	10	0	0	Cardigan, Bethania	20	0	0
Hill, Mr. F. ("A Box				Llanfair, near Welshpool—			
of Spikenard").....	10	0	0	Ellis, Mr. and Mrs. Saml.	10	0	0
Smaller sums	100	13	0	Smaller sums	6	15	0
Watford (Additional)—				Smaller sums from			
Andrews, Mr. John.....	10	10	0	various places	88	5	7

The total contributions either paid or promised now amount to

£60,935 12s. 3d.

Several meetings, the results of which have not yet been ascertained, have been held, and others are already arranged, dates having been fixed, amongst other places, for Reading, Bacup, Colchester, Nottingham, Portsmouth, Leeds, Derby, Leicester, Halifax; also at some of the London churches. Where no steps have yet been taken for the holding of these Centenary meetings, communication should be made to the Centenary Local Secretaries or to the Mission House.

IMPORTANT COMMUNICATION.

As we go to press a circular is being issued to the pastors of the churches calling attention to the following particulars:—

First.—As to the representation that may be expected at the great Celebration meetings at Nottingham, Leicester, and Kettering, from the 31st of May to the 3rd of June next, so that hospitality as far as possible may be provided.

Second.—As to the number of copies of the Centenary Memorial Volume that may be required, and

Third.—as to the special Centenary collection on Sunday, the 2nd of October, that being the actual date of the formation of the Society. We may state that forms have been issued, which we hope will be returned to the Mission House with as little delay as possible, giving this desired information.

MISSIONARY ANNIVERSARY SERVICES, 1892.

THURSDAY MORNING, APRIL 21ST.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. THOMAS BARBASS, of Peterborough, will preside, and deliver an Address.

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

FRIDAY EVENING, APRIL 22ND.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

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

Speakers: Revs. A. T. PIERSON, D.D.; HUGH PRICE HUGHES, M.A.; and Mrs. HOLMAN BENTLEY, of the Congo.

LORD'S DAY, APRIL 24TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars, see following pages.

MONDAY EVENING, APRIL 25TH.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING IN THE LIBRARY OF THE MISSION HOUSE.

W. WILLIS, Esq., Q.C., will take the Chair at Half-past Six o'clock.

Speakers: E. B. UNDERHILL, Esq., LL.D.; Revs. W. G. ARMSTRONG, of Burmah; and H. A. LAPHAM, of Ceylon.

LORD'S DAY, APRIL 24th.

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	... .. Collections	May 8th.
Acton	Rev. J. J. Brown ...	Rev. A. G. Jones.
Addlestone	Rev. A. Sowerby ...	April 17th.
Alperton ... ..	... .. Collections	later
Balham, Bamsden Road	Rev. J. H. Atkinson	Rev. J. Drew.
Barnes ... ..	... .. Collections	later.
Barnet, New	Rev. A. W. H. Strenli	Rev. J. A. Clark.
Battersea, York Road	Rev. F. E. Blackaby	Rev. C. Hobbs.
„ Tabernacle...	Rev. W. Stott ...	Rev. W. Stott.
Beckenham, Elm Road	Rev. R. Stewart	Rev. R. Stewart
	Fleming, M.A.	Fleming, M.A.
Belle Isle ... ..	... .. Collections	later.
Belvedere	Rev. A. O. Chambers	Rev. A. C. Chambers.
Bermondsey, Drummond Road	Rev. H. A. Burleigh	Rev. H. A. Burleigh.
„ Abbey Street ...		
Bethnal Green Road ...	Rev. W. Harvey Smith	Rev. W. Harvey Smith.
Bexley Heath, Trinity Ch. ...	Rev. G. H. Smith ...	Rev. G. H. Smith.
Blackheath, Shooter's Hill Rd.	Rev. C. Chambers ...	Rev. C. Chambers.
Bloomsbury	Rev. J. J. Fuller ...	Rev. J. Baillie.
„ Meard Street ...		
Borough Road, Southwark	Rev. G. W. M'Cree...	Rev. G. H. Rouse,
		M.A., LL.B.
Bow, High Street	Rev. W. J. N. Van-	Rev. W. J. N. Van-
	stone	stone.
„ East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
Brentford, Park Chapel ...	... .. Collections	later.
Brixton Hill, New Park Road	Rev. W. Townsend	Rev. W. Townsend.
„ Wynne Road... ..	Rev. W. J. Mathams	Rev. W. J. Mathams.
„ Gresham Ch... ..	Rev. J. T. Swift ...	Rev. J. T. Swift.
„ Solon Road	Rev. W. A. Wicks ...	Rev. C. Jordan.
Brockley Road... ..	Rev. J. Lewis ...	Rev. A. Sowerby.
Bromley (Kent)	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Brompton, Onslow Chapel ...	Rev. J. S. Hughes ...	Rev. J. S. Hughes.
Brondebury	Rev. S. Vincent ...	Rev. T. G. Tarn.
Camberwell, Denmark Place... ..	Rev. R. Richard ...	Rev. W. Ross.
„ Charles Street ...	... .. Collections	later.
„ Cottage Green ...	Rev. T. Hancocks ...	Rev. J. Rankine.
„ Gate, Arthur St.	Rev. H. Hewett ...	Rev. W. C. Minifie,
„ New Rd. Clarendon Ch.	... .. Collections	later.
Camden Road	Rev. G. Hawker ...	Rev. H. A. Lapham.
Castle Street (Welsh Ch.)	Rev. R. Ellis Williams	Rev. R. Ellis Williams.
Catford Hill	Rev. E. Lauderdale	Rev. J. T. Hugen.
Chelsea, Lower Sloane Street	Rev. J. Rankine ...	Rev. J. Porteous.
Child's Hill ... ..	... .. Collections	later.
Chiswick, Annandale Road ...	... .. Collections	later.
Clapham, Grafton Square ...	Rev. J. Porteous ...	Rev. W. A. Wicks.
Clapton, Downs Chapel ...	Rev. T. V. Tymms...	Rev. W. H. Bentley.
Commercial Road	Rev. E. Brearley ...	Rev. J. Fletcher.
Crouch Hill	Rev. T. Barrass ...	Rev. E. Brearley.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. T. Philpot ...	Rev. J. Lloyd.
Dartford	Rev. A. Sturge ...	Rev. A. Sturge.
Deptford, Octavius Street ...	Rev. J. M. Murphy...	Rev. J. L. Roger.
Dulwich, Lordship Lane ...	Rev. J. L. Roger ...	Rev. E. T. Mateer.
Ealing	Rev. J. B. Myers ...	Rev. J. J. Brown.
Ealing Dean	Rev. A. G. Jones ...	Rev. H. Briggs.
Edmonton ... ..	... .. Collections	later.
Enfield Tabernacle ... ..	... .. Collections	in December.
" Totteridge Road ...	Rev. J. T. Frost ...	Rev. J. T. Frost.
Esher	Rev. W. Price ...	Rev. W. Price.
Finchley, North	Rev. W. E. Blomfield, B.A., B.D.	Rev. W. E. Blomfield, B.A., B.D.
Finsbury, Eldon Street (W.)...	... .. Collections	later.
Forest Gate, Wood Grange ...	Rev. C. Bonner ...	Rev. J. M. Hamilton.
Forest Hill, Sydenham Ch. ...	Rev. H. Abraham ...	Rev. H. Abraham.
Fulham, Daws Road ... ..	... .. Collections	later.
Greenwich, Lewisham Road ...	Rev. J. Drew ...	Rev. J. M. Murphy.
Gunnersbury	Dr. Underhill ...	Rev. J. P. Clark, M.A.
Hackney, Mare Street	Rev. C. Williams ...	Rev. T. Barrass.
" Hampden Ch.	Rev. G. T. Edgley...	Rev. G. T. Edgley.
Hammersmith, West End ...	... .. Collections	May 8th.
Hampstead, Heath Street ...	Rev. H. J. Thomas...	Rev. T. V. Tymms.
Hanwell ... ..	...	...
Harlesden	Rev. J. Brown ...	Rev. J. Brown.
Harlington	Rev. G. D. Evans ...	Rev. G. D. Evans.
Harrow-on-the-Hill	Rev. W. J. Dyer ...	Rev. W. J. Dyer.
Hawley Road ... ..	...	...
Hendon... ..	Rev. H. F. Gower ...	Rev. H. F. Gower.
Highbury Hill... ..	Rev. W. J. Henderson, B.A.	Rev. J. Culross, D.D.
Highgate Road	Rev. J. Culross, D.D.	Rev. J. J. Duke.
" Southwood Lane ...	Rev. F. J. Flatt ...	Rev. F. J. Flatt.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
" Little Wild Street...	... .. Collections	later.
Holloway, Upper	Rev. T. G. Tarn	Rev. W. J. Henderson,
Honor Oak ... ..	... .. Collections	later. [B.A.]
Hornsey, Ferne Park Road ...	Rev. G. Short, B.A....	Rev. A. W. H. Streuli.
" Sunnyside Road ...	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hounslow	Rev. D. Loinaz ...	Rev. D. Loinaz.
Ilford ... ..	... .. Collections	later.
Islington, Cross Street ...	Rev. J. Lewitt ...	Rev. J. Lewitt.
" Salters' Hall ...	Rev. W. Hill ...	Rev. W. H. Elliott.
John Street, Bedford Row ...	Rev. R. F. Handford ...	Mr. J. S. Gray.
Kensington, Hornon Street...	Rev. T. E. Williams .	Rev. T. E. Williams.
Kilburn, Canterbury Road ...	Rev. R. Walker ...	Rev. R. Walker.
King's Cross, Arthur Street...	Rev. J. E. Cracknell.	Rev. J. E. Cracknell.
" " Vernon Square .	... .. Collections	later.
Kingston-on-Thames... ..	Rev. J. Dann ...	Rev. J. Dann.
Lambeth, Upton Ch.	Rev. N. Dobson ...	Rev. T. M. Morris.
Lee, High Road	Rev. W. J. Price ...	Rev. N. Dobson.
Leyton	Rev. W. G. Hailstone	Rev. W. G. Hailstone.
Leytonstone, Fairlop Road ...	Rev. J. Bradford ...	Rev. J. Bradford.
" Cann Hall Road ...	Rev. J. M. Hamilton	Rev. C. Bonner.
Loughton ... ..	... .. Collections	April 10th.
Marylebone, John Street ...	...	Rev. R. F. Handford.
" Church Street ...	... .. Collections	later.
Metropolitan Tabernacle ...	Rev. A. T. Pierson, D.D.	Rev. A. T. Pierson, D.D.

PLACES.	MORNING.	EVENING.
Maze Pond Ch., Old Kent Road.	Rev. C. Jordan ...	Rev. W. H. M'Mechan
New Malden ... ..	... .. Collections	later.
Norwood, Gipsy Road... ..	Rev. C. Hobbs ...	Rev. F. E. Blackaby
" South	Rev. W. Ross ...	Rev. J. H. Atkinson
Norwood, Upper, Central Hill	Rev. T. H. Holyoak.	Rev. T. H. Holyoak.
" West, Chatsworth Rd.	Rev. J. Stubbs ...	
Notting Hill, Ladbroke Grove	Rev. E. G. Gange ...	Rev. J. E. Roberts,
Nunhead, Edith Road	Rev. T. J. Cole ...	Rev. J. Cave. [M.A.
Peckham Park Road	Rev. W. H. Elliott...	Rev. T. Hancocks.
" Rye Tabernacle ... ..	... .. Collections	8th May.
" Rye Lane	Rev. G. H. Bouse,	Rev. G. Short, B.A.
" S. London Tabernacle	... .. Collections	later.
Penge	Rev. J. W. Boud ...	Rev. J. J. Fuller.
Plumstead, Conduit Road ...	Rev. H. J. Martin ...	Rev. H. J. Martin.
" Park Road	Rev. J. W. Cole ...	Rev. J. W. Cole.
" Station Road	Rev. T. Henson ...	Rev. T. Henson.
Poplar and Bromley Tabernacle		
Poplar, Cotton Street... ..	Rev. W. H. Broad ...	Rev. J. S. Poulton.
Putney, Union Ch. ... ..	... .. Collections	May 15th.
" Werter Road	Rev. W. Thomas ...	Rev. W. Thomas.
Regent's Park	Rev. A. Sowerby ...	Rev. E. G. Gange.
Richmond, Duke Street ... ..	... .. Collections	later.
Romford	Rev. C. H. Thomas	Rev. C. H. Thomas.
Shepherd's Bush, Avenue Road	Rev. C. Graham ...	Rev. W. B. Neally.
" " Road	Rev. H. Briggs ...	Rev. J. F. Hill
Shoreditch Tabernacle	Rev. W. Cuff ...	Rev. W. Cuff.
Southgate, New	Rev. G. Dunnett ...	Rev. G. Dunnett.
Stockwell	Rev. A. James, B.A.	Rev. T. Phillips, B.A.
Stoke Newington, Devonshire	Rev. E. B. Woods,	Rev. E. B. Woods,
Square Ch.	B.A.	B.A.
St. Luke's, James Street ...	Rev. G. Chandler	Rev. G. Chandler.
Stratford Grove ... ..	... .. Collections	later.
" Carpenter's Road ...	Rev. J. Stanger ...	Rev. J. Stanger.
Streatham	Rev. G. McFadyean	Rev. G. McFadyean.
Sutton	Rev. B. Bird ...	Rev. B. Bird.
Tooting, Upper, Trinity Road	Rev. T. Phillips, B.A.	Rev. A. James, B.A.
Tottenham, High Road	Rev. F. Wells ...	Rev. F. Wells.
" West Green	Rev. J. S. Poulton ..	Rev. J. Stubbs.
Twickenham ... ..	... .. Collections	later.
Upton, Upton Cross Ch.	Collections later ...	
Victoria Park, Grove Road ...	Rev. J. Lloyd ...	Rev. T. Philpot.
Waltham Abbey	Rev. J. D. Bray ...	Rev. J. D. Bray.
Walthamstow, Boundary Road	Rev. W. T. Henderson	Rev. W. T. Henderson
" Wood Street	Rev. W. J. Hunter...	Rev. W. J. Hunter.
Walworth Road	Rev. T. M. Morris ...	Rev. E. Lauderdale.
" East Street	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill	Rev. J. Cave ...	Rev. T. R. Edwards.
" Northcote Road	Rev. T. L. Edwards	May 1st.
" Victoria Chapel	Rev. J. E. Roberts,	Rev. R. Richard.
Westbourne Grove	Rev. J. J. Doke [M.A.	Rev. H. J. Thomas.
" Park	Rev. J. Clifford, M.A.,	Rev. J. Clifford, M.A.,
Westminster, Romney Street	Rev. W. Davies [D.D.]	Rev. W. Davies. [D.D.]
Whitechapel, Commercial St.	Rev. W. H. Stevens	Rev. W. H. Stevens.
Wimbledon	Rev. J. G. Williams	Rev. J. G. Williams
Woodberry Down	Rev. J. A. Clark ...	Rev. S. Vincent.
Wood Green	Rev. F. C. Spurr ...	Rev. F. C. Spurr.
Woolwich, Parson's Hill	Rev. J. T. Hagen ...	Rev. J. Wilson (Drill
" Queen Street ... ..	... .. Collections	later. [Hall]

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

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 24th, 1892 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary AT ONCE, speakers will, if possible, be sent.

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

NAME OF SCHOOL.	SPEAKER.
Abbey Road	Service later.
Acton	Rev. J. J. Brown.
Ann's Place (joins with Mare Street) .	
Arthur Street, Camberwell	Mr. A. Jones.
" King's Cross	Rev. J. E. Cracknell.
Balham	Rev. J. Drew.
Battersea, York Road	Rev. F. E. Blackaby.
" Park Tabernacle	Rev. W. Stott.
Belle Isle	Service later.
Bermondsey, Drummond Road	Rev. H. A. Burleigh.
" Abbey Street	
Blackheath, Shooter's Hill	Rev. C. Chambers.
Bloomsbury	Rev. J. J. Fuller.
Bow	Rev. W. J. N. Vanstone.
Brixton, Wynne Road... ..	Rev. W. J. Mathams.
" Gresham Ch.	
" Hill	Rev. W. Townsend.
" Kenyon Ch.	Rev. C. Jordan.
Brockley	Rev. A. Sowerby.
Brompton, Onslow	Mr. Williams.
Brondesbury	Rev. W. Hill.
Borough Road	Rev. G. H. Rouse, M.A.
Camberwell, Cottage Green	Mr. Eves.
" Denmark Place	Rev. W. Ross.
" Charles Street	Service later.
Camden Road	Rev. J. L. Forfeitt.
Castle Street, Welsh	Rev. R. Ellis Williams.
Chelsea	Rev. A. Walker.
Clapham, Grafton Square	Rev. J. Porteous.
Clapton, Downs	Rev. W. Holman Bentley.
Commercial Road	Rev. E. Brearley.
Crouch Hill	Mr. H. C. Robinson.
Croydon, West	Mr. H. Potter, F.S.S.
Chalk Farm	
Dalston	Mr. J. Winterton.
Deptford, Octavius Street	J. L. Roger.
Devonshire Square	Rev. E. B. Woods, B.A.
Ealing Dean	Mr. A. G. Jones.
Ealing, Haven Green	Rev. J. B. Myers.
Edmonton	Service later.
Enfield	Service later.
Finchley... ..	Rev. W. E. Blomfield, B.D.
Forest Gate	Rev. Carey Bonner.
Forest Hill	Rev. H. Abraham.
Ferne Park	Mr. W. W. Parkinson.
Greenwich, Lewisham Road	Rev. J. M. Murphy.
Hackney, Mare Street... ..	Mrs. Bentley.
" Eau-pden Ch.	
Haddon Hall	
Hammersmith	Service later.

NAME OF SCHOOL.	SPEAKER.
Hampstead	Rev. H. J. Thomas.
Harlesden	Rev. J. Brown.
Highbury Hill	Mr. G. Howard.
Highgate	Rev. F. J. Flatt.
" Road... ..	Mr. W. C. Parkinson.
Holborn, Kingsgate Street	Mr. H. Williams.
Holloway	Mr. W. L. Tweedie.
" (Young Men)	Service later.
Honor Oak	Service later.
Ilford	Mr. Ernest Ellis.
Islington, Cross Street	
" Salter's Hall	Mr. E. Nodes.
John Street, Bedford Row	
" Edgware... ..	Rev. T. E. Williams.
Kensington	
Lee	Mr. A. C. Pensam.
Maze Pond	
Meard Street (joins with Bloomsbury)	Mr. J. Everett.
Metropolitan Tabernacle	Rev. A. Stubbs.
Norwood, Chatsworth Road	Mr. M. Joslin.
" Gipsy Road... ..	Rev. J. H. Atkinson.
" South	Mr. Ellis Tucker.
Notting Hill	Rev. J. T. Cole.
Nunhead... ..	Mrs. Turner.
Peckham Rye	Rev. T. Hancock.
" Park Road	Mr. A. Law.
Penge	Rev. J. S. Poulton.
Poplar, Cotton Street	
" Bromley Tabernacle... ..	Mr. L. N. Woolley.
Regent's Park	
Rotherhithe New Road	Rev. T. Phillips, B.A.
Shoreditch Tabernacle... ..	Rev. G. Chandler.
Stockwell	Mr. S. Mawer.
St. Luke's, James' Street	
Stratford, Cann Hall	Mr. J. Bloomfield.
" Carpenter's Road	Mr. G. H. Judd.
" Major Road... ..	Service later.
" Upton Cross	
Streatham	Mr. Russell Dick.
Sutton	Mr. L. C. Parkinson, B.A.
Tooting, Upper... ..	Mr. C. E. Wilson.
Tottenham, High Road	Service later.
" West Green	Mr. S. C. Bailey.
Upton, Lambeth Road	Rev. J. W. Hunter.
Vernon Square	Rev. W. T. Henderson.
Victoria Park	Mr. Oliver Millard.
Walthamstow, Wood Street	Mr. Maynard.
" Boundary Road	Rev. J. Field.
Walworth Road	Rev. J. Cave.
" Victory Place	
" East Street... ..	Rev. R. Richard.
Wandsworth, East Hill	
" Bennerley Hall... ..	Rev. W. J. Price.
" Victoria Road	Rev. W. Davies.
Westbourne Grove	Rev. J. A. Clark.
" Park	Mrs. Armstrong.
Westminster	Rev. J. T. Hagen.
Woodberry Down	Service later.
Wood Green	
Woolwich, Park Hill	
" Queen's Street.	

TUESDAY MORNING, APRIL 26TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by J. B. MEAD, Esq.,
of Brockley.

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.

TUESDAY EVENING, APRIL 26TH.

PUBLIC MISSIONARY SOIRÉE,

IN THE CANNON STREET HOTEL.

ALFRED THOMAS, Esq., M.P., to preside.

Addresses will be delivered by Revs. W. H. BENTLEY, of the Congo
W. J. PRICE, of India; and J. S. WHITEWRIGHT, of China.

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

PUBLIC MEETING AT SEVEN O'CLOCK.

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 27TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman: W. R. RICKETT, Esq., Treasurer of Baptist Missionary Society.

Speakers: Miss ROSE GREENFIELD, of Ludbani, the Rev. ED. MEDLEY,
B.A., and others.

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

WEDNESDAY MORNING, APRIL 27TH.

ANNUAL MISSIONARY SERMON,

BLOOMSBURY CHAPEL.

Preacher: Rev. RICHARD GLOVER, D.D., of Bristol.

Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 27TH.

SPECIAL MISSIONARY SERMON TO YOUNG MEN,

IN THE CITY TEMPLE.

Preacher: Rev. ARTHUR T. PIERSON, D.D.

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

THURSDAY EVENING, APRIL 28TH.
 ANNUAL MEETING,
 IN EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. Lord REAY,
 late Governor of Bombay.

Speakers: Rev. J. LAWSON FORFEITT, F.R.G.S., of the Congo; C.
 SILVESTER HORNE, M.A., of Kensington; and A. G. JONES, of
 China.

The London Baptist Choir Union will assist in the singing.

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

FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE,
 IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

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

Introductory Paper by the Rev. WALTER HACKNEY, M.A., of
 Birmingham.

Pastors, Deacons, and all Officers of Missionary Associations, Congrega-
 tional, Sunday School, and Juvenile, are requested to be present.

Ladies acting as Missionary Treasurers or Secretaries are specially invited.
 Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY EVENING, APRIL 29TH.

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 NATHANIEL MICKLEM, Esq., M.A.,
 of Brondesbury.

Speakers: Revs. J. A. CLARK, of the Congo; DAVID DAVIES, of Brighton;
 and HERBERT J. THOMAS, of India.

The Young People's Contingent of the London Baptist Choir Union will
 assist in the singing.

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

The Congo Mission.

[DEATH OF THE REV. PERCY E. COMBER.]

THE following letter from the Rev. W. Holman Bentley, of Wathen Station, will be read with painful interest:—

“Wathen Station, Congo Mission,
“January 23rd, 1892.

“MY DEAR MR. BAYNES,—It is my distressing duty to inform you of the death of our dear brother, Percy Ebenezer Comber, after brief pernicious fever of only fifty hours. At midnight two days ago I was called to him; he was in fever, and hæmaturia was intense. We treated as usual, but no remedy seemed to touch the disease. The temperature rose steadily and surely with but slight remissions—due to sponging—to 103·8, 104·8, 115·2, and just after midnight he passed peacefully away. Brother Cameron and I have just laid the dear brother out, and I write hurriedly, before going to bed, in order to have the letter ready for a special courier at dawn, to inform Mr. Davies, who is at Lukunga, and this, therefore, will forestall any other communication that can reach you. I will write by the usual State mail, in a few days, when I have had time to realise what has happened. It is so sudden and bewildering I cannot now write more. He recognised us until within the last few hours, but ever since the commencement he has been confused. Please convey this news to his father, as this is the first intimation which you will receive.

“Yours in much distress,
“W. HOLMAN BENTLEY.”

In a later letter, dated Wathen Station, January 25th, Mr. Bentley writes:—

“With the exception of some occasional trouble with insomnia, and that to no serious extent or frequency, there was nothing whatever to cause any apprehension or to give warning.

“We had a very pleasant Christmas, and Percy threw himself very heartily into all. On the 29th, Dr. Harry Guinness, secretary of the Congo Balolo Mission, who was returning to England after a visit to his Mission, arrived with Mrs McKittrick, who was suffering from hæmaturic fever. My own bedroom was placed at her disposition, and she was carefully nursed, although nothing of that duty fell upon Percy.

“On the 5th of January, Percy had a slight ordinary fever, which passed off during the night.

“When Mrs. McKittrick was convalescent, Dr. Guinness, who had had a very anxious time of it, went down with a fever of the same character. Percy nursed him through the first night (January 10th), but only the one night. Part of the time I slept in Percy's bedroom, and, thrown with him as much as I was, I saw nothing to make me think that there was anything the matter with him.

“We were all anxious during the twenty days of sickness of our guests. It could not fail to be a care to us, but we cannot make that an explanation of what followed.

“On the 16th we had a wedding on the station. One of our young men was married to Nlemvo's sister, and we all did our best to make it a festive occasion.

During the night one of our hospital in-patients died, a man who had been some months on the station.

"The next day (Sunday) we all gathered round the grave, and it fell to Percy to read befitting portions from our Congo burial service. Who would have thought that in seven days I should be standing a few yards from that spot reading the burial service over Percy's grave!

"But now, as to the details of his illness. On the 18th, Dr. Guinness left, and Percy, who seemed in his usual health, packed up his things to pay a few days' visit to Tungwa Kia Londe (four hours' distant), where he is always heartily received; a town of which we have great hopes. He was to have started on Friday (the day before his death).

"On Wednesday, January 20th, his temperature was 100 in the morning, but he thought nothing of it, and mentioned it to no one until he became seriously ill. He conducted school for an hour and then dismissed the boys. He dined with us at six o'clock as usual (during Mr. Davies' absence). Mr. Billington, of Bwembe (a little below Bolobo), A.B.M.U., was staying the night with us on his way down country. While our guest was inspecting our printing office, Percy fell asleep in his chair. They retired early to rest.

"At midnight a note from Mr. Billington called me over to Percy Comber, who was in a fever. I stayed with him until the morning. Hæmaturia was abnormally intense. The usual remedies were administered. His temperature slowly rose to 103·8 at 10 o'clock; at 3.20 to 104·4, but it fell back to 103·8 by 10 o'clock p.m. At this point it remained, defying quinine and other treatment, until, at 5.30 the next evening, it rose to 105·2. A wet pack brought it back to 103·8; restlessness ceased and he dozed off. We aroused him occasionally for nourishment, and he dozed again. At 9 o'clock his temperature rose to 105·4; a careful sponging brought it down to 105, and was repeated an hour later. At 12 o'clock I was thinking of administering some more quinine, but had difficulty in taking his temperature, dozing as he was (not comatose). While I was wondering whether I might take a reading of 103 as correct, he began to breathe more slowly and more slightly. I was a bit alarmed and sent for Mr. Cameron, who was sleeping during my watch in an adjoining room. He came at once, but in five minutes the breathing ceased. So, peacefully and painlessly, our dear brother passed away at 12.45 a.m. on January 23rd.

"Such a short course, scarcely fifty hours of fever, we felt quite stunned and could scarcely realise it; even now the fullness of our loss is hardly comprehended. He left no messages; one does not think of asking for them during the first thirty-six hours of a fever, especially where the temperature, though troublesomely persistent, was not high (103·8). Indeed the fever itself was not such a serious symptom; the jaundice was slight, and there was scarcely any bilious complication or cerebral disturbance; he was in good bodily condition, was able to retain a good quantity of nourishment, everything was so far favourable; but one symptom, the hæmaturia, was of a most grave character, and reflection after all is over makes me think that the condition of which that is the symptom, instead of being partial, even after several relapses, as in the other cases with which we are familiar, was nearly complete, and that it was a hopeless fight from the commencement. I have never heard of such a case before.

"At 2 o'clock in the afternoon the station-folk, and a good number of friendly

natives, assembled in the school chapel to take a last sight of our dear brother ; then the coffin was closed, and placed on a rough catafalque draped with the red ensign, the Mission flag (the red cross on a white ground) for a pall, and upon that a new palm frond and a beautiful spray of roses and other flowers.

"Our school children especially were deeply affected. With great difficulty I read our Congo burial service, tears and sobs making it almost too much for me. We were all in deep trouble, and I could only struggle on as best I could. All were in tears. Then, after an address, the body was borne to the grave, and with aching hearts we laid him beside his brother, Dr. Sidney Comber.

"The very friendly sub-chief of Tungwa happened to arrive just in time for the funeral. He was much distressed. He has just built *at his own expense* a bamboo house for Mr. Comber, or any teacher we can send, for house and school. It cost him 4,000 brass rods, an equivalent of, say, twenty goats. He said that it was all trouble and expense for nothing, for Mr. Comber was dead, and would never go and sit down in Tungwa again. I told him that we were considering as to how we could arrange to let him have a native teacher, and that I was very soon going home, and could ask our committee to send out at once another missionary to take Mr. Comber's place. 'Oh, but perhaps he will not be as friendly and good as Mr. Comber. He was like one's own brother, you know. How can we have another like him?' It was difficult to reassure the poor man.

"We see too much, as a rule, of greed and other heathen weaknesses among our adult friends, that such a hearty outburst of genuine feeling was a very pleasing tribute to our dear brother's worth and influence.

"His loss will leave a great blank in our station life. He was so bright and energetic. He had just undertaken the charge of the school here instead of my wife. How the work of the station can be carried on now I do not know ; in fact, it cannot be fully carried on. Itineration in the four districts, school (seventy-five scholars), transport, accounts, correspondence, medicine, labour, commissariat, beside the evangelistic work on the station—these are some of the practical aspects of our loss, and very serious they are ; while we personally feel deeply our bereavement, for such it is to us who are working together our life work on the same station and the same work. We lose a loved brother, hearty, earnest, energetic, heart and soul with us in everything.

"We divide among ourselves all the boys on the station, each one taking the boys from his district, so that no boy can feel that there is no one personally and definitely interested in him. The nineteen boys specially attached to our dear brother feel deeply their loss ; some are members of our church here ; several others are giving us great hopes, indeed, there is much to encourage us among our boys.

"Our brother, Percy Comber, has been transferred to the higher service, but his work and influence will remain, and his memory will live ever fragrant.

"Our thoughts turn to his poor father away in California, who must soon learn of this fresh bereavement, and we earnestly pray that the Father of mercies and God of all comfort may minister to him His own blessed consolations ; and we are assured that thousands who hear this sad news will re-echo this prayer.

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

11 To A. H. Baynes, Esq."

The Rev. George Cameron, one of Mr. Comber's colleagues at Wathen :—

"We have very sad news to send you this month. Mr. Percy Comber died on the 23rd inst. of hæmaturic fever, after only two days' illness. For a long time he had been free from fever, and when, a fortnight before the fatal illness, he had a very slight attack, he had not been confined to bed a single day for eleven months. During that time he had very good health, though he did not sleep well, and now and again felt weak and out of sorts.

"Though he was not quite unconscious till nearly the end, he was in a dazed state most of the time, and probably had no thought of death till he found himself in the presence of his Lord and Saviour.

"In the death of Mr. Comber the Society has lost a devoted missionary, and his fellow-workers an affectionate companion and friend. Very few men are called upon to lose in the mission-field first a brother then an only sister, then the only remaining brother, and then a wife all within a few years. Mr. Comber had this to bear, but his devotion to duty never failed. A year ago, when about to take his wife down country in the hope of getting her safe to England, he told us that whatever happened he would come back, and afterwards sent the same message while on the journey.

"He came back alone, and started to his work with fresh energy. He took a great interest in the daily meeting on the station, and carefully prepared his addresses for it, and also entered heartily into itinerating work. One result of his visits to a town about ten miles from here is a meeting place and sleeping room built for his use without cost to the Mission, and where probably a native evangelist will soon take up the work.

"At the last baptism on the station, the two candidates were lads who had been long under his care, and it was a great joy to him to baptize them.

"Mr. Comber was one of the most lovable men I ever knew, always genial and hearty, and ready to lend a helping hand. In nursing a sick comrade he was utterly unselfish, and no one could be more thoughtful and kind, as I and many more can testify. He was better liked probably than almost any other man in the Mission, both by Europeans and natives, and was a special favourite with the native boys.

"His Lord has called him to higher service, and we are already beginning to wonder who will fill his place. Surely some of the hundreds of Christian young men, to whom his name is a household word, will feel in his departure a call to them to devote themselves to the work he has laid down.

"Hoping that this Centenary year will see many earnest young men beginning work in the mission-field, I am, yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

The Rev. Philip Davies, B.A., another of Mr. Comber's colleagues at Wathen, writes from Lukunga :—

"This loss must be felt by all who knew him out here, as no one was more generally popular for his genial good humour, equally among missionaries and other Europeans, and the natives of the country.

"I feel my own loss personally a very heavy one. Our acquaintance began as fellow-students at Regent's Park; we left England together six and a half years ago (and I am reminded that of the six who then left England together I am the only one now left). For almost the whole of this time we have lived and worked together in such fashion that the first acquaintanceship made as fellow-students had ripened into the love of one brother for another, the memory of it marred by no single disagreement; living together in one house, or one home rather, sufficiently alike to be congenial companions, with enough difference for one to make up what the other lacked; it is a singularly happy life that we have lived together, and it is this that makes me feel his loss so keenly.

"For him I can thank God that his death has been the means of re-union with the wife he so dearly loved, and the brothers and sister who had gone before him from the Master's work into the Master's presence.

"May we whom God has spared be the more faithful in all our life and service.

"It is in much grief that I write now, but I hardly realise all at present; when I return to Ngombe the sight of his resting place, and his vacant place in our common home will renew and deepen my sorrow.

"God be thanked for the love we have had."

Thus has passed to his rest and reward the last of the Comber family. His two brothers, his only sister, his own wife, and his brother's wife have all died in the service of Christ in Africa.

Let us recall Mr. Percy Comber's own words, written to Mr. Baynes only recently:—

"As I think of the dear ones now with the Saviour, I seem to feel in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day. What a sublime privilege it is to be allowed to carry on this Congo Mission work! Words can never tell how greatly I rejoice in it."

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

Percy Comber has left behind him the blessed memory of a devoted life, and will long live in the grateful memories and affections of the peoples he loved so well and served so faithfully.

We specially commend to the prayers and sympathy of our readers the bereaved father, now in California, who so willingly has given up his best to the evangelisation of dark Africa: "Counting it," in his own words, "high honour and glorious privilege to have had such children."

Indian Stone Gods.

THE accompanying picture represents a scene often presented to our view out in India. When travelling about amongst the villages we constantly come across one or more stones—such as these—placed under the shadow of a large tree, for the purpose of being worshipped. The stones in this case are laid on the bare earth, but we frequently see them

standing on a raised altar of brickwork. Such sights forcibly remind us of what the prophets of old saw in Israel, and which roused their righteous indignation, when the people left the service of Jehovah and worshipped gods of wood and stone "upon every high hill and under every green tree." This passage from Sacred Writ accurately describes what may be seen in India to-day far and wide. In Bengal, where there are no hills, almost every banyan or peepul tree of any size is used in this way. But in other parts of India, where there are hills, their summits are often sacred to idols. This picture was taken on a hill-top in the station of Darjeeling.



INDIAN STONE GODS.—(From a Photograph.)

It is impossible for people in England to conceive the degradation and thralldom of idolatry out in this land. Almost every large tree and large tank, hill-top and stream, are supposed to be haunted by gods and demons, which alike are to be dreaded. Hence, worship is performed under trees, with the object of propitiating the malignant beings supposed to dwell in them. The stones are looked upon as the symbol and abode of the god; red paint is smeared upon them, and offerings of rice, milk, fruit, and flowers are presented to them daily. In some cases, where the god or demon is supposed to be famous and powerful, sacrifices of goats are made.

These trees are a source of great terror to the ignorant villagers at night, and no one cares to venture near them. Many are the tales told of villainous deeds perpetrated upon the unwary passers-by. You will see that in this picture flag-charms are suspended on the tree in addition to other offerings. The purpose would seem to be to put the spirit under a spell. This photograph was taken while the man was just in the act of worshipping the stones. He has by his knee a brass vessel containing his offering.

Is it not a sight of the deepest sadness to see a human being adoring objects such as these? This picture ought to cause us all to pray that the light of truth might soon shine into the dark hearts of these people; and it ought also to cause us to redouble our efforts to convey to them the good news of the Saviour who has made us free and happy. I rejoice to say that the heaven is already at work, and that in the minds of the educated a feeling of revulsion towards this debasing idolatry is being produced. Let us all manfully do our part to hasten the time when "the earth shall be full of the knowledge of the Lord," and when the idols shall go "to the moles and the bats."

Scrapore, Bengal.

T. R. EDWARDS.

Ceylon Mission.

BOYS' SCHOOL AT KOTIKAWATTA.

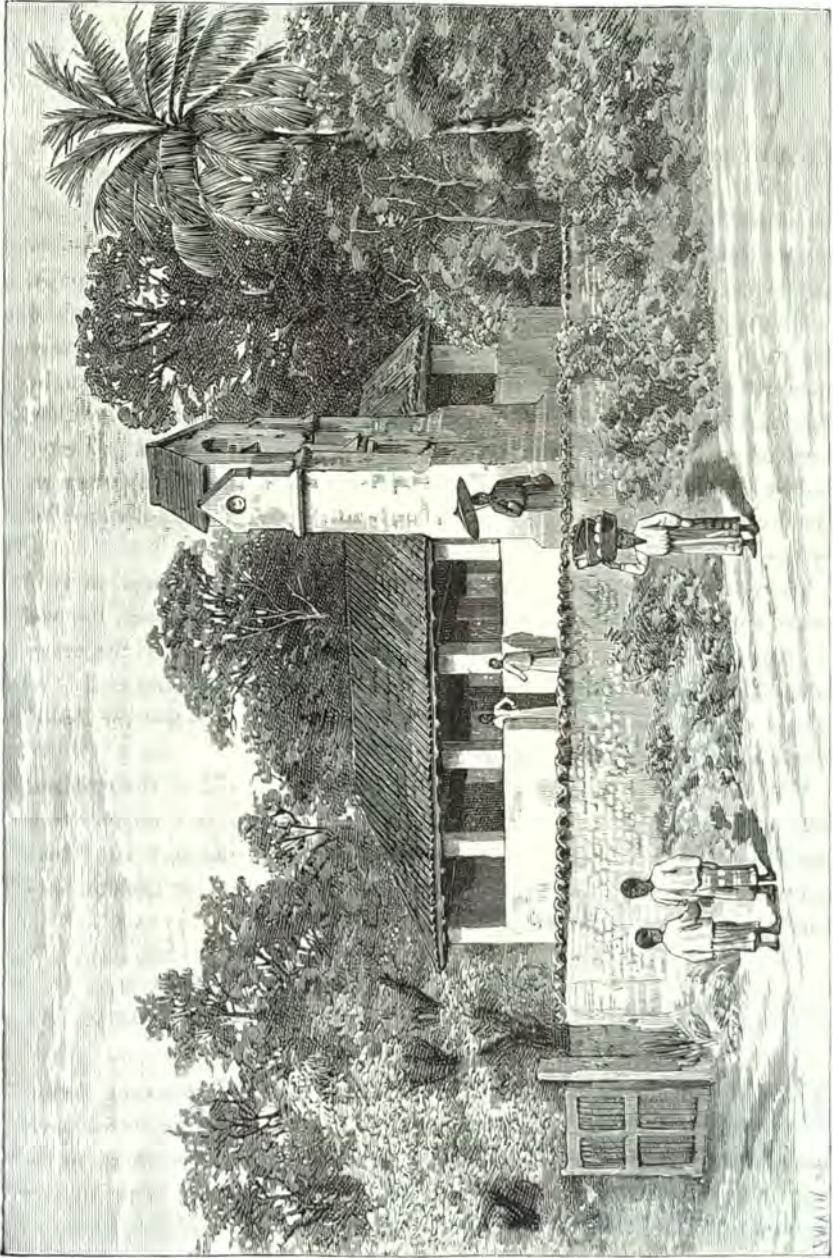
THE picture on the opposite page gives a good representation of the boys' school-house at Kotikawatta, with the adjoining turret holding the bell used for evangelistic and other services.

In this school we have seventy-four boys, and in the chapel, which stands further back, and is not shown in this picture, we have a girls' school, with fifty scholars, conducted by Mrs. D. B. Lewis, the wife of the pastor.

The chapel is an old-fashioned building, put up more than fifty years ago. It is a commodious place, with a good verandah, but is badly constructed, and anything but ornamental. Time has told on it sadly, and it must be re-built before long. Here, as in so many other cases, the people are too poor to do what they would like, but they have started a building fund, and trust they may, with help from others, be able to get a new chapel before very long.

Colombo, Ceylon.

F. D. WALDOCK.



KOTIKĀVĀTTA BOYS' SCHOOL AND CHAPEL BELL TURRET.—(From a Photograph.)

The Congo Mission.

THE REV. J. LAWSON FORFEITT AND HIS NATIVE CONGO BOYS.

(See *Frontispiece*.)

THIS engraving, representing the Rev. J. Lawson Forfeitt and his two native boys, is from a photograph taken at Underhill by the Rev. Thomas Lewis, of San Salvador. To the right of the picture stands Ngonde; he comes from Loango, a coast town in French Congo, and is an intelligent and useful boy. The other little fellow, Mampuya, belongs to a town two days' journey from Underhill, on the north bank of the river. He first came to the station with a party of men who were engaged to carry goods for us to San Salvador. He was a poor, rough-looking boy, and his duty was to carry food, &c., for his grown-up brother and other relatives in the caravan. I saw him several times in this way, and at last obtained the consent of his father and the chief of the town to his coming to live with me as personal boy. Mampuya is kindly supported by the Wycliffe Sunday-school, Reading.

These two lads were much impressed by witnessing the baptism of a native convert in the Congo recently. On our return to the house, I spoke to them earnestly about what they had just heard and seen at the river side. They were both very quiet for a time, but at last Ngonde said: "*I cannot say much with my mouth, but I feel thankful in my heart for Jesus' love to me, and I will try to please Him.*"

Will our readers pray that Mampuya and Ngonde, and all the children connected with our schools and stations on the Congo, may become true disciples of the Lord Jesus; that as they grow up they may prove consistent and useful Christians, and be as shining lights to multitudes of their fellow-countrymen who are now sitting in heathen darkness? J. L. F.

The Haddon Hall Bengali Evangelist in Eastern Bengal.

THE following is an exact extract from a very interesting letter recently written by Evangelist P. C. Das to the children and teachers of the Haddon Hall Sunday School, London, by whom he is supported—Mr. H. A. Olney having very kindly placed the letter at the disposal of the Editor:—

"I am very glad to hear the good news from Mr. Spurgeon, that for the glory of our Lord you are willing to provide for a preacher; and,

according to his advice, I am going to give a short sketch of my life up to date. My father's name is Gangà Charon Das, an inhabitant of Dayapore, a village in the district of Dacca. He was a Hindu by caste. When he was sixteen years old, he, being convinced of the invalidity of the Hindu religion, made up his mind to embrace Christianity.

"Griefs attacked him furiously whenever he thought that he had to leave all his friends and relatives, if he was to embrace Christianity; but warning after warning, and finding no peace of mind and salvation in the Hindu religion, made him believe in the Lord Jesus more and more. So, for salvation and peace of mind, he determined to give up everything and follow Christ. He got instructions about Christ from the Rev. R. Bion, the Baptist missionary at Dacca, and resolved to become baptized. His relatives, having heard this, began to deal with him very hardly. He, being unable to suffer all, fled to the above-mentioned missionary. After this, his relatives came with a great force to get hold of him; but he being under Mr. Bion's protection, they could not persecute him. So they went away, and my father was baptized in Dacca. When in Maimensingh, my father used to go to preach in the district. I used to accompany him; and, when he stood up and preached, I would hear him attentively, and would think that I



PRABHAB CHANSA DAS.

(From a Photograph.)

would never be able to speak so. At that time I liked the Lord's words, but a moment after I would forget them. When I came to Dacca I forgot everything; but the local native missionary, Bābu Anondo Dafadar, used to take me when he went to preach, in order to help him in singing. When he preached I would also, sometimes, think of telling something to the people, but I would never have the courage, and would think that I would not be able. While this was the state of things, I heard that my father was coming to Dacca, resigning his work. Hard times came when he came to Dacca, and, being unable to defray the expenses of studies, I had to give up my study. As I could not get a better education, I became sorry to the extreme. At this I was asked by my relatives to begin work. Accord-

ingly, I searched for work in the railway district, and it was settled that I would get a post of fifteen per mensem in the said district. I would not like such a post, for I thought that if I worked in the railway district, then I would become more wicked by keeping company with the wicked people. Disorder came into my mind, and I gave up the proposal. My father would tell me to work for the Lord, but I thought I would not be able, for I felt shame to speak publicly. He eagerly desired that I would stay in Dacca, and work with him. I would sometimes think hither and thither, but placing my hope and trust in the Lord I became calm. After a few days I got a letter from Mr. Spurgeon asking me to come to Barisaul. I thought the Lord had chosen me for Barisaul, and I took leave of every one of my friends to go to Barisaul. Every one prayed for me. My father gave me leave, being glad of his getting the fruit of his prayer. Within a few days I came to Barisaul. I have been working here for the last six months for the Lord. Now we are seeing much fruits, and I hope God will make me more useful in His work in the future. I am very happy here because every one loves me."

Cheering Work in Shantung.

THE REV. R. C. FORSYTH, of Ching-chou-fu, Shantung, sends the following cheering letter :—

“ Ching-chou-fu,

“ Shantung, N. China.

“ DEAR MR. BAYNES,—Herewith is a picture of one of our native Christians. His name is Wang-ta-tien, and he belongs to the neighbouring city of Lin Chih, which is about seventeen miles from here. Wang-ta-tien is seventy-three years of age, and has been in connection with the native church for three years. My reason for writing about him now is that he is at present suffering persecution at the hands of his enemies because he ‘ follows the foreigners,’ and stands in need of the prayers and sympathies of all who are interested in our work here.

“ The immediate cause of the present trouble arose from the fact that the county magistrate, ostensibly in the discharge of his duties, called this man before him and kept him on his knees before him for two hours, while he questioned him closely as to his connection with the foreign religion, how many places of worship there were in the county, how many attended, what was done at these meetings, was it true that men and *women* attended them, &c., &c. All these questions were answered with remarkable courage,

candour, and simplicity, and the magistrate dismissed him with the remark that if he were not so old he would have him beaten. As a consequence of this action of the magistrate, a short time afterwards a number of men



WANG-TA-TIEN.—(*From a Photograph.*)

entered his fields at night and cut and carried away about an acre of beans, which to a Chinaman is a very considerable loss, and when he went to the magistrate for justice and the recovery of his goods the magistrate refused

to take up the case at all. We are doing what we can to get justice done, but the process is slow and the result doubtful.

“Shortly after the occurrence of the initial events here narrated, I had, in the discharge of my duties as the superintendent of the evangelistic work in that county, to go over a large part of it, and I found the Christians at many of the stations very much alarmed in the prospect that perhaps the persecuting spirit might spread throughout the county, owing to the indifference and hostility of the county magistrate. I succeeded in reassuring them to some extent by the very fact of my presence amongst them.

“One of the native pastors, Nich-t’ung-ngan, accompanied me on this round, as he has charge of the work in this section of the district, and we had some very interesting and encouraging experiences.

“We visited one place which has been newly opened to Christian worship, and found ten people enrolled as regular attendants, and receiving instruction in Christian truth. We had the room where we met crowded in the evening with about thirty people, and we explained the way of God more fully to them, and exhorted them to diligence and steadfastness in maintaining and practising the truth as they knew it.

“The next day we passed through a market town, and as it was market day the place was crowded with people; so we went into an inn, and sat down, and were followed into the inn yard by a large concourse of people anxious to see the foreigner. We requested permission of the innkeeper, and then went out amongst the people and preached the Gospel of the grace of God, and distributed some tracts to those who appeared to be interested. We then proceeded on our way, and got to another place where there were some new inquirers, gathered them together, and went out to the main street and had an open-air service. We found that the Christians had of their own motion opened a school with twelve scholars, and all learning Christian books. The same evening we passed on to another new station, and found the people eager to hear; so, after we had some refreshment and rested a while, we went out to the courtyard of the small house where we were, which was crowded with attentive listeners, and under the eye of the solemn stars reasoned of the life beyond the grave and judgment to come.

“The scene was striking. There was a small table, with the candle flickering in the gently-moving air, the pale face of the foreigner, and the faces of the two or three native brethren sitting round and illumined by the candlelight, and the dark background of the crowd who were literally ‘sitting in darkness,’ but who were ‘looking to the light.’

The leader at this station is a man who had been a month in the hospital as an in-patient, whose heart had been opened by the kindness he had there received, and by the truth he heard, and who is now full of zeal to spread the knowledge and light he has gained among his own people in his own village, and there is every reason to hope for a very flourishing station being established in that place.

“The next day we visited one of the older stations, and I examined the scholars in the school as to their knowledge of the books they were studying, and found one boy exceptionally bright, quick, and clever, but of the others not very much could be said.

“The next day Dr. Watson met us by appointment, and he and his assistant gave medical relief to all who came, and we kept up a round of preaching at intervals to all who would listen to us. One man seemed greatly impressed with what he heard, and has, I hear, since been regular in his attendance at worship.

“After resting there overnight, the next morning the doctor rode off home, and we made for a place about fifteen miles away, where one of our older stations is established. Here we found quite a contrast to what we had experienced in the new places, for instead of eager listeners there was a coldness and deadness which struck a chill into our hearts. After listening a while to the complaints of the few Christians who met with us, I said, ‘This will never do; every time I come here you seem more cold and dead than before. Will you (addressing one of them) please go and call all the Christians in this village to meet me here this evening?’ The result was that nearly all came. We commenced by singing the hymn, “O happy day that fixed my choice,” and they took this up with a fervour and vigour quite surprising in the usually stolid Chinaman. I then spoke to them pointedly and definitely on ‘Seeking *first* the kingdom of God,’ and Pastor Nich followed on much the same lines, and it appeared to make a marked impression, which we trust will not readily fade. We visited several other stations, at which there were no very striking incidents to record, except in one place, called Lung Chih, where we found that the leader there had recently purchased a house, which he had given for use as a place of worship and for a school to be established in his village. This had cost quite a large sum, considered from the Chinese standpoint, and was a very practical evidence of the depth and reality of the faith he professed.

“Everywhere we went we endeavoured to sow the good seed of the Kingdom in new soil, and sought, by counsel, rebuke, and exhortation, to confirm the faith and quicken the zeal of those who had already made a profession of their faith. The trip was a most enjoyable one in every

respect, and although it was with some trepidation we went forth owing to threatened persecution and disturbance in the district, and in view of the recent turmoil and disorder in the south, affecting, as it does, the whole empire, yet we found everywhere an open door, a respectful hearing, and much encouragement, and have every reason to rejoice in the prospect of expanding work.—Yours very faithfully,

“R. C. FORSYTH.

“Alfred H. Baynes, Esq., London.”

The New Steel Lighter, “The Plymouth.”

READERS of the HERALD are doubtless acquainted with the name of the Congo Mission Boat *Plymouth*, which has done such good service for many years past, but which now, by reason of constant use, has become worn out.



THE NEW STEEL LIGHTER, “PLYMOUTH,” ON THE CONGO RIVER.
(From a Photograph.)

The generous donor of the first *Plymouth* has with great liberality provided a second, and we are able to give our readers an engraving, from a photograph just received from Africa, of the new *Plymouth*, afloat on the waters of the Upper Congo River.

Mr. Harrison writes: “Our new steel boat, the *Plymouth*, answers very admirably, and is doing excellent service for our Mission. I send you a photograph of her as she appears on the Upper Congo.”

Through Much Tribulation.

THE Rev. J. Herbert Thomas, of Delhi, at present in England on furlough, sends us the following letter :—

“ Bristol, March 9th, 1892.

“ MY DEAR MR. BAYNES,—On reading that deeply interesting letter from the Rev. D. Jones in the January HERALD, relating the baptism of Banarsi Das in Agra, I wrote to Miss Thorn for some details to supplement my previous knowledge of the young man's history, feeling sure that our friends whose loving interest in this brave, struggling convert has been aroused by Mr. Jones letter, would like to hear a little more of his story.

“ BANARSI DAS.

“ Banarsi Das is the son of a Delhi goldsmith of good caste, a Kshatri. How and where he first heard of Christ I do not know. Miss Rooke and our excellent young Bible-woman, Imirti, visited his home and regularly taught his sister, while a younger sister attended the Baptist Zenana mission ‘purda’ school in the neighbourhood for some two years or more. Miss Rooke and Miss Thorn had free access to the house, and even the parents were frequently present during the Bible lesson. On the first manifestation of an interest in Christianity on the part of Banarsi Das, his father was alarmed; and thinking that contact with godless Europeans would quickly counteract these new impressions, obtained a situation for him on the N.W. Railway. But God's unseen hand was guiding even that move, for it led him into close association with an English guard, to whose teaching and Bible reading our brother ascribes his conversion. His father learning of this recalled him in angry haste, and

began a series of petty persecutions and injustices, but to his dismay found him too firm to be moved thus. He was then sent away to a distance, to remove him from the Christian influences his visits to the Zenana Mission House for Bible reading had cast around him in Delhi. Twice his parents took him to the home of his betrothed, and tried to force him to complete the marriage, but he resisted all their efforts.

“ FURTHER LIGHT.

“ One day while Miss Thorn was in his father's house, Banarsi Das entered the room, and his father commenced abusing him, and ultimately worked himself up into such a passion on hearing his calm, firm avowals, that he ordered Miss Thorn never to enter his house again, and stopped the teaching of his girls. But he was dealing with ‘One stronger than he.’ No sooner did he shut his door against the servants of Christ, than his own brother opened his, and pressing invited the ladies to teach in his zenana. The light had already entered the little sister's heart, and Banarsi Das has declared his belief that she too is a Christian. Will not her sisters in England remember this lonely, imprisoned child of Jesus? And, moreover, while every effort was being made to drag Banarsi Das back into the darkness, he himself was making earnest efforts to lead others into the light; notably in the case of a Brahmin priest in Sita Ram Bazar, whom he had nearly won over, when the shopkeepers around, alarmed at

the possible defection of their spiritual guide, got up a subscription, and putting a good sum of money into his hand, begged him to keep clear of such a dangerous young man! After a while his father found a situation for him with a Raja, in whose palace he was virtually a prisoner, no letter or message being permitted to pass between him and the outside world. Ah! but he had intercourse they could not check with One who could do more for him than all in that outer world put together, and soon the Raja himself expelled him for preaching Christ in his palace! Finding his father's opposition growing fiercer and bitterer, the young convert began to more seriously face the duty of cutting himself off from those he loved, seeing he could no longer hope to bring them with him into his new faith. He had before this frequently spoken of baptism; in fact, as far back as January, 1890, he wrote to Miss Thorn formally declaring his determination to be baptized, and it was then that I first saw him. The scene of October 26th last, described by Mr. Jones, with its subsequent scenes of violence and unabashed wickedness, were the clearly foreseen consequences of his heroism.

“PRAY FOR HIM.

“And where is he now? In the hands of the Lord, who is stronger and

nearer than all the foes who surround him. His poor parents—and who will not feel keen prayerful pity for them?—are frantically clinging to the lie that he is yet a Hindu, and never was baptized, and in proof of this professed conviction they eat with him. But others who love and hate him less than they do know that is a lie. His aunt told Miss Thorn a few weeks ago that she and her husband would never eat with him, as he was now an outcast, and that if his parents wished to do so they would have to follow his example and become Christians too.

“We can do nothing directly for our brother, but who will not join us in that effectual, all-availing way which is open to us? Friends, pray! Banarsi Das has till now been true, we are convinced of that, let his enemies and Christ's say what they will. But pray that his triumph may bring in its train those unhappy heart-stricken ones who love while they hate him.

“Praying that this young convert's story may help others who are tried, and call forth the active sympathy of those who are strong, I beg, dear Mr. Baynes, that you will find room for it in an early number of the HERALD.

“Yours in the love and service of Christ,

“HERBERT J. THOMAS.

“A. H. Baynes, Esq.”

The Lord Loveth a Cheerful Giver.

WE thankfully acknowledge the receipt of very welcome gifts, many of them indicating true self-denial and deepest interest in the missionary enterprise. To Miss A. E. Rishton for a small collection of valuables for the Mission, per the Rev. D. L. Jones, of Haslingden; the Rev. T. W. Medhurst, of Cardiff, who sends £2 12s., and writes:—“I have peculiar pleasure in sending you the enclosed two pounds twelve shillings. One of my members put the money into my hand at the close of our week-night service, and said: ‘I wish to give this money to the Baptist Missionary Society; please let it be acknowledged in the MISSIONARY HERALD, and perhaps others may be led to follow my example, but do not let any one know my name. I am a poor working man, and wanted to

give something to help our Missionary Society, but knew not how. At length I thought, I spend one shilling a week on tobacco; I will give up smoking and put by the money, and here is the amount I have saved for one year, and I hope I may be able to do the same next year, the Lord helping me.' I knelt with the dear brother, and sought the blessing of God on his noble act of self-denial, and now gladly forward you the offering." The Rev. A. Hampden Lee, of Walsall, for a young servant's gift, as explained in the following: "Last autumn, a young member of Vicarage Walk Chapel, Walsall, went to America and obtained a situation as domestic servant. In a recent letter to her minister, Rev. A. Hampden Lee, she enclosed a dollar bill (4s. 2d.), and said, 'I wish it to be given into the collections on Missionary Sunday—it is out of my first month's wages in America.' As the church at Walsall has just had its missionary collections, Mr. Lee has forwarded the dollar bill to us. God bless this young Christian servant in her new home, and keep her in the love of Christ!" To a 'Sunday School Teacher, for a small silver coin for the Congo Mission; to An Old Lover of Missions, for a small silver spoon for the Indian Mission. The Rev. Lawson Forfeitt writes:—"Will you be so good as to acknowledge with sincere thanks the sum of £17, kindly collected by Mr. W. C. Howgate, of Ealing, for the purchase of an ice machine for Underhill Station, Congo." E. Culley, Esq., Newcastle, for a gold watch and brooch from an unknown donor in Newcastle-on-Tyne.

Cordial thanks are also given for the following welcome contributions:—Mr. Edward Rawlings, £272; Mr. Joseph Russell, £175; W.W., £100; A. A. R., £75; Matt. vi. 1—4, for *support of Congo Missionary*, £60; "One who owes," for *Congo*, £40; Mr. John Masters, £25; C. T. O., for *Congo*, £5, for *China*, £5—£10; Mr. and Mrs. A. H. Baynes and Family, £12 12s.; Mr. David MacLaren, £15; and H. W. M., In Memory of the Rev. C. M. Birrell, £15.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A parcel of clothing from Union Chapel Working Party, Oxford Road, Manchester, per Miss Allison, for Mrs. Cameron, Congo; fifteen Bible cartoons, from friends at Rotherham, per Mr. A. Crowcroft, for the Rev. J. Whitehead, Lukolela, Upper Congo; parcels of magazines from Mrs. Braden, Bexley, for the Congo Mission, and from Miss Hamilton, Preston, for the Rev. R. D. Darby, Congo; toys from Misses Milner, Rands, and Clark, Old Ford, for children in Congo; a box of seeds from Messrs. Sutton & Sons, of Reading, for the Rev. W. Poole Balfern, Upper Congo; a box of toys from Miss Huxley, Rotherham, and two packets of cards from "Liverpool" and another friend, for Mrs. Drake, China; a parcel of cards from Miss Pewtress, Tollington Park, for China; and parcels of magazines and clothing respectively from unknown friends for the Mission.

Recent Intelligence.

AT the last meeting of the Committee, Mr. G. D. Brown, of Bristol College, was accepted for Congo Mission work, and arrangements are being made for his departure for Africa at an early date.

The Rev. F. A. Jefferd has safely reached Underhill Station, under date of February 6th, writing from the Lower Congo, he says:—

I arrived safely at the Congo on the 4th inst. By this mail you will hear of the death of brother Comber. This should only urge us to more faithful service, remembering that the time is short."

In connection with our approaching anniversary services, we think it well to advise our friends to make EARLY APPLICATION FOR TICKETS for the Tuesday Evening Missionary Soirée, April 26th, as a large gathering is expected, and only a CERTAIN NUMBER OF TICKETS CAN BE ISSUED.

We also desire to call special attention to the Missionary Sermon to YOUNG MEN, by the Rev. Arthur T. Pierson, D.D., in the City Temple, on Wednesday evening, April 27th, and to urge young men to be present in large numbers.

Just as these pages are passing through the press sad tidings reach us of the sudden death, at Colombo, Ceylon, of Arthur Briggs, Esq., J.P., of Rawdon, who was on his return journey to England after a six months' tour in India. We have no details, only a telegram announcing the sad news. Mr. Briggs was accompanied in his travels by his daughter. We commend to the special prayers of our readers the grief-stricken widow and the bereaved family.

CLOSING OF THE ACCOUNTS.

With a view to meet the convenience of Treasurers of Auxillaries the books of the Mission will be kept open until

THURSDAY, the 7th INSTANT.

CONTRIBUTIONS.

From February 13th to March 12th, 1892.

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.			Hudson, Miss, and			Nowton, Rev. Horace..					
Anonymous	8	0 0	Friend	1	3	0	Norrie, Mr. Thos.....	1	1	0	
Atkinson, Mr. L., Burn-			Hughes, Mrs.....	2	0	0	Papillon, Major.....	1	0	0	
ley.....	1	1	0	Hughes, Miss.....	0	10	0	Parkinson, Mr. and Mrs.			
Ashcraft, Miss	0	10	0	"H. W. M.," in memory				J., Skipton	2	2	0
Bass, Mr. W. K.....	0	10	6	of Rev. C. M. Birrell	15	0	0	Pattison, Mr. S. R.,			
Braden, Mrs.....	1	1	0	Imeary, Mr. R. K.	2	0	0	F.G.S.....	5	0	0
Butterworth, Miss	5	0	0	Irish, Mr. F.....	1	1	0	Phillips, Miss, for Congo	0	10	0
Do., for <i>W & O</i>	0	10	0	Jarrett, Mr. A. J.....	1	0	0	Phillips, Mr. and Mrs.,			
Do., for Congo.....	2	0	0	Johnson, Mr. Geo. W.,				Dovercourt.....	2	0	0
Do., for Italy.....	0	10	0	M.A.....	3	0	0	Pontifex, Mr. J. H.	1	1	0
Carpenter, Mr. Edwin	2	2	0	Jones, Mr. E. H. E.	0	13	0	Porter, Mr. E. R. S.....	1	1	0
Crichton, Mr. James,				Karby, Miss.....	1	1	0	Pratten, Mrs.....	3	0	0
Aberdeen.....	5	0	0	Do., for Congo.....	1	1	0	Pullar, Miss M. A.	1	1	0
Crowe, Miss	2	0	0	Lang, Mrs., Paignton..	0	10	6	Pumphrey, Mr. H.	0	10	6
Davison, Mr. John	1	0	0	Leonard, Mr. John H.				Rawlings, Mr. E.....	272	0	0
Dean, Mr. W.....	0	10	0	(special).....	25	0	0	Rochel, Mrs.....	1	0	0
Eastman, Mr. W. E.	0	10	6	Lewis, Mrs., Narberth	1	1	0	Ronald, Mrs.....	1	0	0
Edmond, Mrs.....	1	0	0	Mendham, Mrs.....	0	10	6	Rooko, Miss A. E.....	5	5	0
Flower, Mrs., York....	1	1	0	Matt. vi, 1-4, support	60	0	0	Russell, Mr. Joseph....	176	0	0
Grayson, Mr. E. J.	2	2	0	of Congo missionary				St. Dalmas, Mr. A. F.			
Hardy, Mr. L. C.....	0	10	6	Merrick, Mr. G. M. (2				Emeric.....	1	0	0
Haynes, B. and S.....	1	0	0	years).....	2	2	0	Sharpe, Mr. W.....	1	1	0
				Merrick, Mr. W. G.....	0	10	6	Shorroek, Mr. E.....	1	1	0

Slack, Dr. and Mrs.	30	0	0
Small, Rev. G., M.A.	1	0	0
Smith, Miss R.	1	1	0
Steer, Mr. Alex.	5	0	0
Stevens, Miss Lois	0	10	0
Sutton, Rev. W.	0	10	0
Swan, Mr. W.	0	13	0
Tatton, Mrs. E., for Congo	0	10	0
Tyson, Mrs., Barton-on-Humber	1	10	0
Walduck, Mr. T. H., for India	2	0	0
Do., for Congo	2	0	0
Walter, Mrs., for Bengali School	6	0	0
Watts, Mrs. H., Dovercourt	2	10	0
Whitaker, Mr. P. J.	2	2	0
Do., for Congo	0	10	6
Whitechurch, Miss G. B.	5	0	0
Withers, Miss, Brasted	0	10	0
Wright, Mr. T. A.	2	2	0
Young, Mrs., Brighton Under 10s.	1	0	0
Do., for Congo	0	5	0
	0	2	6

DONATIONS.

A. A. R.	75	0	0
A Missionary Pupil	1	11	6
A. P. S.	5	0	0
A Suffolk Seamstress, for Congo Schools	0	10	0
A. W. M.	1	0	0
B. A.	1	0	0
Clark, Mr. Jos., for Congo	2	10	0
Cosburn, Mr. G. F.	0	10	0
D. B., for Congo	5	0	0
E. M.	1	1	0
Frost, Mr. H. (box)	0	10	0
Lewis, Rev. Thos. and Mrs., Congo	10	0	0
N. B.	25	0	0
"One who owes"	40	0	0
Pratten, Mrs. (box)	0	19	0
Rees, Mr. David	20	0	0
Ridley, Miss, Bourne-mouth, amount collected for Congo	4	5	6
Scrivener, Mrs., for Congo	0	10	0
Do., Mrs. J. C., for Congo	1	0	0
S. S.	0	10	0
S. T.	1	1	0
Do., for Congo	1	1	0
Williams, Mr. John	1	0	0
W. M. C.	5	0	0
W. W.	100	0	0
Young Christians' Union	0	10	6
Under 10s.	0	15	0
Do., for Congo	0	5	0

LEGACIES.

Chapman, the late Mr. John, of Harrow, by Mr. J. L. Chapman	100	0	0
Coleman, the late Mr. F. S., by Messrs. Ingle, Cooper, & Holmes, for Orissa Mission	500	0	0
Rose, the late Mr. Hugh, of Edinburgh	100	0	0
Do., for W & O	100	0	0

LONDON AND MIDDLESEX.

Abbey Road, for W & O	6	0	0
Bermondsey, Haddon Hall, for Bengali Sch.	5	0	6

Bloomsbury, for W & O	12	16	2
Brixton, St. Ann's-road Sunday-school	1	8	0
Do., Wynne-road, for W & O	2	10	0
Brondebury, for support of "Luzemba," Congo	10	0	0
Camberwell, Denmark-place Chapel	7	4	4
Do., do., Juvenile Aux., for support of "Nilumber"	12	0	0
Do., do., for Bengali School	1	7	4
Do., do., for Congo boy	5	0	0
Camden-road Sunday-schools, for Bartsal Schools	8	0	0
Do., for China Schools	4	0	0
Do., for N P	5	0	0
Chiswick, for W & O	0	13	6
Crouch Hill, for W & O	3	12	1
Do., Sunday-school	1	10	0
Do., for "Carminee," in Mrs. Kerry's School	4	0	0
Ealing Dean Sunday-school, for Congo	5	0	0
Do., for China	5	0	0
Ferne Park	13	1	9
Forest Gate, Wood-grange Chapel, for W & O	3	2	3
Hackney, Mare-street	46	4	1
Do., do., Sunday-sch., for Bengali School	7	0	0
Hammersmith, West End	2	3	0
Do., do., for W & O	5	0	0
Harrow-on-the-Hill	0	10	0
Do., do., for W & O	1	0	0
Do., Sunday-school, for N P, "Proshonno"	6	0	0
Do., for Congo	1	19	2
Highbury Hill Sunday-school	10	5	0
Islington, Cross-street	9	0	0
Do., do., for W & O	4	13	6
Do., do., Sunday-sch.	1	10	0
Do., do., for Bartsal Sch.	5	0	0
Do., Salters' Hall Sunday-school, for Bengali School	1	13	6
John Street, Bedford-row, Sunday-school	5	13	7
Do., for Trinidad Schools	12	4	1
Do., Girls' School, for Congo	16	9	0
Kingsgate-street	1	13	0
Maze Pond, for W & O	5	0	0
Metropolitan Tabernacle Sunday-school, for Mr. Weeks, Congo	6	5	0
Notting-hill, Ladbrooke-grove Ch.	8	16	9
Do., do., for W & O	4	0	0
Nunhead	7	13	10
Do., for W & O	1	6	2
Peckham, Sunner-rd. Sunday-school	2	13	8
Peckham Rye Tabernacle Sunday-school	1	10	0
Putney, Welter-road Sunday-school, for support of boy under Rev. H. Thomas, Delhi	2	10	0
Regent's Park Chapel	20	0	0

Regent's-st., Lambeth-road, Sunday-school, for Bengali School	5	0	0
Twickenham, St. Margaret's Sunday-sch.	2	3	3
Do., do., for Mrs. Medhurst, Orphan's half support	1	1	0
Teddington, Y. M. B. C., for Congo	1	1	0
Upton Chapel	21	18	8
Walthamstow, Boundary-road	10	0	0
Walworth, Ebenezer Sunday-school, for Bengali School	4	6	0
Walworth-road	12	9	7
Wandsworth Common, Northcote-road, for W & O	2	13	0
Wandsworth-road, Victoria Chapel	13	0	0
West Green, for W & O	2	13	1

BEDFORDSHIRE.

Amphill	8	11	7
Do., for W & O	1	0	0
Do., for N P	0	17	5
Blunham, Old Meeting	0	5	0
Luton, Wellington-st.	22	17	1
Ridgmount	11	12	6
Do., for W & O	1	0	0
Riseley, for W & O	0	9	0
Toddington	2	0	4
Wotton	4	11	6

BERKESHIRE.

Fifield Mission Sunday-school	4	7	10
Maldenhead	7	10	8
Do., for W & O	1	7	6
Reading, United Meeting	7	4	4
Do., Carey Chapel	26	8	7
Do., do., Sunday-sch.	2	15	8
Do., do., for support of Congo boy, under Mr. W. L. Forfitt	5	0	0
Do., King's-road	132	5	11
Do., do., for W & O	10	0	0
Do., Wycliffe Chapel	5	0	5
Do., do., for Congo	1	8	5
Sherfield, for N P	0	17	0

BUCKINGHAMSHIRE.

Grainfield	1	17	0
Great Missenden	6	11	2
Do., for W & O	0	10	0
Do., for N P	3	15	3
Do., for support of Congo boy	1	10	2
Ford	4	6	7
Haddenham	5	5	5
Chearsley	1	19	3
Towersey	1	18	2
Mursley, for W & O	0	10	6
Stantonbury, for W & O	0	8	0
Do., for N P	0	19	4
Winslow, for W & O	0	7	6

CAMBRIDGESHIRE.

Burwell	2	13	7
Do., for W & O	0	12	6
Do., for N P	2	14	6
Chesterton	1	0	0
Isleham, High-street	1	16	0
Prickwillow, for W & O	0	5	0
Do., for N. P.	0	14	0

CHESTER.

Birkenhead, Welsh Sunday-school, for <i>N P</i> ..	4 7 2
Bowdon, Hale-road Sunday-school ..	1 13 6
Chester ..	3 5 11
Do., Grosvenor-park ..	2 0 0
Do., do., for <i>W & O</i> ..	2 2 0
Do., do., for <i>N P</i> ..	3 8 7
Crows, Victoria-street ..	7 0 0
Egremont, Falkland-road, for <i>W & O</i> ..	2 15 2
Little Leigh ..	5 1 6
Onston ..	13 18 6
Poynton ..	10 12 0
Stalybridge, Cross Leech-street ..	4 3 0
Do., do., for <i>W & O</i> ..	0 10 0

CORNWALL.

Hayle ..	0 6 0
Liskeard, for <i>W & O</i> ..	0 5 0

DERBYSHIRE.

Ilkeston, Queen-street, for <i>W & O</i> ..	0 4 3
Riddings ..	3 10 4
Sawley ..	3 4 0

DEVONSHIRE.

Appledore ..	10 18 1
Cullompton ..	2 0 0
Kilmington, for <i>N P</i> ..	0 12 0
Kingsbridge, for <i>W & O</i> ..	1 11 4
Torrington, for <i>W & O</i> ..	0 14 6
Torquay ..	10 16 0
Do., for <i>N P</i> ..	7 15 5
Uffculme and Prescott ..	6 6 10

DORSETSHIRE.

Buckland Newton, for <i>N P</i> ..	2 2 6
Pyeletrenthide ..	0 11 6
Wimborne, for <i>N P</i> ..	0 10 3

DURHAM.

Eilshop Auckland ..	2 13 7
Do., for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	1 5 0
Monkwearmouth, for <i>W & O</i> ..	0 6 1
South Shields, Westoe-road ..	8 16 0
West Hartlepool ..	7 4 11
Do., for <i>W & O</i> ..	0 9 6

ESSEX.

Burnham, for <i>W & O</i> ..	0 16 0
Do., for <i>N P</i> ..	1 0 0
Langley, for <i>W & O</i> ..	0 6 9
Manor Park Sunday-school ..	0 8 0

GLOUCESTERSHIRE.

Shortwood, for <i>N P</i> ..	0 5 0
Stow-on-the-Wold, for <i>W & O</i> ..	2 0 0
Slymbridge, for <i>N P</i> ..	1 17 0
Winchcombe, Sunday-school ..	0 3 2
Woodchester ..	3 1 6
Do., for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	0 19 6

HAMPSHIRE.

Beaulieu ..	1 5 0
Do., Sunday-school, for <i>N P</i> ..	0 15 0
Bournemouth, Lansdowne Ch. ..	24 3 0
Do., do., for <i>W & O</i> ..	1 5 0
Do., do., for <i>N P</i> ..	3 11 1
Broughton ..	0 10 6
Do., for <i>W & O</i> ..	2 2 5
Do., Juvenile Association, for <i>N P</i> ..	1 7 8
Eastleigh ..	9 0 0
Fleet ..	8 16 0
Freemantle, for <i>Congo</i> ..	0 10 0
Lockerley Green ..	1 10 0
Do., Sunday-school ..	4 5 5
Do., for <i>N P</i> ..	4 15 5
Lymington ..	11 8 0
Do., for <i>W & O</i> ..	1 8 1
Lynchhurst, for <i>W & O</i> ..	0 10 0
Mottisfont ..	1 0 0
Romsey ..	10 0 6
Shirley ..	11 12 4
Do., Sunday-school ..	5 13 10
Stockbridge, for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	2 10 1
Sway, for <i>Congo</i> ..	0 19 0
Wallop ..	9 1 2
Do., for <i>W & O</i> ..	0 5 6
Do., for <i>N P</i> ..	0 18 4
Winchester ..	20 8 9
Do., for <i>W & O</i> ..	1 2 10
Do., for <i>N P</i> ..	1 5 2

ISLE OF WIGHT.

Newport, Sunday-sch., for <i>N P</i> ..	0 15 4
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HEREFORDSHIRE.

Fownhope ..	1 19 2
Do., for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	1 2 4
Pembroke, for <i>N P</i> ..	1 15 3
Ross ..	18 5 7
Do., for <i>W & O</i> ..	2 2 4

HERTFORDSHIRE.

Boxmoor ..	1 0 0
Do., Sunday-school ..	1 17 8
Chipperfield ..	2 4 6
Do., for <i>W & O</i> ..	1 12 8
Hemel Hempstead, for <i>N P</i> ..	1 16 0
Hitchin, Salem Ch. ..	14 9 8
Do., do., for <i>W & O</i> ..	3 15 0
Do., do., for <i>N P</i> ..	1 19 4
Do., Walsworth-road, for <i>W & O</i> ..	1 2 6
Redbourne, Tabernacle ..	1 0 0
St. Albans ..	6 0 6
Do., for <i>W & O</i> ..	1 6 0
Do., for <i>N P</i> ..	3 19 6
Do., Tabernacle ..	0 10 6
Tring, New Mill ..	6 10 0

KENT.

Belvedere ..	1 16 3
Beasells Green, for <i>W & O</i> ..	1 5 0
Do., for <i>N P</i> ..	1 15 8
Canterbury, for <i>Congo</i> ..	5 0 0
Deal ..	1 0 9
Eythorne, for <i>W & O</i> ..	2 11 0
Forest Hill, Sydenham Chapel ..	2 7 4

Kingsdown, Sunday-school ..

Margate, for <i>W & O</i> ..	3 3 9
Do., for <i>W & O</i> ..	2 2 6
Pembury, for <i>W & O</i> ..	1 2 0
Plumstead, Park-road, for <i>W & O</i> ..	0 10 6
Ramsgate, Kilmington Chapel ..	6 13 2
Do., do., for <i>N P</i> ..	1 4 6
Sandhurst ..	9 18 0
Sheerness, Tabernacle ..	1 17 0
Sittingbourne ..	10 0 0
Smarden ..	1 2 6

LANCASHIRE.

Ashton-nder-Lybe ..	11 3 6
Astley Bridge ..	15 18 1
Blackpool, for <i>W & O</i> ..	1 6 0
Bootle, Derby-road ..	19 14 3
Do., do., for <i>W & O</i> ..	1 13 6
Do., do., for <i>N P</i> ..	0 2 7
Clogfold, Sunday-school, for <i>N P</i> ..	0 13 0
Colne, for <i>W & O</i> ..	1 10 0
Edgeside, for <i>W & O</i> ..	0 10 0
Haslingden, Trinity Chapel Sunday-school, for <i>W & O</i> ..	2 5 0
Heywood ..	8 7 3
Higher Openshaw, for <i>N P</i> ..	0 14 1
Do., for <i>Bengali School</i> ..	3 6 2
High Cliff ..	3 18 0
Liverpool, Mile-end ..	6 14 9
Do., Pembroke Ch. ..	20 0 10
Do., Prince-gate Sunday-school, for <i>N P</i> ..	0 8 0
Do., Zion Chapel, Bousfield-street ..	2 0 0
Littleborough, for <i>W & O</i> ..	0 5 0
Manchester Aux., per Mr. T. Spencer, treasurer ..	35 1 7
Do., for <i>W & O</i> ..	24 5 7
Manchester, Husholme-road Ch. Sunday-school, for support of Mrs. Cameron ..	25 0 0
Do., do., for support of two <i>Congo</i> children, "Lubalaki" and "Dipota" ..	10 0 0
Nelson ..	17 18 6
Do., for <i>W & O</i> ..	2 1 6
Newbold ..	8 17 7
Rochdale ..	9 19 10
Do., for <i>W & O</i> ..	14 8 8
Stretford, Union Chapel ..	2 3 8
Edge-lane, for <i>W & O</i> ..	2 3 8
Ulverstone, for <i>N P</i> ..	0 13 3

LEICESTERSHIRE.

Arnsby, for <i>W & O</i> ..	1 0 0
Coalville ..	1 1 0
Do., for <i>W & O</i> ..	0 10 0
Fleckney, for <i>Orissa</i> ..	3 2 0
Husbands Bosworth ..	3 1 0
Do., for <i>W & O</i> ..	0 17 6
Do., Sunday-school ..	0 16 10
Do., for <i>N P</i> ..	3 3 5
Leloeater, Archdeacon Lane, for <i>W & O</i> ..	1 10 0
Do., Belgrave-road Tabernacle ..	1 13 3
Do., Belvoir-street ..	47 8 0
Do., do., Sunday-sch. ..	15 19 3
Do., Charles-street, for <i>W & O</i> ..	3 0 0
Do., Dover-street, for <i>N P</i> ..	3 14 9

Lelcester, Emmanuel Ch., for W & O	1	1	0
Do., Friar-lane, for W & O	2	0	0
Do., Harvey-lane	29	5	8
Loughborough, Baxtergate Sunday-school, for N P	0	6	2
Melton Mowbray, for N P	1	16	6
Oadby	3	12	5
Do., for W & O	0	11	0
Do., for N P	1	11	1

LINCOLNSHIRE.

Coningsby	4	5	0
Do., for W & O	0	6	0
Kirton-in-Lindsey	2	17	8
Do., for W & O	0	8	5
Spalding, for W & O	2	2	0

NORFOLK.

East Dereham, Sunday-school	10	0	0
Fakenham	8	15	0
Foulsham	6	5	0
Do., for W & O	0	10	0
Lynn, Union Ch.	1	11	0
Do., do, Sunday-schl.	1	8	6
Norwich, St. Clements, for W & O	1	0	0
Do., do., for N P	1	2	6
Stalham, for W & O	1	0	0
Swaffham	28	0	0
Thetford	6	7	5
Do., for W & O	0	10	0
Yarmouth, Park Ch.	40	0	0
Do., Tabernacle	4	4	4
Do., Martham, for W & O	0	7	0

NORTHAMPTONSHIRE.

Braunston, for N P	0	14	0
Gillsborough, for W & O	0	10	0
Milton, for W & O	0	9	0
Northampton, College-street	10	4	5
Do., do., for W & O	10	0	0
Ringstead, for N P	0	10	6
Stanwick, for W & O	0	5	0
Stapleford, for W & O	0	10	0
Towcester, for W & O	0	15	0
Weston-by-Towcester, for N P	0	19	6
Do., for N P	0	7	0
Woodford, for W & O	0	8	0
Do., Sunday-school	0	14	9

NORTHUMBERLAND.

Ford Forge	5	0	0
Do., for W & O	2	0	0
Do., for N P	1	2	8
Newcastle-on-Tyne, Jesmond, for N P	3	10	0
Do., Bye Hill	0	12	9
Do., for N P	2	9	8
Do., Westgate-road, for W & O	5	14	0

NOTTINGHAMSHIRE.

Collingham, for W & O	0	6	0
Do., for N P	0	9	3
Manfield, Sunday-schl.	1	11	0
Nottingham, Broad-st., for W & O	2	10	0

Nottingham, George] street, for W & O	2	2	0
Sutton-in-Ashfield Sunday-school	9	6	0

OXFORDSHIRE.

Banbury, for W & O	1	5	0
Caversham, for W & O	5	5	0
Heuley-on-Thames	1	4	0
Do., for W & O	0	13	0
Hook Norton	5	17	8
Do., for W & O	0	11	10
Do., for N P	0	14	3
Leafield	2	10	0

RUTLAND.

Langham, Sunday-sch.	0	10	6
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SHROPSHIRE.

Bridgnorth and Chorley	15	6	8
Do., for N P	2	11	3
Lord's Hill	0	10	6
Market Drayton	9	12	0
Oakengates	1	5	2

SOMERSETSHIRE.

Bristol Auxillary (by Mr. G. M. Carille, Treasurer)	0	15	6
Do., for N P	2	8	1
Cheddar	8	10	0
Crewkerne, for W & O	0	10	0
Frome, Sheppard's Barton, for W & O	4	0	0
Shepton Mallet	2	10	0
Watchet	1	16	0
Wincanton, for W & O	1	6	4
Wedmore	11	14	9

STAFFORDSHIRE.

Brierley Hill, for W & O	0	14	3
Burton-on-Trent, New-street	75	8	8
Do., for W & O	2	18	4
Burton-on-Trent, Tabernacle	2	0	0
Hanley	0	6	0
Do., for N P	1	0	10
Stoke-on-Trent, for W & O	1	2	6
Walsall, Stafford-street	47	15	0
Do., for W & O	1	1	0

SUFFOLK.

Bardwell	1	0	6
Do., for N P	0	6	2
Ipewich, Burlington Ch. Sunday-school	4	1	9
Do., do., for support of China Evangelist	1	5	0
Do., Stoke Green, for W & O	1	1	0

SURREY.

Dorman's Land, for W & O	0	10	0
Godalming	2	12	6
Guildford	7	12	6
Do., for W & O	1	0	0
Do., Sunday-school, for N P	3	8	3

Kingston, Sunday-sch., for N P	1	3	3
Lower Tooting, Longley-road	8	7	9
Merstham, for Mr. Weeks, Congo	1	16	0
New Malden	5	5	0
Penge	6	15	11
Do., for Congo	2	10	0
Redhill	5	0	0
Richmond, for N P	1	2	0
South Norwood	6	10	9
Sutton	20	13	10
Do., for N P	1	9	6
Do., for N P, Delhi	1	9	7
Woking	0	10	0

SUSSEX.

Brighton, Holland-road Y.M.S.	1	8	6
Crawley	5	3	0
Eastbourne	34	14	8
Do., for W & O	2	12	0
Do., for N P	3	13	8
Do., for Congo	4	0	4
Do., for Mr. Wall's work	0	7	6
Rye, for N P	1	9	4

WARWICKSHIRE.

Alcester	17	2	10
Do., for W & O	1	0	0
Attleborough, for N P	0	7	7
Birmingham, on account, per Mr. Thos. Adams, Treasurer	48	6	2
Do., People's Ch. Sunday-school, for N P	1	0	0
Leamington, Warwick-street	2	2	0
Stratford-on-Avon	0	10	6
Wolvey, for W & O	0	6	6

WILTSHIRE.

Calne, for W & O	2	8	0
Do., for N P	2	10	9
Corsham, for N P	2	8	3
Downton, for W & O	0	15	0
Salisbury	1	1	0
Trowbridge, Back-st.	23	18	2
Do., Bethesda	14	8	8
Whitbourne, Corsley, for W & O	0	5	0
Do., do., for N P	1	2	7

WORCESTERSHIRE.

Studley	5	8	7
Do., for W & O	0	16	5
Do., for N P	1	5	0
Worcester	12	7	0

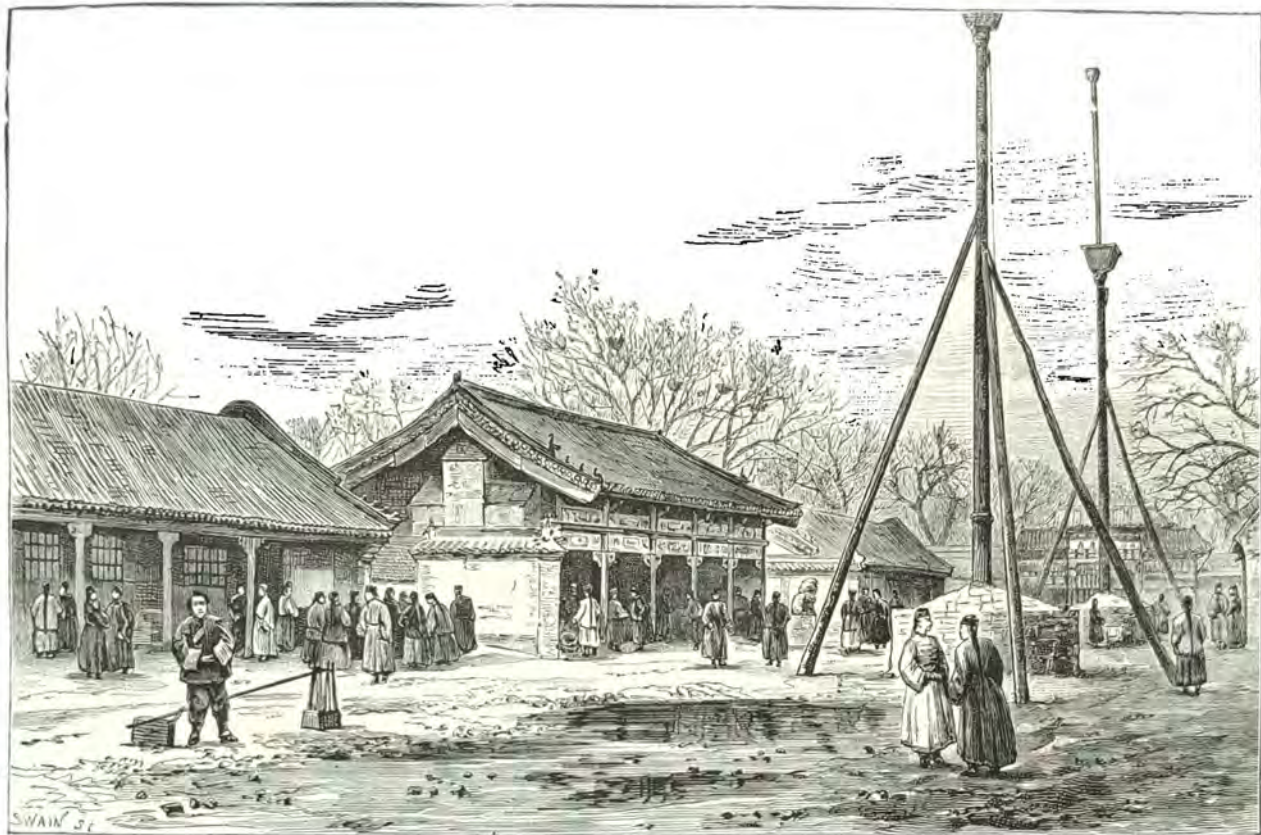
YORKSHIRE.

Batley	1	0	0
Bradford, Allerton, Bethel	5	4	0
Do., Leeds-road, Juv. Aux.	12	17	0
Bramley, Salem	2	10	0
Brearley, for W & O	1	1	0
Denholme, for W & O	0	10	0
Dewsbury, for W & O	2	12	5
Doncaster	0	6	0
Guiseley, Sunday-school	1	12	6

Halifax, United Com- munion Service, for W & O.....	2 16 0	Llangudock, Slon, for N P	1 16 9	Aberdeen, George-st. Sunday-school, for N P	4 18 8	
Do., Pellon-lane	42 10 0	Llanstephan, Bethany	2 16 1	Bridge of Allan, Y.M.C.A., for Mr. Cameron's work, Congo	8 13 0	
Do., do., for W & O	2 16 6	GLAMORGANSHIRE.			Cambuslang, for N P	0 14 7
Do., Trinity-road	4 12 0	Aberdare	0 10 0	Dunfermline, for sup- port of N P, "Joseph"	30 0 0	
Do., do., Sunday-sch. Huddersfield, New North-road	6 3 10 17 19 4	Cadoxton	0 16 9	Do., for Congo	10 0 0	
Leeds, Blenheim, Juve- nile Aux.....	32 16 8	Do., for N P	1 0 6	Do., for China	7 7 0	
Do., Meanwood-road School	9 15 4	Canton, Hope Ch. Sun- day-school, for N P ..	11 10 8	Glasgow, Adelalde- place	64 19 6	
Meltham	1 5 6	Cardiff, Bethel, Mount Stuart-square	4 10 0	Do., Foundry Boys' Religious Society, for Congo	5 0 0	
Milsbridge	5 12 0	Do., Hope Ch.	2 12 0	Do. Hillhead, addi- tional for W & O ..	5 0 0	
Rishworth, for W & O ..	0 19 6	Do., Riverside Sun- day-school	2 10 0	Hawick, for W & O ..	0 11 0	
Do., for N P	0 17 0	Do., Tredogartville, for W & O	4 4 0	Do., for N P	1 4 3	
Rotherham	4 8 7	Cwmavon, Penuel	3 3 9	Do., for Delhi	1 14 0	
Scarborough, Albemarle Ch., for W & O	1 10 0	Dilas Noddfa	0 10 0	Kells	0 10 0	
Do., Ebenezer Ch.	9 1 0	Fforddlas, for N P ..	1 6 6	Kirkcaldy	0 10 0	
Do., do., for Congo ..	2 2 0	Pontardawe, Eilim, for N P	1 5 5	Kirkintilloch, Sunday- school	1 0 0	
Shore, for W & O	1 0 0	Pontrhydyfen, for N P	1 8 1	Do., for N P	1 15 1	
Shipley, Bosses-street, for W & O	2 0 0	Tonyfelin, Caerphilly ..	5 0 0	Lochee, for N P	3 2 6	
Skipton, Belmont Ch., for W & O	0 10 6	Wauwriwydd, Zion	3 7 0	Do., for W & O	2 0 0	
Slack Lane	0 10 0	MONMOUTHSHIRE.			Lochgilthead	4 15 2
NORTH WALES.		Abergavenny, Bethany, for W & O	1 3 0	Do., for N P	1 16 0	
ANGLESEA.		Do., do., Sunday-sch. ..	4 12 0	Peterhead	2 5 9	
Amlwch, for N P	0 9 1	Llanvaches, Bethany ..	2 3 2	Do., for W & O	0 11 6	
Soar, Llanfaethly, for N P	1 0 9	Do., for W & O	0 4 4	Do., Sunday-school ..	4 9 9	
DENBIGHSHIRE.		Newport, Commercial- street, for W & O ..	5 0 0	Do., for N P	1 17 4	
Wrexham, Chester-st. . .	7 19 1	Redwick, for W & O ..	0 5 8	Rutherglen	2 0 0	
Do., do., for N P	5 18 11	'Intern	0 10 0	Stirling, for Congo ..	0 7 6	
MONTGOMERYSHIRE.		Do., for W & O	0 5 0	Tullymet	1 19 0	
Newtown	20 14 7	PEMBROKESHIRE.			Do., for W & O	0 15 8
SOUTH WALES.		Cold Inn, Ebenezer	1 16 0	IRELAND.		
CARDIGANSHIRE.		Fishguard, Hermon Sun- day-school	1 12 0	Auohnacloy	1 5 0	
Goginan, Jezreel, for N P	0 17 9	Mynachlogdu, Bethel. .	12 1 3	Belfast, Great Victoria- street Sunday-school ..	6 11 0	
CARMARTHENSHIRE.		Do., do., for N P	1 13 0	CHANNEL ISLANDS.		
Calo, Bethel	1 19 6	RADNORSHIRE.			Jersey, St. Heller	6 15 7
Do., Salem	3 6 3	Prestelgn, for N P	1 11 1	Do., do., for W & O ..	1 1 0	
Llanelly, Greenfield Sunday-school, for Congo	31 16 3	SCOTLAND.			Do., do., for N P	4 17 0
GLAMORGANSHIRE.		Aberchirder	5 0 0	FOREIGN.		
Aberdare	0 10 0	Aberdeen (children's box), for Congo	1 1 0	EUROPE.		
Cadoxton	0 16 9	Do., Academy-street Sunday-school	0 10 0	Holland, Stadskanaal, for Congo	2 1 2	
Do., for N P	1 0 6	Do., do., for N P	1 12 3			

TO SUBSCRIBERS.

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



GATEWAY OF GOVERNOR'S YAMEN, CHI-NAN-FU, SHANTUNG—(From a Photograph.)

[MAY 1, 1892.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society

CENTENARY CELEBRATIONS.

NOTTINGHAM, LEICESTER, AND KETTERING.

NOTTINGHAM.

MONDAY, MAY 30th.

Evening, 7.30.—INTRODUCTORY PRAYER MEETING, George Street Chapel. Rev. Dr. CULROSS, President of Bristol College, to preside, and deliver an Address.

TUESDAY, MAY 31st.

9 a.m.—PUBLIC CENTENARY BREAKFAST MEETING, in the Mechanics' Hall. *Chairman*: W. HUNT, Esq., President of the Nottingham Baptist Union. *Speakers*: H. M. BOMPAS, Esq., Q.C.; Rev. S. H. BOOTH, D.D.; Rev. WM. BROCK, of Hampstead.

12.0 noon.—CENTENARY SERMON, in Wesley Chapel, Broad Street, by Rev. J. CLIFFORD, M.A., D.D., of London.

3.0 p.m.—LADIES' MISSIONARY MEETING, in Mansfield Road Chapel. Mrs. EDWARD MEDLEY, of Clapton, to preside. *Speakers*: MARIANNE FARNINGHAM (Miss HEARN), Mrs. J. J. TURNER, of North China, and a Zenana Missionary.

6.30 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, Castlegate Chapel. *Chairman*: EDWARD RAWLINGS, Esq., of London.

Speakers: Rev. Dr. MCKENNAL, of Bowden, Manchester; Rev. T. V. TYMMS, Principal of Rawdon College; and Rev. GEORGE HAWKER, of Camden Road, London.

8.0 p.m.—PUBLIC CENTENARY MISSIONARY MEETING in Wesley Chapel.
Chairman: WILLIAM WILLIS, Esq., Q.C., of London. *Speakers*: Rev. HUGH PRICE HUGHES, M.A., of London; Rev. Dr. PARKER, of Brighton Grove College, Manchester; and Rev. T. GRAHAM TARN, of Cambridge.

LEICESTER.

WEDNESDAY, JUNE 1st.

11 a.m.—PRAYER MEETING in Dover Street Chapel. Rev. SOLOMON S. ALLSOP to preside, and Rev. W. J. HENDERSON, B.A., of Coventry, to deliver an address.

3 p.m.—CENTENARY MISSIONARY SERMON in Harvey Lane Chapel,
Preacher: Rev. ARTHUR T. PIERSON, D.D.,

6.30 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Belvoir Street Chapel. *Chairman*: B. C. WATES, Esq. *Speakers*: Rev. ARTHUR MURSELL, of Stockwell; Rev. Dr. STEVENSON, President of the Wesleyan Conference; and Rev. J. G. GREENHOUGH, M.A.

8 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Friar Lane Chapel. *Chairman*: Mr. ALDERMAN BUMPUS, of Loughborough. *Speakers*: Rev. F. B. MEYER, B.A., of Regent's Park; Rev. J. PEARCE CAREY, of Wolverhampton; and Rev. G. HOWARD JAMES, of Nottingham.

KETTERING.

THURSDAY, JUNE 2nd.

11 a.m.—INTRODUCTORY DEVOTIONAL SERVICE, in Fuller Chapel. Rev. JOSEPH ANGUS, D.D., Principal of Regent's Park College, to preside and deliver an address.

2 p.m.—CENTENARY MISSIONARY SERMON. *Preacher*: Rev. WILLIAM LANDELS, D.D., of Edinburgh.

6 p.m.—PUBLIC CENTENARY MISSIONARY MEETING. *Chairman*: WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist Missionary

Society. *Speakers*: Rev. W. J. PRICE, of India; Rev. J. S. WHITEWRIGHT, of China; Rev. W. HOLMAN BENTLEY, of the Congo; and H. A. LAPHAM, of Ceylon; and the General Secretary.

FRIDAY, JUNE 3rd.

7.30 a.m.—DEVOTIONAL MEETING in Fuller Chapel; E. B. UNDERHILL, Esq., LL.D., to preside and deliver an address.

11 a.m.—MISSIONARY CENTENARY SERMON TO YOUNG PEOPLE. *Preacher*: Rev. R. H. ROBERTS, B.A., President of the Baptist Union.

2.30 p.m.—PUBLIC INTERNATIONAL CENTENARY MISSIONARY MEETING. *Chairman*: Dr. GEORGE SMITH, C.I.E. *Speakers*:—England: Rev. RICHARD GLOVER, D.D., of Bristol. Scotland: Rev. OLIVER FLETT, D.D., Paisley. Wales: Rev. JAMES OWEN, of Swansea. Ireland: Rev. HUGH D. BROWN, M.A., of Dublin. Australian Colonies: Rev. SAMUEL CHAPMAN, of Melbourne, United States of America: Rev. ARTHUR T. PIERSON, D.D.

6.30 p.m.—PUBLIC MISSIONARY THANKSGIVING MEETING, with a view to exciting increased interest and greater consecration of young people to the missionary enterprise. *Chairman*: It is hoped that Sir THOMAS FOWELL BUXTON, Bart., will preside. *Speakers*: Rev. G. S. BABBETT, B.A., of Norwich; Rev. F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society; Rev. F. MUNRO GIBSON, D.D., of London; and Rev. JAMES SPURGEON, of the Metropolitan Tabernacle.

Will those pastors who have not yet returned the schedules asking for information as to representation at the above Centenary meetings, the number of copies of Centenary volume required, and as to the special Centenary collection on Sunday, the 2nd of October next, kindly do so *without any further delay*? It is particularly important, if hospitality is required at the meetings at Nottingham, Leicester, and Kettering, *immediate* application should be made on the forms already sent out.

CENTENARY FESTIVAL

At the **CRYSTAL PALACE,**

On **SATURDAY, JULY 23rd, 1892.**

The following notice was announced in the Metropolitan Sunday-schools on the 24th ult. :—

Arrangements are being made for a great **CENTENARY FESTIVAL**, especially for Sunday Scholars and Teachers, to be held at the **CRYSTAL PALACE**, on **SATURDAY, JULY 23rd, 1892.**

Cheap tickets for rail and admission will be issued; and among other attractions, Special Performances will be given by the Stockwell Orphanage Handbell Ringers, and by the Bloomsbury Chapel Gymnastic Club (winners of the International Prize), and a **MISSIONARY MEETING** will be held from 6 to 7 p.m.

We trust a large number of the London Schools will be represented at this interesting festival; and we shall be glad if communications on this matter be made as soon as possible to Mr. C. HOLLIDAY, the Secretary of the Young Men's Missionary Association, at the Mission House, 19, Furnival Street, Holborn, E.C.

Gateway of Governor's Yamen, Chi-Nan-Fu, Shantung.

(See *Frontispiece.*)

THE Governor's yamen, or court-house, is situated in the south-east corner of the city of Chi-Nan-Fu. As a court-house and residence it is said to be one of the finest in the Empire of China. It was formerly a palace of one of the emperors of the previous dynasty, and it has frequently been used by emperors of the present dynasty when visiting or passing through the city.

It is only the gateway that is shown in the picture, and that is of no special importance from an architectural point of view; but within the grounds are many fine buildings and a small ornamental lake.

Baptist Missionary Society.

THE ONE HUNDREDTH REPORT.

In November, 1792, William Carey wrote to Andrew Fuller:—

“How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature?”

Nearly one hundred years have passed since the Apostle of Modern Missions penned these words. What has the Christian Church done during the century just closing for the great enterprise of Foreign Missions?

“God’s ideal plan is that His redeeming love, kindled as a flame in the hearts of His redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbour, until the burning circle extends the whole horizon round. The Divine impulse of God’s redeeming love for sinners within the individual believer can be limited in its scope ONLY by his ability. However the environment of immediate duty may restrain him, his love, since it is the love of GOD, embraces the world. The love of God for a sinful world, inspiring a regenerate church in conscious, living union with her LORD, is the sole hope of Missions among the heathen.” *

But a month before Carey wrote to Fuller the Baptist Missionary Society had been formed at Kettering. In 1795, three years later, the London Missionary Society was born; five years later, in 1800, the Church Missionary Society; and in 1816 the Wesleyan Missionary Society was fully organised. On the other side of the Atlantic, in 1796, the New York Missionary Society was established; in 1799, the Connecticut and Massachusetts Missionary Societies, a few years later, in 1810, the Missions of the American Board were commenced,

* Rev. H. E. Robbins, D.D.

and in 1814 the Missions of the American Baptist Missionary Union. To-day there are nearly one hundred Missionary Societies in Great Britain, Europe, the United States, and Canada reporting the following figures:—

Connected with Missionary Societies in	Stations and Out-Stations.	Missionaries.		Christian Native Workers.	Communi-cants.
		Male.	Female.		
Great Britain	4,705	2,643	1,260	27,378	328,508.
Germany	390	591 ^a	—	^b	90,298
Continental Europe ..	390	215	162	1,825	47,916
United States	5,581	1,159	1,709	10,460	251,932
Canada	322	85	97	420	8,229
	11,888	4,693	3,228	40,083	726,883

(a) Men and women. (b) Not reported.

While what the Christian Church has wrought for this enterprise during the century calls for devout thankfulness, it surely should, at the same time, fill us with "devout discontent." We are told that one Christian worker out of every three hundred church members in Britain, America, and Protestant Europe would provide fifty thousand missionaries, and that by such an agency the Gospel might be preached, and preached repeatedly, to every man, woman, and child upon the face of the earth in less than ten years; that less than 10 per cent. of Baptist church members in Britain and her colonies would supply 50,000 missionaries; and that two out of every 100 members of Baptist churches alone in Britain and America would yield more than 50,000 heralds of the Cross. Yet to-day, with the clear ringing command "*to every creature,*" the Christian churches of Great Britain, Europe, America, and Canada, all told, send forth only 4,693 male missionaries, and 3,228 female missionaries.

"The Christians of each age are to give the Gospel to the people of that age. Every Christian is to tell the good news to everyone he can reach, and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation, and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin." †

† Rev. Joseph Angus, D.D.

What the Christian Church specially needs to-day, what the individual Christian needs more than all else, is a deeper and closer communion with the Lord Himself; to look out upon the world as He looks; to understand something of the awful gloom of heathendom, as amid shadows and darkness, ignorant of God and Christ, they grope their dreary way. In the words of the late Rev. C. H. Spurgeon:—"It is not of so much consequence to ask, Will the heathen be saved without the Gospel? The question is, Will we be saved if we do not send them the Gospel?"

It has been well said:—

"A command can never originate life; it can only guide it already existing. We may galvanise a dead body to a semblance of life by external appliances, but not so can we quicken it to genuine activity. We may thunder the Divine Saviour's commission in the ears of nominal Christendom till Doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Ghost. Quicken the life of God in the souls of men, and they will run in the path of His commandments, as the vine runs up the trellis, which guides but does not give it life, and covers it with the beauty of its foliage and the lusciousness of its fruit. To him to whom it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man."

At the close of this, the first century of modern missions, it is surely time to cultivate a fuller realisation of individual responsibility in connection with the evangelisation of the world; a truer consecration which shall count nothing too dear to be offered up in thankful sacrifice upon the altar of the Lord.

The Church a century ago was not so well equipped as she is to-day, nor had she such resources at her command. The providential indications of God's purpose in redemption were never before so clear, and hence Christians of earlier times were so far more excusable for their misconception of the mission of the Church, but our opportunity is both index and measure of our privilege and duty. With the new century may a new era dawn, and "the Christian Church," in the words of Carey, "adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature."

THE CENTENARY CELEBRATIONS.

In their last report the Committee stated their earnest desire to commemorate the Centenary of the Mission in such a manner as should render

the occasion memorable, not only as a starting-point for a more worthy and thorough appreciation of the great underlying principles of all true missionary enterprise, and a purer 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 further reported they contemplated appealing to the churches for a Special Centenary Thanksgiving Fund of

£100,000,

and such an increase in the permanent income of the Society as should provide a like sum of

£100,000

annually for the extending work of the Mission.

CENTENARY THANKSGIVING FUND.

With regard to the disposition of the Special Centenary Thanksgiving Fund, they reported they proposed to devote the Fund to the following objects:—

First.—To the extinction of any debt on the Society's operations.

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

The Committee also stated that the special efforts to raise the necessary funds would commence by the issue of crown collecting cards amongst the children and young friends associated with Sunday-schools and young people's auxiliaries, each collector of a crown being presented with a Centenary Commemoration Medal specially struck for the occasion.

Considerable progress has also been made with the Special Centenary Thanksgiving Fund, the contributions to this Fund, in payments and promises, amounting to the close of March to £65,707 18s. 8d.

SPECIAL CENTENARY CELEBRATIONS.

On Tuesday, May 31st next—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 of Nottingham, in which that remarkable discourse was delivered; on the following day, Wednesday, June 1st, special celebration services will be held in Leicester, where Dr. Carey, the then pastor of Harvey Lane Church, was set apart as a missionary to India; and on Thursday and Friday, June 2nd and 3rd, celebration services 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, further public Centenary celebration services will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in Great Britain 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.

Full details of these special services will be found in the May number of the *Missionary Herald*.

CENTENARY MEMORIAL VOLUMES.

The English Centenary Memorial volume will be ready for issue in a few days. It will deal 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 written 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.; Bible Translation by Dr. Underhill; and the work of the General Baptist Missionary Society by the Rev. J. Clifford, D.D. In order that this work may be widely circulated, it is intended to publish it at the low price of 1s. 6d. A specially written Memorial volume in the Welsh language, by the Rev. H. C. Williams, of Corwen, is also in the press, and it is anticipated that this sketch will have a large circulation amongst the churches of the Principality.

APPEAL TO THE CHURCHES.

The Committee appeal to all the churches of the denomination throughout the kingdom for help on behalf of the Special Centenary Thanksgiving Fund and the increase of the permanent income. Many churches have responded with splendid generosity, and many more have made arrangements for special efforts during the next few months, many private friends of the Mission have given largely, while not a few, "out of their exceeding poverty," have by their gifts exhibited rare self-sacrifice and touching self-denial.

But there are yet many churches that have done nothing, and the Committee plead with such, urging them to re-consider the pressing claims of this sublime enterprise upon their prompt and sympathetic support.

It is earnestly to be desired that **Sunday, October 2nd**, be devoted to specially presenting the claims of the heathen to all our congregations—a **Missionary Centenary Sunday** throughout all our churches at home and abroad.

If fifty years ago our fathers felt impelled, in the review of the wonderful goodness of God in relation to the Society, to raise a large Jubilee Thanksgiving Fund, the churches of to-day have still more

occasion to mark their sense of the Divine mercy and goodness in the review of the last half-century.

May the Lord Himself graciously dispose His people to deeper sympathy with the sublimer work of winning back the world to Christ.

THE COLONIES AND THE CENTENARY.

In the last Report, the Committee stated that communications had been opened up with the Australian Colonies, with a view to secure their assistance and co-operation in the special Centenary movement. In response to this appeal the Colonial Missionary Societies intimated that they greatly desired to utilise the Centenary year for their own special needs; that they were of opinion that the Missionary enterprise would be better served by active endeavours to increase the interest and contributions of the Colonial Missionary Organisation, rather than by asking for gifts for the parent Society in England.

The Committee greatly rejoice in the growing work of the Colonial Missionary Societies, and they earnestly hope that the special efforts of the Centenary year throughout the Colonial churches may result in largely increased interest and zeal.

COLONIAL MISSIONARY SOCIETIES.

The Committee are thankful to report that the six Missionary Societies of the Australian Colonial Churches are in a vigorous and prosperous condition.

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY is working in the Furreedpore and Pubna district of East Bengal.

THE VICTORIA MISSIONARY SOCIETY is working in Mymensing, East Bengal.

THE NEW SOUTH WALES MISSIONARY SOCIETY is working in the Commillah district, East Bengal.

THE NEW ZEALAND MISSIONARY SOCIETY is working at Brahmanbaria, North Tipperah, East Bengal.

THE QUEENSLAND MISSIONARY SOCIETY is working in the Noakhali district, East Bengal; and

THE TASMANIAN MISSIONARY SOCIETY is working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in alliance with the parent Society, are yet independent, and managed entirely by their own separate committees.

The Baptist Missionary Society have definitely retired from the stations of Pubna, Furreedpore, Mymensing, Commillah, Noakhali, and North Tipperah, now occupied by the Colonial Missionary Societies in Eastern Bengal, leaving them in charge of their Colonial brethren.

With regard to future extension of work by the Colonial Societies, the Committee feel they cannot do better than repeat their words of last year :—

“ There is, without doubt, ample scope in the fields of work at present partially occupied by the Colonial churches 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 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.”

It is to be hoped that the special efforts in progress throughout the Colonial churches during the current Centenary year may result in such increased interest and liberality as may enable them not only to occupy Chittagong, but the Lushai Hill Tracts as well.

THE MISSIONARIES.

During the past year the following devoted workers have been called to higher service :—

The Revs. WILLIAM TEALL, of Jamaica ;
 HORMAZDJI PESTONJI, of Poona ;
 PERCY EBENEZER COMBER, of the Congo ;
 Mrs. ANDREW LESLIE, of Calcutta ;
 Mrs. JOHN CLARK, of Brown's Town, Jamaica ;
 Mrs. PHILIP WILLIAMS, of Bethel Town, Jamaica ;
 Mrs. JOSEPH MERRICK, of West Africa.

At home, several warm friends, and generous supporters of the Society, have been taken from us :—

Mr. HUGH ROSE ; Mr. ARTHUR BRIGGS, J.P. ; The Dowager LADY PETO ; Mrs. JAMES BENHAM ; and the Rev. C. H. SPURGEON.

“ BLESSED ARE THE DEAD THAT DIE IN THE LORD.”—May the gracious Master raise up others to occupy the vacant places, who shall be filled with a like spirit of loving loyalty to the Saviour.

The following Minute records the feelings of the Committee relative to the death of the Rev. C. H. Spurgeon:—

Resolved—“That we, the Committee of the Baptist Missionary Society, have heard with feelings of profound sorrow and regret of the death of our esteemed and beloved brother, the Rev. C. H. Spurgeon, and desire to tender our heartfelt sympathy to Mrs. Spurgeon and the members of the bereaved family, and also to the Metropolitan Tabernacle Church, in the irreparable loss which they have sustained. We give glory to God for the extraordinary gifts with which our brother was endowed, for the grace which led him to employ those gifts with such rare devotion in the service of God and man, and for the unspeakable blessing which rested upon his labours. In common with the whole of Christendom, we gratefully acknowledge the vastness of the gift which God bestowed upon the Universal Church through his life and work. His incorruptible integrity and his unswerving fidelity to his conceptions of truth and duty, his force of character and resoluteness of will, his burning indignation against evil and his passion for souls, his childlike simplicity and unaffected humility, his wealth of love and ardour of zeal, his broad human sympathy and open-handed generosity, united in a splendid completeness of character which commanded our admiration and won our love. We contemplate with gladness the influence of his unparalleled career as a minister of the Gospel, preaching with undiminished popularity and success for more than thirty years to the largest congregation ever continuously gathered into any house of prayer, and preaching by means of the Press to a vastly larger audience scattered over the whole world—thus conveying to multitudes the message of salvation, and comfort, and undying hope. Conspicuous for fidelity to the fundamental truths of the Gospel, for robustness of style, and for intensity of spiritual power, his ministry has been one of the greatest religious forces of the century, and the Church of Christ is largely indebted to him for strong impulses in the direction of spirituality and aggressive enterprise, and for the noble manner in which he embodied the spirit of the Gospel in philanthropic care for the widow and the orphan.

“In particular, we desire to record our gratitude for the services so generously rendered to this Society. For many years he was an honoured member of this Committee, and, despite the pressing claims of his own work, he frequently rendered valuable help to the Society by his powerful advocacy of its claims in the pulpit and on the platform; while amongst its workers in heathen lands is a goodly band of men who received their training in the Pastors' College.

“All Christian institutions which received his support are appreciably the poorer through his departure, and we fervently pray that a double portion of his spirit may rest upon us, that the memory of his life may be an abiding inspiration to the rising manhood of the Church; and that, amid the losses occasioned by death, God may raise up men of ample equipment and quenchless enthusiasm to carry forward His work, and fulfil the sublime purposes of His grace and love.”

The following brethren during the past year have come home on furlough, to recruit their health by a season of rest and change:—The Revs. A. G. JONES and S. COULING, from China; J. A. CLARK, J. L. ROGER, and J. LAWSON FORFEIT, from the Congo; J. F. HILL, from Cuttack, Orissa; H. A. LAPHAM, from Ceylon; and R. E. GAMMON, from Trinidad, and F. R. ORAM, from the Congo; both these last-named brethren having returned to their fields of labour within the year. The Rev. J. G. KERRY has resumed work in Barisal, and the Rev. BENJAMIN EVANS in Moughyr. The

REVS. THOS. and Mrs. LEWIS and R. D. and Mrs. DARBY have returned to Congo after a sojourn in the home land; while the Rev. GEORGE GRENFELL, in compliance with the earnest desire of the Sovereign of the Congo Free State, has undertaken, for a few months, the important work of Frontier Delimitation Commissioner of the southern boundary of the Congo Kingdom, his Majesty King Leopold feeling that no one could so well conduct this difficult and delicate negotiation as Mr. Grenfell.

The Rev. DANIEL JONES has removed from Agra to Bankipore, succeeding the Rev. D. P. BROADWAY, who, in consequence of advanced age, has been relieved from active service. The Rev. ARTHUR JEWSON has exchanged Barisal for Calcutta. The Rev. W. S. MITCHELL has removed from Monghyr to Patna City. Mr. NORLEDGE has joined Mr. TREGILLUS in Jessore; and Brethren BEVAN and DAVIES have opened up new evangelistic work in the Maldah district of Northern Bengal.

The following brethren during the past year have resigned their connection with the Society:—REVS. DANIEL WILSHERE, of the Bahamas; FRANCIS JAMES, of Shantung; H. K. MOOLENAAR, of the Congo; and H. R. PIGOTT, of Ceylon.

The Rev. LEONARD TUCKER, M.A., has accepted the appointment of Normal School Tutor in the Calabar College, Kingeton, Jamaica; and the Rev. TIMOTHY RICHARD has removed from Tientsin to Shanghai, with a view to special Christian literary work in connection with the Christian Knowledge Diffusion Society of China.

The Rev. THOMAS MARTIN, formerly of India, has rendered valuable service in Trinidad during Mr. GAMMON's furlough in England.

During the past year Miss Cassie Silvey has become Mrs. Cameron; Miss Pike, Mrs. Rutland; Miss Whitcome, Mrs. Roger; and Miss Wedlake, Mrs. J. Campbell Wall.

Three new brethren have been associated with the Congo Mission, the Rev. F. A. JEFFERD, of the Pastors' College; the Rev. ERNEST HUGHES, of Brighton Grove College, Manchester; and the Rev. G. D. BROWN, of Bristol College.

FUSION OF THE TWO MISSIONS.

The hope of the Committee, as stated in the last Report, "that the proposed fusion of the two Baptist Missionary Societies might be thorough and complete," has now become a *fact*.

The following extract from the *Missionary Herald* for August last gives the details of this most auspicious union:—

"All that was needed to give final legal effect to the amalgamation was accomplished at

Burnley with 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 General Baptist 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.”

“In connection with this fusion, the Finance Committee reported to the General Committee of the Baptist Missionary Society at their quarterly meeting on the 15th July, 1891—

“That their General 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.”

The Committee feel devoutly thankful that this union has been so happily accomplished, and they trust that it may result in extended Mission work, not only in Orissa and Italy, but throughout all the fields of the united Mission.

DEPUTATIONS.

CHINA DEPUTATION.

In July last the Committee had the pleasure of welcoming home the members of the recent China Deputation, the Revs. Richard Glover, D.D., and T. M. Morris, when the following resolution was 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.”

WEST INDIAN DEPUTATION.

For some time past the Committee have had a growing conviction that it would be well to secure an efficient deputation to visit the various mission stations in the West India Islands, especially with a view to inaugurate a plan for the self-support and independence of the numerous

churches established in the islands of the West by the labours and prayers of a long series of devoted missionaries sent forth and supported by the Society in England.

The Committee are glad to report that they have, during the past year, been able to give effect to this desire; the Revs. J. G. Greenhough, M.A., of Leicester, and John Bailey, B.A., of Sheffield, having generously consented to undertake this important mission.

These brethren left England in January last for the United States, proceeding thence to Nassau, in New Providence, the Bahamas, Turks and Caicos Islands, San Domingo, Jamaica, and Trinidad.

To these brethren, and to the churches at Victoria Road, Leicester, and Glossop Road, Sheffield, the Society owes a great debt of gratitude.

Doubtless valuable results will accrue from the visit of these brethren, while the hearts of labourers in the West will be cheered and stimulated by conference with them.

It is to be hoped that the noble example of the churches of Jamaica will inspire the churches in the Bahamas, Turks Islands, the Caicos, San Domingo, and Trinidad to a like independence and self-support.

It should also be stated that, by the liberality of two generous friends of the Society, who desire to be anonymous, all the expenses of this, and the China Deputation will be entirely defrayed.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoorna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

ORISSA.—Cuttack, Pipli, Puri, Sombalpore, and Berham-pore.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar, Kalka.

SUB-STATIONS	141
Missionaries—European and Native (6 in England)	67
Native Evangelists	109

With sincere regret the Committee have to report that no new missionaries have been sent out to India during the year just closed;

although, in their last Report, they chronicled their resolution to send out, at the earliest date practicable,

TWO BRETHREN TO CALCUTTA,

one for purely vernacular work, and a second for special efforts amongst the thousands of English-speaking students associated with the numerous schools and colleges of that great educational centre ;

SIX BRETHREN FOR WORK IN NORTHERN BENGAL,

to labour amongst the ten millions of that long-neglected field, where Dr. Carey first preached the Gospel, and which to-day is left without missionary provision ; and

SIX BRETHREN FOR WORK ON THE AGRA-DELHI

Main Trunk Line, with its 186 miles of villages and population, where no missionary society is at present at work.

These fourteen missionaries were promised to India last year, yet, pending the financial outcome of the special Centenary appeal now before the churches, the Committee have felt it needful to stay their hands.

Nor should it be forgotten that as a rule two years must elapse before the new missionary can be efficient in the vernacular, without a good command of which, however earnest and devoted he may be, he is practically *ineffective*.

In few fields is the need for reinforcement more urgent than in India to-day. The brethren working there forcibly state the case. Appealing to the Committee, they say :—

“ We have rejoiced with you in the wonderful success of the last ten years in China ; we have mourned with you as we have heard from time to time of those who have died for Christ and for Africa on the Congo. Sharing, as we do, your deep interest in these missions, we would not ask you to lessen the sympathy and help you give them ; rather would we ask you to increase them tenfold. But we do ask you not to forget us, our needs and our difficulties, because others claim with us your sympathy and support.

“ And for what do we claim your attention ? The wrongs of China and Africa plead eloquently for aid ; the mystery of old-world civilisation and old-world barbarism attracts by its very romance. But in India we have the most wonderful scene ever beheld on earth, at least since the Roman Empire was converted to Christianity. Two hundred and eighty-five millions of our fellow-creatures under the enlightening influences of British rule are waking from the sleep of centuries and are feeling after God. The astounding spectacle has attracted world-wide attention. Old missionary societies are enlarging and developing their work ; new missionary societies are pressing in. In this we rejoice, and cannot but rejoice ; but there is danger lest an old-established Mission, if not properly supported and vigorously developed, may find itself thrust aside and the fields it has sown reaped by others.

“ Brethren, it may be that we have no great scholars in our midst like those who led the way in the translation of the Scriptures, and none gifted as those whose eloquent tongues unlocked the fetters of the slave, and none in our midst have been called to die as those

who have fallen on the Congo. But we learned to know Christ in *your* midst; we learned to teach in *your* Sunday-schools; we were trained in *your* schools of theology; we went forth at *your* summons and with *your* approval. Through good and evil report we are *your* representatives before the heathen. You will not forget us; you will not lose interest in our work; rather will you not strengthen our numbers and enable us to use and develop our opportunities? We claim your support, your sympathy, and your prayers."

Not only do the brethren in Bengal and the North-Western Provinces thus appeal for speedy help, but the toilers in Orissa also plead for large and much-needed reinforcements.

At the recent Orissa Missionary Conference at Cuttack a thanksgiving resolution relative to the fusion of the two missionary societies was made the occasion of an earnest appeal. Their words are:—

"We record with satisfaction the recently completed fusion of the two Baptist Missionary Societies, and pray that the united Society may receive the Divine blessing in largely increased activity and usefulness in all its different fields of labour; and in respect to Orissa, we earnestly appeal for an early and large reinforcement of our European staff. We urge this the more warmly, as Baptists are up to the present practically the only missionaries at work in the province, and there are important centres of population that still remain unoccupied.

"It is our fervent desire and expectation that, as one result of the amalgamation, the case of the Orissa Mission will be vigorously taken in hand, and arrangements made

FOR AN EARLY AND LARGE REINFORCEMENT OF OUR EUROPEAN STAFF,

and two of the brethren have been appointed to submit an urgent representation on the subject to the Home Committee. We are also gradually increasing our native force, and our desire is so to occupy the whole of the province that every part may be brought, at least once a year, into contact with evangelistic effort. We have a suitable organisation, a popular and increasing Christian literature, an effective band of workers, and honourable traditions extending over a period of nearly seventy years, and are committed in a very special sense to the evangelisation of the Province. It is of the utmost importance that we prove ourselves faithful to the trust reposed in us."

The Committee feel deeply the force of these appeals, and keenly appreciate the pressing needs of the Indian field.

In connection with the Centenary they confidently anticipate being able, not only to carry out their resolutions of twelve months ago, relative to fourteen new brethren, but ere long to send forth a yet larger number of devoted workers to this, our oldest, our dearest, and, just now, specially hopeful field of labour, which has unique claims upon our sympathies and efforts.

It has been well said:

"Of all countries in the world India is the last in which we should expect rapid result from spiritual labour, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinctions of right and wrong and of truth and falsehood; while some of these

sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

"To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonour of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India."

And yet during the last decade concerning which the figures are published the increase of native Christian church members in India was 115 per cent.; and, more remarkable still, is the fact that JESUS CHRIST is now the central Figure to the educated youth of India, and their common quest to-day is as to the history and work of Him who is set for the fall and rising again of many.

As the outcome of his recent and prolonged visit to India, the Rev. G. T. Pentecost, D.D., writes:—

"To me the evidences of the coming of the day of the Lord in India are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement. The habit of consulting statistical tables in our missionary reports, and forgetting all else, has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, 'Show us converts,' is a most misleading one, and has misled many good people. The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home, from among the non-Christians of our 'Christian communities,' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in London City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in London. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in England, and India will be evangelised in ten years. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a tenfold result for every double of agencies which are given. Will Christians remember that, instead of calling out insanely and ignorantly for more converts, they should be sending out, in ever-increasing numbers, more labourers into this field, where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters?"

Of all the great religious movements which have shaken and revolutionised the world, Asia has been the cradle—the three great religious faiths that now partition the world all had their birthplace there. From the petty kingdom of Judea sprung Christianity, from the deserts of Arabia Islam, and from the burning plains of India Buddhism, which still sways to a greater or less extent the beliefs of a third of the human race. And may it not be that God has yet in store for this vast empire a nobler destiny than any she has yet dreamed of—the reception of Christianity by her own children, and the rapid diffusion of its life-giving truths from a new Asiatic centre over the whole Oriental world?

Already she is awaking from her slumbers, and shaking off the errors and superstitions of ages. The Spirit of the living God is breathing on the dry bones, and they are becoming instinct with life, and rising up a great army to fight the battles of the Lord of Hosts.

THE WORK OF THE PAST YEAR.

Reporting upon the general work of the Mission during the past year, the Indian Financial Secretary, the Rev. George Kerry, of Calcutta, writes :—

"The day dawns. The Morning Star is rising. Frequently the reports issued from year to year of the progress of mission work in India seem not to indicate much advance or much of the brightness of hope in the hearts of the workers. They tell, indeed, of much patient and faithful toil, but accompanied with an under-feeling of disappointment that the signs of real progress are so dimly seen. This year, thanks be to our Living and Faithful Lord, there is a new element of hopefulness and promise from most of our stations. The brethren are everywhere filled with hope and expectation of a great blessing and a large ingathering of men and women to the Christian fold. As one result of the visit of Mr. A. H. Baynes, the beloved General Secretary of our Society, to India two years ago, several changes have been made in our Mission; the work is being concentrated, and with this end in view the field has been arranged in districts, with district committees of the missionaries, who will regularly meet, and work in future more in concert with each other, and not as isolated individuals, as was almost necessarily the method followed when almost every missionary occupied a station and district alone. The Mission at Delhi has been strengthened, and that at Agra will, at an early day, be also reinforced, and the brethren at these two stations will work the country in concert with each other, taking up the tract of country between these two cities. Patna will be the centre of another district; our staff there has already been strengthened, and it is to be still further increased.

"Arrangements are also being made to occupy in force the many neglected districts in Northern Bengal, containing a population of ten millions. Jalpaiguri, Dinagepore, and Rungpore are already occupied, and with the beginning of this year Maldah will be entered by two brethren, Bevan and Davies. The district of Jessore is being reinforced, and Backergunge, where we have our largest mission, is to be greatly and widely occupied; already it has been divided into two parts, one having its headquarters at Barisal and the other at Madaripore. A new station has been opened at Pirozpore, the border station on the west of Backergunge, which brings our work into touch with our Khoorna Mission, worked so energetically by Mr. G. C. Dutt. There never were more visible signs of progress than now all along the line. The indications of coming blessing on the work are among all classes of the people. The poor and the ignorant, as of old, are the people who are most largely reached; but then they are the most numerous, and in some respects the most needy; but there are many others of the educated classes who are being reached and influenced by the Word of Life. This is particularly so at Dacca, where our brother Hay is working among the students of the schools and colleges with marked tokens of the Master's presence and gracious power. One striking circumstance of the past year is the interest which Mohammedans in some quarters are taking in the preaching and teaching of the missionaries. Generally in the past they have been scornful and impatient hearers, if they have heard at all; but now both in Jessore and in the neighbourhood of Pirozpore they have listened to the preaching and engaged in discussion in a spirit altogether different from that manifested in former times. In other parts of India there are also indications of a softening of their hardness in relation to the Gospel.

"The century of missions is ending full of hope, and the next century will begin with the same. The dry bones are coming together, and the Spirit of God will surely breathe on them and they shall live."

So far as statistics that have come to hand show, 735 souls have been added to the native Christian Church during the past year, in connection with our own work. From several important centres, however, no returns have as yet been received, in some of which, from letters received during the year, we learn "numerous baptisms" have taken place.

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

The Committee greatly regret to report that the Circular Road Church is still without a pastor. Negotiations are, however, in progress, which it is hoped may result in the speedy settlement of an earnest minister in this important sphere of work.

The deacons of the church report:—

"During the year we have lost four of our members by death, among whom is Mrs. Mary Ann Leslie, widow of our late pastor, Rev. Andrew Leslie. She had been a member since 1843; Mrs. M. Saunders, of the Zenana Mission House, who had been a member since 1880; Mr. William Robert Bion, eldest son of Rev. R. Bion, who joined this church in 1874; and Miss Juliet Campagna, whose membership commenced in 1862.

"The chapel and chapel-house have been thoroughly repaired since the termination of the rainy season.

"The Sunday-school, the Young Women's Guild, and the Dorcas Society have been earnestly carried on as in previous years."

LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook reports:—

"The taking of the Census in India has clearly proved to the natives the great increase of the native Christian community. And this has not been unnoticed by them. In some instances it has provoked direct hostility, while others have said, 'We know that the Christian religion is coming to us to stay, and we shall all be Christians soon.' There is a leaven working silently, which men of the world do not see because it is secret, but now and again we feel the motion, and see the upheaving, and know not how great are the forces at work underneath. Like the earthquake, that comes with a vibration and a tremor first, and then follow the rapid shocks in succession, before which houses and temples fall and men reel, so will it be with the coming of His Kingdom which is coming here. The Holy Spirit has such strange ways of working with men and 'convincing them of sin, righteousness, and a judgment to come.' I could not comfort the heart of one inquirer, though long and vainly I tried. But God will comfort him when the Holy Spirit has wrought out His work upon him. He was an old man and near the end of life, for he had been smitten with disease and was sick unto death. And to comfort him how I tried! And then with a rush of feeling he told me all. How that in youth, when young men at College, two of his brothers had found Christ, and followed Him through evil and through good report, and had been baptized and brought into the fold of Christ. He said, 'I remember now how I persecuted my younger brothers. How they were excommunicated and beaten and mobbed, and robbed of all they had, and driven forth as outcasts and vagabonds from our home. And they went away, and no one knew where they went. And all this for Christ they suffered so patiently, and only wept and prayed for us when they were driven away, and now see how God has stood by His own. They went away to a distant part of India, and they are now men of good positions with their families and friends about them, and God for their defender and help. And I am sore

smitten with trouble for my sins now, and am old and weary with the memories of a sinful life, that *will* come back to me though I put them far away; yet, like night-birds, that shriek and cry in the darkest hours, so do these memories that will not let me be.' Then I spoke of Christ to this poor weary soul, and His desire that the weary and heavy-laden should come and find rest. But still he harped upon that single thought that made such sadness in his heart. 'How can I come to Him whose children I have scorned though they were my own flesh and blood, whose cause I have betrayed and whose name I have blasphemed.' Oh, my God, I see in this soul the workings of Thy way. But Thou wilt not leave this soul to hell nor suffer this sinful one to perish. I shall watch through the long dark night of this soul's deep anguish, until the day break and the shadows flee away.

"One of the medical students, that I baptized, had finished his College course, and he volunteered to go to the cholera camp where the people were dying every day. Brave lad! he went to those that were dying to take to them the message of eternal life. And he writes to tell me that six men were led into the Kingdom of God by his work. Touching is that letter! How they clasped his hand when death was throwing his shadow on them, and said, 'You have made the way of death bright for us. There is no shadow nor darkness there now.'

"Oh, for a thousand lives to lay down for this sweet Master whose service is so precious and whose love is so dear! Surely there is none that can be compared to Him; and no service that is so full of rest and joy."

AGRA.

The work in connection with Havelock Church in Agra during the past year has been most encouraging, and Mr. Day, the pastor, rejoices in seeing the work of the Lord prospering in his hands.

A pastor's house has been purchased, and the outlook for the future is full of promise.

DINAPORE.

The Rev. S. J. Jones, who, during the past year, returned to India and resumed work as pastor of the Dinapore Church, has been much encouraged. He writes:—

"After two months' experience I can testify to the goodness of God in blessing us altogether beyond our expectations. The congregations have been increasing every Sunday, until the chapel is quite full at the evening service. At the service last Sunday night there was not a spare seat in the place. The morning service is also improving. Last Sunday morning there were about fifty people present, including military. But we have more than this to rejoice over. God is blessing the word preached. Souls are being converted and backsliders restored.

"Each Lord's-day I conduct two services in the chapel and one in the hospital. Every alternate Sabbath I conduct a service at Khagole, after the morning service here. On Monday evening I conduct a service among the soldiers in barrack, where we have started a branch of the Soldiers' Christian Association. This work is very encouraging; the attendance at the meetings is increasing. On Tuesday evenings I conduct a Bible-class in the vestry, which is attended by a few soldiers and civilians, all of whom, however, are earnest Christians or sincere inquirers. On Wednesday I visit among the railway people at Khagole or Dega. On Thursday evening we have our week-night service. This too is very encouraging. Last week we had over forty present. Friday I give to visiting and temperance work among the soldiers. Saturday evening we have a meeting for hymn singing and praise. I thank God that He led me to come here. He has removed many difficulties and grants me many tokens of His presence and blessing."

BOMBAY.

Since the settlement of the Rev. H. E. Barrell as pastor of the Byculla Church a great revival of spiritual life has taken place, which has exhibited itself in earnest efforts on behalf of the large mixed English-speaking population of Bombay, and in vernacular work amongst the natives.

Mr. Barrell writes:—

“Our general congregations have much increased, so that now on Sunday evening our chapel is just about full, after having had to move our pulpit right to the end of the chapel, in order to give due room for the congregation. Our membership has increased by twenty-one persons—there were but a dozen members when I arrived in March last. We have started what we trust may be the beginning of a good native work. Friends may be interested in hearing of a native baptism we had upon the first Sunday in this year, when three Hindus professed Christ in baptism.

“The first man, by name Sherisingh, came to me six months ago, and soon desired baptism. Not, however, being satisfied as to whether he fully knew of what he was doing, I thought it best that he should have further instruction. He is a Sikh, a guru of his religion—that is, a sort of priest—and had heard of the Saviour before he came to us. He went under a further course, therefore, of instruction under our native preacher, Ramjee, and after a long trial of about six months, having given every evidence of a changed heart, it was decided he should be baptized. I therefore told him that if he were ready to confess Christ we would baptize him; but before doing so he must throw off every mark of caste, as in Christ Jesus there could be no distinctions. I referred especially to his long hair, a mark of his high caste, uncut from birth, like the Nazarites of old. This may seem a trivial thing to many of us, but to a guru Sikh it is no mean thing. He declared himself to be perfectly willing, and expressed himself as ready to have even his teeth drawn were it required for the sake of Christ. Language such as this would be ‘cant’ on other lips; but with him it was merely a superlative form of native expression. Accordingly, I sent for a barber, and he gladly parted with his long jet black hair, which now lies coiled up in a box on my book-case. The following day his brother, finding out what had happened, and his caste hence disgraced, came to him at night, seemingly as a friend, but in the middle of conversation drew a small knife, and but for the intervention of a native Christian would have stabbed him. I obtained police protection for him, and since then a sepoy has slept with him. We found the man work on the tram company, as he has had to give up everything.

“The second man, named Shrinvas Rao, is a high caste Brahmin; he is a son of well-to-do parents, his father being one of the High Court judges at Madras, and earning a large salary. He was employed as a road engineer, and was doing well. Through the instrumentality of some Christian soldiers (Baptist) he was brought to Christ, and consequently driven away naked from his district, leaving behind his wife and three children. The soldiers to whom he went made him some clothes, and kept him for some time with them. He has great power in prayer, and believing that God would answer him, he prayed that his wife, who was inwardly convinced of the truth of Christianity, might have grace given her to follow him. In a few days his prayer was answered, for his wife came to him with the children, driven away for the same reason as himself. The soldiers sent him on to us here with a letter of strong recommendations, and having found him to be everything that was stated, warm-hearted and true to Christ, his request for baptism was accepted. He has met with persecution since, but remains truly fervent in spirit, serving the Lord. We obtained work also for him on the tramway company, where he is doing well, and shortly we hope to baptize his wife as well.

“The third was a Hindu boy who lived in Bombay, Narazan by name, but who was driven away from home because he showed a disposition to embrace Christ. He had

heard the truth from our native preacher, who took him to his own home when he was cast out, and after having given evidence of a true change of heart, he was accepted also. At the baptismal service there was a large congregation of natives, and after the preaching they each gave their testimony of faith in Christ, and also explained what they meant by being baptized into His name, one speaking in broken English, another in Maratti, and another in Hindustani."

In the Report for last year it was stated with regard to Anglo-Indian Churches:—

"If only the people had a mind to give, they are well able in most cases to entirely support a pastor of their own."

The preceding reports abundantly justify this statement, as well as the decision of the Committee, that for the future their missionaries are NOT to undertake pastorates. Thrown upon their own resources, these churches have developed, in a most gratifying manner, self-support and aggressive activity, not only amongst English-speaking peoples, but amongst natives also.

VERNACULAR PREACHING.

While many are the means employed for making known the blessed Gospel of the grace of God, yet it cannot be too often stated that the Divine method is by preaching. 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 vernacular preaching, the Rev. Herbert Anderson, of Calcutta, writes:—

"The spirit manifested by the lower classes in Calcutta towards Christian truth is remarkable. The sympathetic attention given to the Gospel message by both Mohammedan and Hindu hearers, where and whenever preached, stands in marked contrast to the very occasional outburst of fanatical opposition which we have to encounter. There is urgent need for two resident missionaries, who shall be free to devote their whole time to the organisation of this branch of the work, one for Bengali and one for Hindi. And if two cannot be located here, preference should be given to the *Hindi*. I feel assured that this work, energetically carried on, would give gratifying and speedy results. I am glad to report two baptisms as the direct result of the preaching in Wellington Square in July a Hindu, by name Gour Chand Ghose, and in November a Mohammedan, by name Abdur Rahim, were baptized by me. They are both maintaining a high standard of Christian life, and, better still, are working for their Master as well as for themselves. We have had several other inquirers, some of them desiring baptism."

The Rev. Gogon Chunder Dutt, of Khoorna, reports:—

"Though every one of our Christian workers more or less suffered from fever again and again, yet the preaching of the Gospel has been earnestly pursued. Whenever I found oppor-

tunity I preached in the railway waiting-room, bar, library, and other public places at Knoolna. My co-workers, in addition to my help, visited bazaars and markets, preached among railway passengers and other people who are gathered from in and about Khoolna. Besides the above work I made six preaching tours with bands of Christian workers, both paid and unpaid, and conducted about sixty evangelistic services throughout the district, both among the Christians and non-Christians. We have three bands of unpaid Christian workers, consisting of sixty young and old men. The Kuddumdy band worked three months, Shellabeny band thirty days, and the Khoolna band fifteen days during the year. I have every reason to believe our singing and preaching did great good to the villagers wherever our bands visited."

The Rev. Robert Spurgeon, reporting on work in the Barisal district, writes :—

"During the rains I was able to spend 106 days in our new boat, the *Zillah*, going to and fro among the churches. In November I visited Auroboonia, and had much encouragement while there. In December and January I visited a number of our smaller stations : appointed pastors at two of them ; spent a number of days in a hut labouring among our people ; and did much preaching around. While in Barisal bazar, preaching claims our time each day ; and intervals are filled in with station work and writing Bengali articles for the press, or letters to the churches. This year I have written a large number of both. In February our horizon was darkened by the death of our sister, Miss Dean, whom we had all learnt to regard with affection for her personal character and her zealous service for her Lord. Then came the long arduous stretch of boat life, with almost incessant work among the churches during the rainy season. Over fifty have been baptized, and others are waiting at several stations. Our association meetings were held at Askor, and were the best ever held. I only state the fact, which seems unparalleled in our Mission, that about 1,000 persons took the Communion at the last sitting of the Association. These gatherings are a real power in the district, and are the means of educating the people in many ways.

"Of those baptized during the year one was a young educated Brahmin, a clerk in the Census office in Barisal ; and another was a Sudra of the commonest type. Though at opposite poles while in Hinduism, they were brought to the same Saviour. And in each case the means used by God to fulfil His gracious purpose were similar. Personal appeal and private instruction won both to the Saviour. The young Brahmin came for some three months to us, and especially to Babu Prio Nath Nath for Bible study and prayer. The light gradually filled his soul, and it was a grand day when, in the presence of many witnesses, he snapped the sacred thread and went down into the water with me to put on Christ. Next day he was greeted with sincerest admiration for his courage instead of with the persecution he so much dreaded. People crowded his office to hear his testimony and listen to Gospel hymns from his lips.

"The Sudra was an intelligent young man who was literally brought to bay by direct personal appeal after a service in a native chapel. 'Do you ever pray?' seemed a natural question after a discourse on prayer ; and it proved the word in season to a longing soul. His mother wept a little when he was baptized, and his sister wailed and shrieked aloud and would not be comforted. But peace has come to the home, and our brother, with his young wife, lives unmolested, in a separate house on the old homestead."

Reporting on the work of the Mission in the densely populated district of Patna, Bankipore, and Dinapore, the Rev. J. Stubbs writes :—

"There is no more hopeful sign in the Lord's work in Patna to-day than the increased attention which is being given to it. For several decades our Society has not been wholly neglectful of this great idolatrous city and district ; but, until recent years, it was represented amongst nearly two millions of people by but two missionaries. For these two rays of light which shone upon the surrounding darkness the Lord be praised ; but, neces-

sarily, their influence only touched the merest edge of the great dark region of heathenism and Mohammedanism.

"It is, perhaps, scarcely necessary to say of the hundreds of thousands who compose the population of Patna district that *very few, comparatively, have any chance of hearing the Gospel except at very rare intervals.* It is a very tame thing to say, and a very little thing compared with other things which might be said, but it is needful to a proper statement of our position to-day. Through the past year, by God's blessing, not one day has passed in which I have not had the privilege of preaching the Gospel to some, at least, of the people around. Not a link, thank God, in the year's chain of consecutive daily service has had to be broken.

"Few in England who will read these lines have any conception of the *spiritual darkness of these tens of thousands of beings who belong, as much as ourselves, to the race for whom Christ died.* Think of this, that only a few weeks ago, in this very city of Patna, the widow of a Brahmin declared her intention to become a *sati*. Her relatives tried to dissuade her, telling her that the Government would not allow it. On hearing that the police would be present at the cremation of her husband's body she professed to relinquish her desire, but pleaded to be allowed to follow the corpse to the burning ghât. To this her friends agreed, but when the funeral pile on which the dead body had been placed was, in every part, vigorously blazing, the woman suddenly leaped into the midst of the flames. The police quickly pulled her off, but her burns were so severe that she died the next day. Such incidents as these reveal that this fair district of Patna, with its verdant fields and lovely groves, is still enshrouded in densest moral darkness.

"But, I shall be asked, What have you been doing amid these pitiable, heart-crushing surroundings? We have not been able to do all we wish, but, thank God, we have been able to do something. We have put out the life-boat, and though we have not been able to save hundreds out of the perishing crowd from the wreck, we have been able to save some. *Gladly have some of our poor friends received the Gospel.* Little children are heard singing in their homes, 'Jesus Christ is the Saviour of my soul.' 'I sit at night and listen to my little daughter singing the *bhajans* she has learned at school,' said one, a few weeks ago, 'and the tears roll down my cheeks as I wish that I could be saved.' And when the way of salvation was explained to her, she added: 'I will believe in Jesus, and will come every Sunday to the meeting to hear more about Him.' Said a Brahmin to me at the close of a long and memorable interview, 'I do believe that Jesus Christ is the only Saviour of sinners, and I do believe in Him as *my Saviour.*' 'If you are sincere,' I replied, 'give me your sacred thread.' Immediately he removed it from his shoulder, and placed it in my hands, and I now have it as one of my most cherished possessions. Such results should rebuke our faithlessness. Even in this dark and noisome place the lamp of life has been kindled; even from this miry spot bright gems have been snatched, worth all the labour and all the cost.

"Over 5,000 dispensary cases have been attended to. The total number of attendances has been over 15,000. This beneficent work has necessitated a great expenditure of time and strength, but, by God's blessing, it has mitigated an immense amount of suffering, and saved many from becoming widows and orphans. Best of all, these poor sick people have been collectively or individually urged to accept Jesus Christ as the only one who can save them from their sins. Our Sunday-school work has deepened and broadened. There has been through the year an average attendance of 150, without the necessity of Mrs. Stubbs going, as in former years, into the bazar to remind the children that Sunday had come round again. The love which the children bear to the school has alone sufficed to draw them together at the appointed hour. Notwithstanding the fact that their homes are plague-houses of sin and corruption, several of these lambs are, I believe, nestling in the arms of the Good Shepherd, and are trying to please Him in their lives."

The Rev. Daniel Jones, on the eve of moving to Patna, writes:—

"I want to bear my testimony to a great change I have lived to see, and be grateful

for, in our brethren, the evangelists, in the manner and matter of their preaching. There has been for years in this land a kind of iconoclastic preaching. A 'striking at Ram from the shoulder,' as I heard an energetic brother put it in the Conference of 1882. And our native brethren rather liked to dwell upon the vices of the gods and goddesses, and the prophets of other systems; in this way, first losing precious time and opportunity for speaking of Jesus the Christ when men probably *would* listen, and second, stirring up such bad feeling in their hearers that they would not listen when the time came to speak of the Saviour. From the commencement of my sojourn in Agra I set myself to seek to establish a different order of things. I first sought to show the brethren how *not* to argue over the gods, &c., by myself not doing so, but instead, for the whole time I engaged in preaching, not even mentioning their gods, but preaching Christ in His fulness to the people. I also sought to show them what the commission of our Lord was; it was to preach the Gospel. The Gospel the people knew nothing about, though they stood in so much need of it, while of Ram, &c., they already knew a great deal too much. Our brethren saw this to be a far more excellent way, and I have been rejoiced to see our older brethren's evident delight in thus preaching, and to see the younger brethren from their day of small things directing the masses to *Christ, and Christ alone.*"

The Rev. R. M. McIntosh, writing on the same subject, says:—

"Though there are other agencies at work in Agra for the extension of Christ's Kingdom we Baptists have been for some years past, and still are, the only missionaries whose voices are heard in the bazaars of the city. It is our special work, in which we believe and glory. Our book-shop affords us a very admirable preaching place. We have been most fortunate in securing so advantageous a position, for it is situated just at the corner of the main bazaar, where, especially in the evenings, crowds are continually passing. We are content to be sowers by the wayside. We believe that the vitality of the seed sown must assert itself in the heart in which the Spirit of God has placed it. The other day a man was passing through Agra, and heard one of our missionaries preaching in the bazaar. What he heard led him to feel his need of the saving power of Christ. He passes away unknown and unnoticed. When he gets to Delhi he presents himself to the Cambridge missionaries as a candidate for baptism, and relates to them how he heard the Gospel preached in Agra. We know nothing of the man. He stood unobserved in the crowd. Still the fact remains that seed sown in Agra sprang up in Delhi.

"We are never in want of earnest listeners. Christ is revolutionising India, and we believe the people are beginning to understand better the nature of His mission and work. True, we rarely reach the well-to-do native gentlemen by bazaar preaching, yet it has ever been the glory of Christianity that 'the poor have the Gospel preached unto them.'

"Our work at Dholpur still continues hopeful. During the year an inquirer from this native state was baptized in Agra by our brother Jones. During the last cold season I was enabled to make a missionary tour through two of the provinces of this Dholpur Raj. It was our first experience of a wild country, where bands of dacoits prowl about, and for personal safety men carry about with them swords and guns. The day before we arrived at a certain village, the dacoits had attacked the house of a rich 'buniah' who was reported to be in the possession of great wealth. Seizing both husband and wife they applied lighted torches to their fingers and toes, and tortured them in a brutal manner until they divulged the place where their wealth lay buried. Under such a state of things it is not surprising to come across the ruins of deserted villages."

With regard to vernacular preaching in ORISSA, the Rev. Thomas Bailey, of Cuttack, reports:—

"As usual at the close of the cold season, after the return of the brethren from their preaching tours, the preaching in the bazaars was resumed systematically according to a monthly plan. Beyond the usual experiences of bazaar work, little of special interest

occurred, except that some Mohammedans showed unusual eagerness for discussion, and others were much elated because they were able to boast of a European who had become a Mohammedan, and was in their midst here for a short time.

"Three companies of brethren went out in different directions at the end of November, and many villages and markets were visited. The reports given by the brethren are very encouraging. One party was in a district visited by a cyclone in November last, and in the report notice is taken of the great loss caused by the storm; mention is also made of the great readiness of the people to listen to the lessons taught by what had happened, and to hear of Jesus and His wonderful love to perishing sinners. One of the brethren, writing of another district, says that there was no opposition except at one place, and that, after hearing of the love of Jesus and the great salvation He has provided, those who opposed bought some books that they might read them, and learn more of the Christian religion. In almost every place where the brethren pitched their tent persons came, and stayed late at night learning about the way of salvation. Another brother who went to quite a different district writes in a similar strain. The party visited several villages in which many of the people are not idolaters nor bound by the usual laws of caste. They worship only one God, and have no images. They bought many books from some brethren who visited them during the past two years, and they have been reading them. They came to the boat in which our brethren were, and spent much time with them, staying until midnight, asking many questions, and learning more about Jesus as the only Saviour from sin and its condemnation. They desired the brethren to stay longer with them, that they might learn the way of God more perfectly."

From Berhampore, Ganjam, the Rev. R. S. Lacey writes:—

"In some respects the best things about missionary work in India can never be put into a report. Tangible results are eagerly looked for at home, and always give pleasure to chronicle on the field. Of some of these we are now able to write, but not of much else of the first importance in all true missionary work. We rejoice in the advent of another European helper in the person of Mrs. Rutland, who comes to us with six years' experience of missionary life and work. Only the close of the year witnesses this welcome addition to our staff, but the gains, we trust, will be manifest before another report is penned. In other respects our work has often been full of cheer. By many voices, three and four times a week, has the Gospel of Jesus been proclaimed—in the marts of the people and at their festivals, in quiet little villages and in busy towns. We should rejoice to be able to report more converts from Hinduism. In the course of the past nine months eleven have been baptized at our principal station. Nine out of this number came from the Sunday-school, and include some of our brightest boys and girls. They constitute the largest number that has joined the church in the same period for many years."

The Rev. T. Rutland sends the following account of a short tour by river in the Cuttack district:—

"Soon after the conclusion of Conference, on 26th November, my wife and I proceeded towards the Brahmini River on tour.

"By the kind permission of our honoured friend, J. R. Swinden, Esq., executive engineer of the Poore district, we had the use of his bungalow-boat, the *Daya*. It was comfortably fitted up, having sitting-room, bed-room, bath-room, and kitchen. It was propelled by four hired men by means of poles and steered by the *Máji*, who was also held responsible for the boat.

"During ten days we visited twenty-nine villages and markets, and sold on an average nearly a rupee's worth of tracts and books daily.

"Everywhere the people heard us gladly and gathered about us in good numbers. I have no doubt that in many places 'Memsahib' was the attraction, as some had never seen an English lady before. On entering a village we usually found a central position

for preaching—a market or meeting place. Here men and children would crowd around, while women could be seen sitting or standing in groups in verandahs or between their houses, listening to our message. This being the case my wife would advance towards them, when, terrified, some would run away. But it generally ended in Mrs. Rutland being conducted into a courtyard, where a chair or mat would be placed for her to sit upon. Women and children, sometimes eight or more, would surround her, and listen to the simple truths of the Gospel. Not uncommonly a man would appear in their midst and say, 'What is the good of speaking to women about religion—they know nothing?' But usually they managed to give the lie to the man's word. The interest shown and the questions asked testified that they were as competent to understand about religion as the men.

"Perhaps the most interesting place of any was Bhobun—a town composed of nine *Patnas* or small villages. It contained about 5,000 inhabitants. We remained here nearly three days, visiting it twice a day. The opportunities for preaching in bazars and sheds, or having short chats with the people, were numerous. The work done by our missionaries in the past was remembered by many, and some showed by their earnest conversation that their labours had not been in vain. One Sunday afternoon a man, whose custom it was to read the Hindu Shastras to the people, led us into a meeting-house. Many of different castes assembled to hear our debates with him. All listened with rapt attention. It must have been a strange sight for our Hindu friends to see us kneel down and pray to God without any idol in front of us. Afterwards questions were asked, books and tracts taken, and we parted feeling that God's blessing would rest upon that meeting."

From Sambalpur the Revs. J. Vaughan and P. E. Heberlet report :—

"Evangelistic work has been prosecuted during the past nine months under review more thoroughly and systematically than last year. Our new preachers have settled down to their duties, and have been kindly received by the people. The spacious verandah room of our Zayat has been our preaching centre, which, when crowded, will hold about a hundred and twenty people. Pictures of the Life of Christ, and texts printed in large letters on canvas, have materially assisted the fiddle and drums in drawing the people together and sustaining their interest. Frequently in the case of villagers from a distance, to whom the name of Christ was unfamiliar, we were listened to with the greatest interest, and now and then we thought we caught an echo of the cry which still expresses the unsatisfied craving of the human heart, 'What must we do to be saved?' One memorable evening the voice of our senior preacher thrilled with tender pity and earnest entreaty as he pressed home the message of salvation upon two or three of these villagers, and even those who had grown accustomed to such appeals were deeply affected. At festival seasons we feel cramped in consequence of our limited space. Our book-room is splendidly situated for direct evangelistic work among the natives, but for special occasions it is inadequate, and there is no large room in Sambalpur available. We shall rejoice if a site adjoining the book-room can be secured so as to enlarge our premises and provide a Gospel-hall. The need for this will be apparent when we inform our friends that the railway is now at our doors. Two months ago a branch line to Sambalpur from the nearest station of the new Bengal-Nagpur Railway was commenced, and it is confidently expected that a line will shortly be laid between Sambalpur and Cuttack. It is probable that a large bridge will be constructed near to Sambalpur across the River Mahanuddy, in the event of which our station will for several years be thronged with work-people from all parts. We feel that we should avail ourselves of every opportunity to preach among such a heterogeneous community His Gospel whom 'the common people heard gladly,' hence we are endeavouring to increase our preaching accommodation."

Referring to the difficulty of adequately reporting on the work of the year, the Rev. W. Carey, of Barisal, writes :—

"Some one has made the remark that it is easier to do the work than to write about it.

"The 'doing' is a task that brings its own reward of absorbing interest—new every morning and fresh every evening. But in the 'writing,' one is conscious how utterly impossible it is to convey any adequate idea of the services from which this interest springs. Indeed, the reader in England is led to suppose that the work is of all things the most monotonous—this constant preaching of the same message to the same classes of people, Hindus, Mohammedans, or Brahmans. Can it be wondered at that heart and flesh alike sometimes recoil from writing the yearly report? It is felt to contain scarcely a hint of the keen zest, the warm sympathy, the real buoyancy and brightness of the work itself, with its ever-widening horizon of hope, and its ever-deepening fellowship of hearts. The fact is, we are still engaged in drilling the rock under the surface much as those workmen were when preparing to blast the entrance to New York Harbour. *They* felt the drill bite, and grind, and worm itself further and further into the bowels of the rock; but the displacement was that of fine dust merely, with occasional chips and splinters; and overhead the placid ripples gave no sign of coming catastrophe. Had they been required to render periodical reports of the work, they could no way have done it, except in inches, or by showing the fine dust of the drill and the infinitesimal chips."

THE NATIVE CHRISTIAN CHURCHES.

Gratifying reports have been received as to the progress of the native churches in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon writes from Barisal relative to the Backergunge churches:—

"The number of native Christians employed by the Mission in this district is only thirty-five out of a total of 3,152. Nowhere, probably, can a better record be found than this statement, as regards one evidence of real success. Where once all was chaos and confusion, there now order reigns. Churches have their necessary officers appointed, and where no pastor has yet been given by the Head of the Church, we can afford to wait. There the burden is borne by the most intelligent members, for all the evangelists who are agents of our Society reside either at Barisal or Turki, and not near the churches."

The Rev. W. R. James, of Madaripore, reports:—

"The Christians in this and the Backergunge district are learning slowly to help themselves and to maintain the work in their midst. Last year they contributed towards everything between nine hundred and a thousand rupees. Although this is not in itself a large sum, yet if the poverty of the people be taken into consideration, and how little they used to do in this way in bygone years, it may be looked upon as a good sign of progress.

"Three new chapels were built. The first to be mentioned is that at Madra, which cost about four hundred rupees. It is roofed with corrugated iron, and this is the first chapel of the kind and the only chapel of the kind built as yet. For many reasons a house of this sort seems well suited to the district. It is far less costly than a brick building, and will not be so readily attacked by white ants as a thatched house would be. The only drawback is the noise caused by the roof during rainfall. The other chapel was built at Narikelbaree, the cost of which was about eighty rupees. The old place of worship was in ruin and far too small for the congregation. The new one is much larger, but it has only a thatched roof. The third is at Nobogram, and was built by the people themselves without asking anyone outside their own church for help. It is a very tidy, compact little house, furnished with benches. It gave me great joy, when I visited the place during the rains, to see that the people had, of their own free will, and that without being exhorted by me, built such a neat house.

"In the smaller churches there are no pastors; and in many respects they seem to get on better than the larger ones. The services in these are conducted by the deacons, always

doing it without receiving anything in the way of pecuniary remuneration. I have observed that it is good sometimes to leave the people for a time without any one to help them; for thereby they come to feel their spiritual destitution. Such was the case last year with some of our Christians who live in the midst of a great *beel* and far away from all means of grace. They felt this destitution bitterly, and that they ought to do something for themselves. They met together for consultation, and as a result of this they bought an abandoned Roman Catholic chapel. In this they now hold services every Sunday, and they have also started a day-school for the benefit of their own children which is supported entirely by themselves.

"Here and there encouraging signs of a growing desire for the salvation of outsiders have been visible. At Narikelbaree the young men of the place formed themselves into what may be called a Preaching Association. A brother from Madra was supplied with a boat, in which he goes about preaching as an unpaid evangelist. He is quite an illiterate man; only able to read, and that with difficulty. But he is full of zeal and enthusiasm, and possesses a most loving and sweet spirit. Bindhu Nath, the son of Sri Nath, is another free lance. He and two helpers, who are supported by voluntary contributions, have been through some parts of the district, and have rendered excellent services by stirring up the churches and preaching to outsiders. There are hundreds of Hindus around the churches who seem to be on the balance of deciding for Christ, and if a little more of such influence as I have described be brought to bear upon them, we shall probably soon see a larger number of them coming over.

"Last August, Sir Charles Elliott, our Lieutenant-Governor, and Lady Elliott paid a visit to this station. Both of them seemed much interested in our work, especially Lady Elliott. They asked us many questions about the Christians in the *beels*, and both of them seemed rather surprised when told that the Christian community in the district numbers over 3,000."

NATIVE CHRISTIAN TRAINING CLASSES AND SCHOOLS.

SERAMPORE.

The work at Serampore during the past year has been carried on amid encouraging tokens of success.

The Rev. E. S. Summers, M.A., reporting on the College work, writes:—

"*The English Theological Class.*—The opening year was clouded with sorrow through the death of Mr. Hugh Trafford Smylie, who had been in this class during the previous year, and who died on the last day of that year, while his name was still before the Committee as a candidate for mission work. 'Blessed are the pure in heart, for they shall see God.' The only student we have had during the current year is Nobo Coomar Chuokerbutty, who left us at its close to undertake work in connection with the Victorian Baptist Mission at Mymensingh. He is a student of fair parts and good character, and I hope that he will be a useful evangelist. He has been studying during the year Butler's Analogy, Redford's Prophecy, Paley's Natural Theology, Logic and English. The Victorian Society has undertaken to refund the allowances made to him during the four years he has been at the College.

"*The Vernacular Class.*—The five students that remained at the end of 1890 were reinforced by the entrance of ten students during the year.

"Two of these are old scholars of the Serampore College Boarding School, who had returned to their homes and have since been sent back to us to be trained as evangelists. Madhab Ch. Sircar was sent back to Barisal after the first examination as not yet fitted by age or knowledge to enter the class. Chand Khan, a Mohammedan convert, went home after the Midsummer holidays and did not return, as he could not persuade his wife, who is still a Mohammedan, to come with him to Serampore, and did not think it advisable to leave her

alone. He is at present usefully engaged as a teacher in his native village. Dubai is of mixed Santal and Bengali birth. Kasinath Bhuia is a native of Assam, a convert from Hinduism who came down to Calcutta in search of religious knowledge, and was admitted on the recommendation of Mr. H. Anderson.

"Acts and half the Gospel of Matthew have been studied very carefully with the Bengali Commentary provided by Dr. Wenger. Besides, they have read in class, and listened to comments on the following books of the Bible:—I. and II. Samuel, I. and II. Kings, Ezra, Nehemiah, and Esther; Proverbs and Ezekiel; Hebrews, James, and I. and II. Peter. They have read a book on Christian Evidences and another on the Geography of the Bible, and they have had to prepare privately for examinations at Midsummer in Old Testament History, and in November in New Testament History. Some have studied Bengali, and others English. They had also to stand an examination in certain chapters of the Scriptures that had been learnt off by heart, among which were the Sermon on the Mount (Matthew v.—vii.), Hebrews xi., xii., and a number of Psalms. The marks obtained in the examinations are appended, though, unfortunately, the report of the final examination is not complete.

"I may add that since the examination in November, a number of the students have been itinerating in the Serampore district, and doing their work in a very satisfactory way.

"*The Christian Boarding School.*—We are glad to say that Babu Bhogoboti Charan Ghose, our old head master, resumed his post at the beginning of the year, and relieved us from much anxiety about the school, as we knew it was in the charge of a man of equally matched piety and ability. We were pleased towards the end of the year to be able to baptize three of the boys, who gave us very satisfactory accounts of their spiritual condition, and we entertain the strongest hopes that they enter upon their Christian career intelligent youths, who really know by experience the saving power of the Lord Jesus. One of them in the previous year had been a candidate for baptism, and had then drawn back on the alleged ground that, so far as he could see, men were much the same whether baptized or not. He has come forward again this year unstimulated by us, and taken back all the rather unkind things that he said then about professing Christianity and we hope that he goes forth to bear the reproach of the Lord Jesus all the more bravely and intelligently because he knows from his own experience how foolishly and ignorantly people cast that reproach. The boys who have been baptized in the past year have stood well, and give us great satisfaction. We have great joy in feeling that this school is doing a great work for the Baptist churches of Bengal. The average attendance through the year has been seventy."

THE ORISSA TRAINING INSTITUTION.

CUTTACK.

The following is the report of the Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, established in the year 1846. Mr. Bailey is assisted by the Rev. Shem Sahu, a native brother, who has rendered most valuable help for many years past in connection with the Institution. Mr. Bailey writes:—

"In the present condition of our Christian community this Institution is necessarily small, but the six students it contains are all in training for the ministry, and in view of the present, and the still greater prospective needs of the Mission, the importance of the work being done cannot well be overrated. The whole of the instruction given is in the vernacular, though English text-books are used for the purpose, and in the most important subjects complete and exact translations are supplied. The assistance rendered in this part of our work by Brother Shem Sahu is of great value. Substantial portions of 'Butler's Analogy,' 'Wayland's Moral Science,' Professor Edwards' 'Handbook of Christian

Baptism,' Angus's 'Bible Handbook,' and the 'Cambridge Bible' introductions to various books of Scripture have been so translated, and further additions are being made. Our special object has been to prepare the students to make an intelligent use of the Scriptures, and to become effective preachers of the Gospel. Current controversies have not been ignored, but our own attachment to evangelical doctrine is sincere and ardent, and our hope for the future of Orissa is in the faithful preaching alone of 'Jesus Christ and Him crucified.'

"The work of the session has proceeded very steadily, except in cases where health has been impaired, and several of the students have been specially diligent and have made corresponding progress. Brother Niladri Naik has rendered effective assistance in supervising the studies of the young men, and devotes a large amount of his time to the work. The students have been regularly employed in preaching on the Sunday and at the week-day evening services in the station and neighbouring Christian villages, and have also taken their share in evangelistic work in the bazaars, and in itinerating in the cold season in different parts of the district.

"Cyprian Santra, the senior student, was received by the late Annual Conference on to the roll of native evangelists, on the recommendation of the examiners, and on the usual conditions, and is appointed to Berhampore. One young man has been received as a student on the usual probation, and the oases of two other applicants are referred to the Cuttack Committee.

"The following is the report presented by the examiners, the Revs. Alex. H. Young and Robt. L. Lacey, to Conference :—

"The six students attending the Mission College were examined on the following subjects :—John's Gospel, Introduction (Cambridge Bible), Ch. i., iii.—vi. ; and the exposition of Ch. i. 1—28 ; Jonah, Introduction (Camb. Bible) and the exposition of Ch. i.—ii. 4 ; Hebrews, part of the Introduction (Camb. Bible) with some additional lectures, and the exposition of Ch. i.—x. ; Butler's Analogy, Part I. ; Ch. i.—iii. 4 ; part of a Handbook of Christian Baptism ; Wayland's Moral Science, Ch. i. 1—4 ; Companion to the Bible, Ch. i.—x. ; part of a Manual of the Evidences of Christianity ; and some Lectures on the Bible and its Inspiration. A sermon was read by each of the students and also an essay by the senior student.

"The senior student and one of the junior students answered very well in all their respective subjects ; two of the students were fair in some of the subjects and good in others ; one student failed in three subjects and passed in five ; and the remaining student failed in seven subjects and passed fairly in one. It should be observed that the last-mentioned two students are comparatively recent converts from Hinduism. The sermons read were thoroughly evangelical, and showed a good knowledge of the Word of God, but were deficient in illustration and application.

"Periodical written examinations would be very useful in enabling the students to readily and briefly express the instruction they have received."

NORTH-WEST PROVINCES TRAINING INSTITUTION.

DELHI.

Reporting on the work of the past year, in connection with the Delhi Institution, the Rev. Stephen S. Thomas writes :—

"The work of the session has varied little from that of other years. Sickness and death have caused some occasional breaks ; otherwise the classes have been regularly held. Mr. Imam Masih has continued his valuable oversight of the boys and students. The compound has been improved in various ways. The outer rooms of the students' houses have been made more airy.

"*Study.*—The marks obtained by the students are, on the whole, very satisfactory. In

addition to the work represented by the examinations, I continued my 'Notes on the Acts of the Apostles' from Chaps. xxi. 14 to xxvi.

"The examinations have been conducted by the members of the Consulting Committee and Rev. R. M. McIntosh.

"*Subjects taken during the Year.*—*Urdu*:—Geography of Palestine; Genesis—Deuteronomy, I. and II. Thessalonians; Companion to the Bible; Sermon.

"*Hindi*:—Church History; Harmony of the Life of Christ.

"*Preaching.*—The conduct of the students has been very good. They have regularly taken part in bazaar and *basti* preaching. During the vacation they went into the surrounding district and preached the Gospel in more than a hundred villages.

"The Preachers' Conference for the deepening of the spiritual life, held here in March, was mainly a re-union of old students. Valuable addresses bearing directly on the life and work of evangelists were given by Revs. D. Jones and W. J. Price. The meetings were eminently helpful and inspiring, and I believe all the brethren were thankful for the opportunity of meeting together for prayer and conference. At a public meeting held in the College Hall, seven students were designated to the work of the ministry. The charge was given by the Rev. James Smith, of Simla.

"*Boarding School.*—There is but little to report in connection with this. I have not yet been able to obtain a suitable Christian master, and I am afraid the boys' studies have suffered in consequence. Bible-classes have been regularly held during the year, and two boys have joined the church. The highest class contains several very promising boys, and I hope in the course of a year or two many of them will be fit to join the preachers' class."

CHRISTIAN ELEMENTARY DAY SCHOOLS.

There are now 4,591 children attending our Christian Elementary Day-schools, taught by a staff of 182 Christian native teachers.

Considerable progress has been made in furnishing the children of our native Christians with a good plain elementary Christian education.

From the South villages and Mutah the Rev. Kristanga Biswas reports:—

"The attendance at all our schools is satisfactory, numbering regularly 304 boys and 150 girls. The schools have been examined by me and sometimes by my preachers. Religious subjects have been taught in all of them as before."

With regard to the Bhistpur Boarding School he reports:—

"At the beginning of the year I admitted sixteen new boys from different churches. Among them five boys left after six months on account of their parents' negligence, two boys left on account of sickness, another I am sorry to say died.

"The present number in the school is twenty, of these nineteen are supported by the Birmingham Fund. At the beginning of the year three boys were sent to Serampore Boarding School, five boys have prepared themselves for the Scripture Union Examination. Several new books have been introduced by me for the boys to study. The religious training of the boys has also been carefully attended to. They are divided into three classes; five of them read in the first class, seven in the second, eight in the third class. The present condition of the school is satisfactory."

Reporting on school work in the Kharar and Kalka districts, the Rev. G. Anstie Smith says:—

"For nearly eight months of the year we had twelve schools open in this district, including a small boarding-school in Kharar for advanced Christian boys, who seemed fitted to receive more education than a small village school could give. This latter was a

very promising institution, and the number of aspirants for entrance was large. This school and several village schools had to be closed last August from lack of funds to carry them on. The seven schools now in existence are, in consequence, in a more flourishing state, and are beginning to be sought after more assiduously. The converts' children can never be educated here without a central boarding-school. In villages where there are three or four members only in an isolated position, their children must be placed in a boarding-school or left without any education."

GIRLS AND BOYS' ORPHANAGES.

CUTTACK.

In connection with the Orissa Mission is an extremely interesting Institution, the Cuttack Female Orphanage, under the joint care of Mrs. Buckley and Miss Leigh. The following report of this work has been supplied by the Rev. Thomas Bailey :—

"The most important events that have occurred in connection with this useful Institution may be very briefly narrated. Mrs. Buckley, who is responsible for the domestic arrangements, has enjoyed better health than for several years past, and has been able to devote a correspondingly larger share of attention to the children. Miss Leigh has also been able to continue at her post, though in imperfect health, and has been obliged in consequence to apply for furlough to England, and is expecting to leave us at the beginning of the hot season. Her successor has not yet been appointed, but we are hoping that in response to our urgent representations on the subject, a suitable arrangement will be made.

"At the distribution of prizes and Government certificates on December 4th, when B. L. Gupta, Esq., C.S., kindly presided, Miss Leigh read the following report :—

"Since 1884 ninety-three girls have passed in the Government Examinations; forty-six in the Lower Primary; thirty-six in the Upper Primary; and thirteen in the Minor Scholarship Examinations. Of these, four gained scholarships in the Minor Vernacular Examination held in January, 1891. Annapurna Dassi stood first in the list of candidates, and in addition to a scholarship of Rs. 4 per month, gained the prize offered by the Rani of Kanika, a silver medal. She is now studying at the Mission High School. Dulai, a former pupil, after successfully passing the examinations at the Medical School, was appointed to the Lady Thompson Dispensary, where she now assists Dr. Miss B. Bose, B.A., who is the Lady Superintendent. Lockhee, another pupil, was equally successful, and gained in addition the silver medal offered by the Rani of Kanika for proficiency in medical study and practice. She has employment at another dispensary in the town.

"This branch of work, suggested and originated by the late Dr. Stewart, has opened up for those who are widows a useful and honourable means of livelihood. Suscela Roul, who was formerly a pupil and teacher in the school, was appointed by the Joint Inspector of Schools to the Balasore District as Inspectress. After some time she relinquished this post, and now superintends the Girls' Orphanage at Balasore under Miss Coombs.

"Others are teachers in village and town schools, or students at the Medical College, others are in domestic service, and others, whose gifts and character fit them for the work, are engaged as Bible-women, visiting the homes and travelling to distant villages, carrying the message of God's love to their ignorant and neglected fellow-countrywomen.

"In a large boarding-school such as the Mission Orphanage is, there must be some who disappoint our hopes, and who turn out the reverse of what we wish them to be; but it is gratifying to know that while there have been some failures, very many have profited by the care bestowed upon them in the Institution. Not only are their minds educated, but they are taught by Mrs. Buckley all the household duties of a native home. The average attendance in school is seventy-eight. There are sixteen day-scholars. A Sunday-school is

held in the Orphanage school-room on the Sunday morning, at which there are generally seventy present. Some of the monitors are teachers in the larger Sunday-schools conducted by Babu Anam Das.

"Six children have been received during the past nine months, all from our native Christian community. In one case the father is imbecile; in each of the remaining five cases the father is dead. Five of the girls have been married, and have gone to homes of their own. One, a leper, and a famine orphan, has died; and Gowri, spoken of in our last report as a new arrival, absconded. Three have been baptized, and a number attend the inquirers' class. Five were sent up to the recent Government Scholarship examinations, two to the Vernacular, and three to the Upper Primary; the results are not yet known. Three others are expecting to appear in the Lower Primary Examination to be held in January. The number of inmates resident on the premises is eighty-nine, and there are three others for whom special arrangements are made in the villages."

There is also a Boys' Orphanage at Cuttack, concerning which the Rev. J. G. Pike, B.A., writes:—

"We have thirty-four boys on the roll. Five are doing something towards their support three being at the press, one learning carpentry at the Government workshops, and one is being trained as a servant; two other boys are reading in the High School; whilst for the remainder a vernacular teacher is provided."

SUNDAY SCHOOLS.

There are now connected with our work in India 3,066 children attending Sunday-schools—1,329 girls and 1,737 boys—and there is a very evident and growing interest in this work.

The Rev. W. Carey, referring to his work in Barisal, writes:—

"For a period of about six weeks, I spent the whole of each day in our hall holding Bible-classes and meeting inquirers. My midday meal was brought to me there, but was not always eaten, the stream of visitors often continuing without cessation. The plan afforded many opportunities of heart-searching talk with individuals, and three or four set classes were held daily, both in English and Bengali, for Scripture study. I have a list of 118 names of those who came most frequently to see me. Three young men came separately six months after the classes to thank me for help given in understanding the truth as it is in Jesus. As Brahmos, they had each violently opposed the claim of Christ to be the only Saviour when that claim was faithfully presented, and now came to apologise and to retract all they had said.

"The *Bible School* for non-Christians, which I started in the same hall early in November, owes much of its present character and progress to work among the students. At first only the children of the poorest came, many of whom had to be taught to read. From the 25th of January, however, the school was reorganised and placed on a permanent basis. Four classes are held—two in English and two in Bengali—with a strangers' class for those who crowd the door when the singing begins. The average attendance during the first quarter was forty-eight scholars. At the written examination on April 26th forty-six sat down, of whom thirty-four gave in papers. They were very creditable papers, too, and the following Sunday prizes were distributed by Mrs. Staley, our judge's wife.

"Another episode of town work may perhaps interest some. At the earnest request of three Brahmo gentlemen (in Government employ), I conducted for eight Sundays a midday singing class for the learning of English hymns. Each hymn was first memorised and then the melody learned. The favourites were from Mr. Sankey's collection:—'Nothing but the blood of Jesus,' 'Fade, fade, each earthly joy,' and 'Weeping will not save me.'

"These hymns are still being sung, and may safely be left to preach the Gospel in their own winning way. The Hindu and Mohammedan boys of the Bible School have also learned a number of Bengali hymns, and may sometimes be heard singing them on the street and at home."

In connection with the Orissa Mission, Sunday-schools have for years past been carried on with vigour and success.

Babu Daniel Mahanty, of Berhampore, reports :—

"The Oriya Sunday-school has been in existence now for the last eighteen years. By the grace of the Lord it has been producing very good and encouraging results year by year, and we feel it a special privilege to be able to record that in the year under review four girls and five boys from the senior classes of the school have been baptized and received into the fellowship of the church. There are ninety-four pupils on the registers as against eighty-two reported last year. All are from the native Christian community. Of these forty-seven are girls, and forty-seven boys, divided into nine classes. Each class is placed under a suitable teacher. Of the teachers one is the pastor of the church, one an evangelist of the Mission, two are Bible-women, and five are lay men and women. Besides the Scriptures, the Pilgrim's Progress, Life of Christ, catechisms and other books are read: all are in the vernacular. The school is conducted after the morning service on Sundays in the chapel, as there is yet no separate building for it. The attendance throughout the year has been satisfactory."

The Rev. Thomas Bailey reports as to the Cuttack Sunday-school :—

"There has been an increase of *twenty-seven* in the number of pupils. Nine boys and eight girls have been admitted into the church by baptism. We much regret to have lost the services of the Rev. J. F. Hill by his departure to England on furlough, and of Miss Pike on account of her marriage and removal to Berhampur. The present number of pupils is — boys, 199; girls, 124; total, 323. Number of teachers, 25."

SPECIAL MISSION WORK AMONGST NATIVE STUDENTS.

The work of the Rev. R. Wright Hay amongst native students in the great educational city of Dacca has been of a most encouraging kind. Reporting on the year's work, Mr. Hay writes :—

"At the end of four years spent in this distinctive kind of evangelistic labour, I was more than ever persuaded of the wisdom which led the Committee to set apart one of the missionaries at this station to give his attention entirely to the constantly growing and growingly important English-speaking native community. My experience has dismissed every misgiving, and confirmed every hope which presented itself to me, when I left England to undertake this work in the winter of 1887; and I mention this because of the hope which the resolution of the Committee, contained in the last General Report of the Society, encourages that ere long a missionary brother will be set apart to carry forward similar work in Calcutta.

"I have been greatly helped during the latter part of the year by the co-operation of brother Sat Soron Mookerjee, who has taken up, in addition to other modes of service, that of systematic visitation of the lodging-houses in which students in large numbers board together. This is work that cannot be done to the fullest advantage by the European missionary. I have more than once found that visiting a student in his lodging has brought upon him such pressure, and surrounded him with such restrictions, at the hands of his fellow-students or of his guardian, as have cut short intercourse between him and myself in the Bible-class and otherwise, such as seemed to be drawing him towards the Saviour. And the problem of how to work in both ways, without

finding effort of one kind arrested by effort of another kind, was deeply occupying me when Babu Sat Soron was appointed to work with me. He at once gave himself heartily to visitation of, and the cultivating of personal acquaintance with, students in their lodgings, and we have found that, where the presence of a Sahib would have caused a flutter and perhaps a protest, and have brought upon some seeker after truth that subtle sort of persecution which is peculiar to present-day Hinduism, the native missionary has access as frequently as he finds it possible to go, and meets with acceptance, the extension of which by those who welcome him attracts little notice from those who are indifferent or opposed to his visits. It is a great advantage to be able to follow up impressions received in Bible-class or Gospel meeting with this ministry of personal dealing in which doubts and difficulties may be sympathetically considered, and the deep facts of individual experience made to bear witness to 'the truth as it is in Jesus;' and I cannot but record my thankfulness that it was arranged for brother Mookerjee, whose report is appended to this, to join us in our work.

"During the year I have worked along the same lines as have been described in previous reports, by means of a Sabbath evening service in the chapel, week evening evangelistic meetings in the Gospel Hall, an occasional series of such meetings (timed to suit the convenience of these students, who are ordinarily so engrossed in preparing for some approaching university examination as to have slight inclination to attend the regular services), a Bible-class for graduates, another Bible-class for under-graduates and senior school boys, Bible-reading and conversation with students privately, correspondence with young men who have left the city, the circulation of Christian literature, addresses in connection with the Total Abstinence Society, and efforts in the direction of moral culture in connection with the Students' Welfare Association. I was enabled, in July last, by the help of friends interested in the work, to start, without financial anxiety, a little monthly paper called the *Evangelist*, for circulation among students and educated men, and the reception of this has been such as to constrain me to hope that before long it may be possible for more to be done in that direction.

"Another addition to our means of service must be mentioned—namely, the lending library, with which the timely kindness of many friends in England has provided us. We have now between four hundred and five hundred volumes to put into the hands of lads and young men who are all too eager to use their knowledge of English only to the corrupting of their minds by a class of reading that is one of the regrettable accompaniments of the spread of education in the land. When to the advantage of being able to provide a counter-attraction to that exerted by the cheap, sensational novel there is added that of being able to present the saving truth of the Gospel in association with the highest forms of English language and style, the value of this library as an evangelising agency cannot but be apparent. The necessity for it, made evident as my work among the students grew, led me to appeal to friends for some such collection of books, and the generous response to the appeal assures me that the Divine purpose will find fulfilment through this new agency in the salvation of souls.

"In my last report I quoted from a letter written by a young Bengali, a teacher, the following:—'The study of the Bible and prayer with you have much shaken and nearly removed my Brahmic notion of Christ Jesus. I see that He is not only man; that there is a 'something' in Him higher and other than His perfect humanity. That 'something' puzzles me. It presents itself to my intellect as Deity, but my perception of it as such is not as yet constant. I ask you to pray for me that I may approach Christ stripped of all prejudice by the way of faith.' The writer is now a devoted follower of Jesus. He continued reading the Bible daily with me after his return to Dacca, and it was not long before a clear faith in the Son of God was wrought in him, according to the declaration, *faith cometh by hearing, and hearing by the Word of God*. He hesitated for some time after accepting Christ about baptism, but continuance in the prayerful study of the Word at length brought him to see and do God's will in respect of that also. It had been arranged for me to go to Darjeeling on the 1st September, to act for a time as pastor of Union Church there, and for some time, as that date approached, we, at our family altar,

prayed that this brother might be led to put on Christ by baptism before I had to leave. The last day of August came. I must leave early on the morrow. Again we prayed—prayed that *that* might be the day of his entrance upon the path of open Christian discipleship. The day passed, and as it passed prayer ascended, and the Spirit strove with our brother as he prayed in his room and taught in the school, and that night at nine o'clock he was baptized. It was manifestly the Lord's doing, and that He may be praised it is here recorded. I have had no greater joy since I began to serve the Saviour than came to me when a week or two ago this young brother, and the brother of whose baptism I spoke in my last report, rose of their own accord in a meeting of students, to the majority of whom they were well known, and with earnestness and pathos testified to the saving power of Jesus, and entreated their friends and fellow-students to put their trust in Him.

"As the year closes there are clear and solemnising evidences that the Holy Spirit is at work in our midst. In the New Dispensation Community, the leader of which was an intimate friend of its founder, Keshub Chunder Sen, and was by Mr. Sen included among 'the apostles' of the New Dispensation, signs of His working are peculiarly manifest. The leader professes his faith in Christ, and says that he is awaiting light as to baptism. Several of the 'missionaries' of the body are earnestly inquiring, How may we accept Christ Jesus, the Son of God? and in the community itself men, young and of mature years, are seeking the way of life. We are helping them to make the acquaintance more deeply of God's Word, assured that thus alone can they be led by the Spirit whom they desire to honour 'into all the truth.' If readers of this report give themselves to prayer on behalf of this community, they will hasten the issue of a singularly impressive movement of the Spirit, an issue that cannot but be to the glory of our God throughout Eastern Bengal. The past year has afforded fresh proof of our Lord's assurance: 'I am with you;' the immediate future is bright to our vision—'as bright as the promises of God.' "

The Rev. W. R. James, of Madaripore, writes:—

"During the year a number of lectures were delivered to English-speaking Babus. These were delivered in different places. The subjects of the lectures were the following:—'The Dignity and Self-abnegation of Christ;' 'The Sinlessness of Christ;' 'The Need of a Mediator;' 'The Religious Future of India;' 'The Approachableness of Christ;' 'The Spiritual Christ.' Four lectures were also delivered by my colleagues, Messrs. Bevan and Norledge. I have reason to believe that many inquirers after truth were helped by this means. At any rate many said so, and on all occasions the Babus listened with attention. Still all that can be done in this way will be the removal of objections and prejudice. 'Not by might nor by power, but by My Spirit, saith the Lord.' It is a very general observation that conversions occur oftener from personal contact and conversation than anything else. But public preaching and lectures prepare the way for that often by creating a desire to know the way of the Lord more fully."

The Rev. Arthur Jewson has had great encouragement in his special work amongst the student class in Barisal. He reports:—

"The attendance of students at the Bible-class on Saturdays, and at the Sunday evening services, has been more encouraging than it was last year. The missionaries have also been very warmly welcomed at various public meetings, which have afforded excellent opportunities for exposing sin and error and for appealing to the consciences of the people. An Association for the students of the Barisal schools and colleges has been formed by our leading educationists, and the missionaries have been unanimously elected as honorary members. Very largely attended meetings of this Association have been held, and good work has been done to promote purity, abstinence from narcotics, alcohol and gambling, and also to promote truthfulness of word and conduct. In October when the College session closed, at the invitation of the students, Mr. Spurgeon and I showed our magic-lantern views illustrative of the Gospel story, and powerfully preached Christ to them.

"When Sir C. Elliott, the Lieutenant-Governor of Bengal, visited Barisal, he took the chair at our Sunday evening service. It was held in the Raj Chunder College, and the

hall was arranged and illuminated by the proprietor, Bihari Baboo, at his own expense. We had a magnificent congregation of over one thousand English-speaking gentlemen, and I preached to them on 'Saving Faith.'

"In the early part of the year, to all students in Barisal who have passed the Entrance or First Arts Examination, we distributed portions of the Bible at the expense of the British and Foreign Bible Society, and suitable companion volumes at the expense of the Religious Tract Society.

"When the students came up for the Government examinations, I presented each one with a copy of an excellent lecture upon the 'Responsibilities of Students,' in which I inserted a letter of my own, which showed that while the 'Inequality of Men' is the very essence of Hinduism, the 'Equality of Men' is a basal doctrine of Christianity."

MEDICAL MISSION WORK.

Medical knowledge has been found by many of our missionaries a valuable auxiliary, and often secured for them and their message a hearty welcome.

Mr. Anundo C. Duffadar writes from Jhenida :—

"Almost every day, many persons, both male and female, came to my place for medical help, to whom I gave medicines, and had, at the same time, very good opportunities to speak to them of the saving love of Jesus, the Great Physician of souls, to which almost all of them paid much attention. On some occasions I was even invited by a Zemindar to give medical help to one of his females, who was attacked with nervous diseases. By the blessing of God I have been able to heal her. During the time we had splendid opportunities to preach the Gospel and to sell the Scriptures. In like manner, many other persons, during the year, had been benefited both bodily and spiritually by means of medical help. I am thankful to mention here that, by the blessing of God, a lame young Mohammedan during the year was led to give his heart to the Redeemer."

The Rev. Gogon Chunder Dutt, of Khoolna, reports :—

"During the year our people have suffered much from malarious fever, storm and cattle-plague. My eldest son, after suffering from complicated malarious fever for more than six months, slept in Jesus in the month of June. There were five other deaths among the children of our Christian brethren, who also gave evidence on their death-beds that they were children of God. Many of our Christian brethren from the Soonderbun came and stayed at Khoolna during their illness. I am grateful to say that I and my helpers have had the privilege to serve them in their bitter sufferings caused by fever. In addition to our general medical work, both at Khoolna and in the district among the non-Christians, we have had the honour of serving the cholera patients among the Hindu pilgrims. I beg to express here my gratitude to the Christian ladies and gentlemen who supplied me with money and medicine to carry on my medical work both among the Christians and non-Christians."

The Rev. H. E. Crudgington reports from Delhi :—

"In Medical work the year has been a very busy one. Sickness has prevailed on all sides, and visited all in its turn.

"From the books I find that during the year we have had 11,483 patients. This is a good number over our last year's attendances.

"Of cases treated in their own homes, there have been 635. Written prescriptions given to those able to purchase their own medicine, 297.

"There have been over 2,000 patients coming from villages, who have been suffering from Quartan fever.

"The above represents a good year's work. I wish this report could reach the eye of some kind wholesale druggist in England who would send us a good supply of quinine and

cod liver oil. Of course we get diseases of all kinds, and we require a big list of drugs, but one generally finds that a finishing touch of cod liver oil, in small doses, is the best flesh-giving tonic one can dispense. In spite of using it most economically it adds up to a great deal, and this one finds out when one's funds are limited.

"The Municipality have, with their usual kindness, given their annual grant of Rs. 150, and we have also had a gift of 2lbs. of quinine from the Government.

"The number of patients from the above figures testify to the appreciation of the dispensary work, and for the sake of treatment and medicine the patients gladly take the leaflet-tracts and listen to words concerning the Great Physician, which are spoken every day in the dispensary. We can but do our work and rely on our Father's promise, 'My word shall not return unto Me void.'"

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK PRESSES.

The two Mission printing presses at Calcutta and Cuttack have been both actively worked during the past year.

The Rev. Joseph W. Thomas, of Calcutta, reports:—

"That the following have been printed at the Mission Press during the past year:—

<i>For Bible Society.</i>			<i>For Bible Translation Society.</i>		
Beng. Matt. ...	...	20,000	Beng. Matthew ...	...	5,000
" Mark ...	...	20,000	" Mark ...	...	5,000
" Luke ...	...	10,000	" Luke ...	...	5,000
" John ...	...	10,000	" John ...	...	4,000
" Luke ...	...	200	" Ruth and Esther ...	...	5,000
" Psalms... ..	...	10,000	" Joseph ...	...	5,000
" Job ...	...	2,000	" Bible ...	...	3,000
" Proverbs ...	...	10,000	" New Testament ...	...	1,000
" Bible ...	...	5,000	Mus. Beng. Mark ...	...	5,000
Mondari John ...	...	2,000	" Luke ...	...	5,000
Kaithi Matt....	...	3,000	Hindi Mark ...	...	5,000
			" Luke ...	...	5,000
Beng. Hymn Book ...	...	...	" ...	...	2,000
Int. to Beng. Grammar	...	...	" ...	...	600
Hindi Preachers' Companion	...	...	" ...	...	300
Beng. Christya Mondoli	...	...	" ...	...	500
" What is the Christian Religion?	...	...	" ...	...	5,000

The Rev. Herbert Anderson reports:—

"A good portion of my time has been taken up in reading the proofs of several of the Bengali works mentioned in the list. I have also written three or four tracts, and as Convener of the Bengali Sub-Committee of the Book and Tract Society I have had a good deal of work in obtaining the production of, rather than producing, tracts and manuscripts for publication by that Society. The appointment of an editor during the year relieved me of almost all the proof-reading formerly connected with this appointment.

"During the year we have published a new Bengali hymn-book, under the supervision of the Rev. A. Teichmann, Perozepur. A good selection of hymns has been made, and the book, for which there was great need, has been favourably received.

"Another edition of the Rev. R. Spurgeon's Christya Mondoli (The Christian Church) has been published, and a reprint of a catechism by Dr. Wenger is now in press. It has been slightly altered and revised to meet the changes of idiom that have been introduced into the language since the last edition was published. A volume of Bengali sermons by Rev. W. R. James and one or two other works are in contemplation."

The Rev. J. G. Pike, of Cuttack, reports:—

“The Mission Press has only been under my charge for some three months after Mr Hill's departure to England on furlough in October last. A very large number of Scripture parts, tracts, and books have been published during the year, besides other work. During the past year Mr. Hill added a large Wharfedale printing machine; so that now we have two machines and five hand-presses. All are now at work, and for several months past we have been obliged to work overtime to meet the demands upon us.”

With regard to Bible revision, Mr. Pike writes:—

“Brother Shem Sahu and I have carefully revised the Old Testament from Genesis 25th chapter to Leviticus the 10th chapter and 11th verse, and we have seen it through the press up to the end of the 19th chapter of Exodus. This latter work has required a great deal of time and attention in order to secure accuracy. Brother T. Bailey was united with us in the final revision before printing.

“We are availing ourselves of the opportunity which the printing of the Bible affords to bring out also the separate books of the Bible in 32mo. Thus, at comparatively small cost we hope to place the separate books in the hands of Sunday-school children and others who would not be able to buy the whole Bible at once.”

The Rev. Thos. Bailey, of Cuttack, reports:—

“The printing of the revised Oriya Old Testament is proceeding. The final revision and printing involve a large amount of extra care, and an additional pundit has had to be employed, who is rendering very helpful service. A total grant of Rs. 500 has been made during the year by the Calcutta Auxiliary Bible Society in aid of the work. We have applied for a similar grant for the year 1892, and hope to receive a favourable reply.

“In aid of our New Testament and colportage work the Bible Translation Society made us a grant of £100. A total of 17,000 Scripture portions or selections have been printed during the year, and 38,000 have been ordered to be printed during 1892. The larger supply is urgently needed, and, as we hope to extend our operations at an early period, will be specially welcome.

“Fourteen Bible-women have been employed, and, as stated in our last report, the British and Foreign Bible Society made us a grant on this account. In accordance with the requirements of the Society, the accounts have been made up to September 30th and forwarded to the Secretary in England, and a further grant has been applied for for the current year. The arrangement is working satisfactorily, and two additional agents have been placed on the fund from 1st December, 1891.

“*Tracts and Books.*—Forty-four thousand tracts have been printed or are in the press, and nearly an equal number have been ordered to be printed. Several new tracts were submitted to Conference for approval, and there are welcome signs of increased activity in this department of our work. Some of the older tracts are not merely of a controversial character, but contain statements of fact and extracts from the Hindu Shastras, which, according to present-day standards, are in doubtful taste, and, in view of the increased sensitiveness of the Hindu community, are unnecessarily irritating. The latter fact is in some respects an encouraging one, as it shows that the former attitude of indifference has had to be abandoned. There is an implied acknowledgment that the danger to Hinduism is greater than was supposed, and that there is indeed just cause for alarm. With a view to bringing ourselves into line with current requirements, the brethren at Sambalpur have been requested to examine the whole of the tract literature and to present a report thereon as complete as possible at the next Conference.

“The Religious Tract Society has made us a grant on this account during the year of one hundred reams of white paper, and we have applied for a grant for the current year of one hundred reams of white demy and twenty reams of coloured paper.”

SCRIPTURE CIRCULATION.

During the past year there has been a growing and marked willingness on the part of large numbers of the people of Bengal to purchase copies and portions of the Scriptures.

The Rev. Arthur Jewson, of Barisal, reports :—

“I must also record the hearty welcome which the educated men of Barisal have accorded me when I have visited them on Sunday mornings, and also the great success which has attended my efforts to sell Christian literature to them. During the months under review I, and the colporteur who has been supported by the commission on the books, have sold over Rs. 650 worth of books. Nearly Rs. 200 worth were Bengali books, rather more than Rs. 200 worth were the English publications of the Christian Vernacular Education Society, and the remaining Rs. 250 worth came from the sale of English Bibles, Moody's addresses, and the publications of the Religious Tract Society. I have usually devoted one or two mornings in each week to the sale of these books. When on these expeditions I take with me in the pony-trap copies of all my books and tracts, and call at the houses in succession. By this means I find many opportunities for religious conversation and sell many books. By carrying the bundles of books to and fro I also set before the Bengalis the truth that there is nothing to be ashamed of in manual labour; and the feeling of many hearts found expression through the lips of one who, seeing me come to his door with my heavy burden, exclaimed, ‘I did not know you were so like your Master.’ It gives me pleasure to remember that during the last few months many students have voluntarily helped me to carry the parcels of books from their houses to the trap. The books are both read and lent to friends, and are exerting a marked influence not only upon the thought of the people, but upon the public speeches which are made.”

The Rev. W. Bowen James, of Dinagepore, reports :—

“I remember a scene which I witnessed a few months ago, a scene over which I could weep for joy. It was at the large market of Phalakata. Dhonojoy and myself had travelled all night that we might arrive in time for the market. After a bath and some refreshments we commenced our work. We had a large box for our pulpit, and a great multitude of Bengalis, with a few Nepalis and Bhutias, for our audience. We preached to them Jesus Christ, and Him crucified. The expression of many a countenance told us that the truth had touched the heart, and when the Scriptures were offered for sale there appeared in an instant a forest of outstretched arms hending towards us, under the powerful sway of an intense desire to possess the record of that love and self-sacrifice of which they had just heard.

“In a very short time some five hundred Gospels were sold on the spot. We rested that night at Phalakata. The next morning the place seemed deserted, the great concourse had dispersed. Some had gone towards the borders of Assam, some towards the Bhutan frontier. Some had gone down towards the Independent State of Kuch Behar, and that Divine word had gone with many of them. ‘My word shall not return unto Me void.’ What a source of solace and strength to the Christian worker toiling on in solitude amidst millions of unbelievers !”

CEYLON.

COLOMBO DISTRICT.

PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

SUB-STATIONS	96
Missionaries	2
Native Evangelists	24

The Committee regret that they have been unable to reinforce the Ceylon Mission during the past year, no suitable workers having offered themselves for this most needy field.

In their report for last year the Committee stated, with regard to the Sabaragamuwa district, that—

“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.”

The Rev. H. A. Lapham being in England on furlough, after a long term of arduous service, the Rev. F. D. Waldock has been left alone, the only European missionary of the Society on the field, having charge of all three districts.

Mr. Waldock writes:—

“It is matter for great thankfulness that I have been kept in fairly good health, but I often feel near breaking down. It is occasion for deep regret that I am left single-handed and alone.”

With regard to arrangements referred to in last year's report, as to the separation of the evangelistic and pastoral work, Mr. Waldock writes:—

“The most important feature of the past year has been the initiation of a plan discussed with Mr. Baynes during his last visit to Ceylon, and subsequently approved by the Committee, for the eventual withdrawal by the Society from the payment of native pastors

“During such a time of transition special supervision is called for, and great consideration demanded.

“The present membership of our churches is 1,055.

“Our day-school scholars number 3,297—1,272 of whom are girls, and 2,025 boys, showing an increase of 821 scholars compared with those of the year before.

“We have also 1,200 Sunday-school scholars, taught by ninety-five Christian teachers.

“The detailed reports from the district stations indicate real progress and spiritual life.

“Mr. W. A. Pieris has carried on a deeply interesting work amongst the inmates of the Leper Hospital at Hendala; and, although he has encountered great persecution and

opposition from the Buddhists and Roman Catholics, he has patiently and lovingly continued his labours."

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock sends the following report of this most useful Institution:—

"The past year has been one calling for much thankfulness. We have to record satisfactory progress in the number of our scholars, and in their proficiency in study; but above all we have to rejoice that several have, we trust, experienced a change of heart, and given themselves to the Saviour. Five made a profession of their faith by baptism in December last, and others were desirous of doing so whom we thought it well should be further tested. There is a spirit of love and harmony in the school, and those who are Christians are most desirous to help in every good work.

"The Government Examination was very satisfactory, so that on the whole we can take up our work this year with fresh courage and hope. The training of these girls is very important, as we mainly depend on this school to furnish us with teachers for our village schools; and for these the demand always exceeds the supply."

COLOMBO ENGLISH BAPTIST CHURCH.

The Rev. Frank Durbin, pastor of the Cinnamon Gardens Church, forwards the following cheering report:—

"We are grateful to God to be able to record a year of great encouragement and much blessing. The attendances at all the services, except during the wet weather, have been good, especially at the prayer-meetings. We have received twenty-eight into the church, nineteen of these having been baptized; but our losses by death and removal having been more numerous than usual, there is only a clear increase of eleven. During the year Mrs. Durbin has commenced and carried on, with happy and successful results, a Christian Band for children, and a Mission Band for young men and women. These have met weekly, with an attendance of forty to fifty at each. Some of the Mission Band members have profited greatly by these meetings, and are working most earnestly in the church and among the heathen; our aim being to deepen their spiritual life, urge whole-hearted consecration, and lead them to engage in the Master's work. We delight to tell that God has signally owned our work among the Gordon Highlanders, several of whom have been truly converted, and have come out boldly for Christ, have been baptized, joined the church, and have heartily worked with us, and in their barracks among their ungodly companions. The regiment has just been transferred to India. We are sorry to lose so many members and adherents, but are endeavouring to reach the new regiment (Warwickshire), and a goodly number are already coming to the services. A new feature of our year's work has been special evangelistic services on Sunday evenings, at several of which Mrs. Durbin has spoken, the church usually being filled, chiefly with young people. We are now comfortably settled in the manse adjoining the church, which often serves as meeting place as well as home. Altogether we have much cause for thankfulness and rejoicing. The Lord has graciously smiled upon our labours, giving us many tokens of His presence and blessing; and, with a united, loving, prayerful, and generous people, we are looking forward to the new year with confidence, believing that He who has been with us will be and prove always our 'all sufficiency in all things.'"

The Committee gratefully recognise the generous support and warm practical sympathy exhibited by the Cinnamon Gardens Church towards the work of the Mission in Ceylon; and they rejoice in the prosperity that has followed the labours of Mr. and Mrs. Durbin in Colombo.

SABARAGAMUWA DISTRICT.

RATNAPURA.

Mr. Aponso during the past year has been working in this district under the general direction of Mr. Waldock, in the absence of any successor to Mr. Gray.

The opposition of the Buddhists has been at times quite violent. Mr. Waldock writes :—

“This opposition is not at all on the wane; it has resulted in closing one of our schools all the children being withdrawn; but in place of this we have opened another at a village called, from its large Hindu temple, Dewalgahama, and which is just as notorious for its immorality as for its temple.”

Referring to the work at Rakwana, Mr. Waldock reports :—

“Our evangelist, Mr. H. D. Daniel, has secured a place in the bazaar for Gospel preaching, and is encouraged by the evident inclination of the people to listen. One brother, Casie Chetty, a Tamil, was baptized in November, along with the candidates from Pelmadulla, the service taking place in the Ratnapura Chapel. His conversion had been very remarkable, and his evident sincerity and earnestness in rendering help to the evangelist were very pleasing, leading to encouraging anticipations. These, however, were not to be realised, for only five weeks after publicly professing his Lord, he was called away to be with Him, his last words being, ‘Jesu Nadai’ (Lord Jesus).”

KANDY DISTRICT.

Since the departure of the Rev. H. A. Lapham for much-needed rest in England, the superintendence of this district also has fallen upon Mr. Waldock. He writes :—

“I have had to supervise the Kandy district as well as my own and Sabaragamuwa, visiting it as often as practicable, and doing my poor best to supply the lack of a resident missionary. I wonder how long I shall be left with the work of three men?”

Mr. Pieris, whose appointment to work in Kandy was reported last year, has been laid aside, his health having seriously broken down, necessitating his removal to the sea coast; Mr. S. R. Perera, of Matale, having maintained the Kandy work in the meantime.

Mr. Perera also visits the extensive tea gardens of Mr. Ferguson, at Abbotsford, once in every two months, and conducts evangelistic and other services amongst the large number of Tamils at work on the estate, many of whom are Christians.

With regard to Matale, Mr. Dharmakirti, the unpaid pastor of the native church, writes :—

“The Singhalese services were regularly conducted every Sabbath morning, in which I have occasionally received help from the Mission agents stationed here. The services have been fairly well attended; and, although we cannot report any admissions to the church during the year, there is reason to hope that the seed sown will eventually bear fruit under the Master's blessing.

"The Rev. Mr. Lapham's residence in Matale has been a source of great encouragement to our church and to the Mission agents stationed in this district. It is very much to be regretted that no missionary has as yet been appointed to take his place. We are, however, thankful to the Rev. Mr. Waldock for visiting us once in every month; but we cannot disguise the fact that it must be very trying to him to have to cope, single-handed, with all our mission work in the island.

"The Sunday-school, which is a mixed one for English and Singhalese speaking children is well attended, there being forty-three on the roll. The English services, too, have been regularly conducted every Sabbath evening by the missionary in charge, and, during his absence, by lay preachers."

In view of the pressing need for workers in Ceylon, the Committee once again plead with pastors and students to give this appeal for help their prayerful consideration.

Are there not two or three brethren at home who, in view of the work now waiting to be done in this promising field, will give themselves to it?

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tién Tzee, Hsin Chow.
SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu,
Chan Shan an Ch ping.

SUB-STATIONS	...	...	...	...	177
Missionaries (Fou in England)...					20
Native Evangelist	...	...	...		41

REPORT OF THE RECENT DEPUTATION.

For several months past the Committee have been giving careful consideration to the report of the Revs. Dr. Glover and T. M. Morris, and have already arrived at some important conclusions as to the future of the China work. Referring to their travels, the Deputation report:—

OUR JOURNEY.

"We left England on September 17th, 1890, and reached China on November 12th. After a few days spent in Chefoo and a week at Tientsin, at both of which places we saw a great deal of the work carried on by various societies, we started on our inland journey on Friday, November 28th, and reached Tsing Chow Foo on December 5th.

"From December 5th till January 17th, 1891, was passed in conference with the Shantung brethren, in seeing stations, and in learning the character of the work. The first three weeks—December 5th to 22nd—were spent in Tsing Chow Foo in conference with brethren and in visiting the district. Leaving that city for Chowping on the 23rd we reached it on December 24th, and spent from December 26th to January 3rd in visiting stations in the Chowping district. We spent from January 5th to 10th in visiting Chinan Foo, two days' journey from Chowping. On January 10th all the brethren met us at Chowping, and we spent the following five or six days in final conferences with them.

"We took farewell of them on Friday, January 16th, 1891; spent Sunday, 18th,

Chinan Foo with the brethren of the American Presbyterian Mission ; and, after eighteen days' journey, reached Tai Youen Foo on the evening of February 4th.

"In Tai Youen Foo and the neighbourhood we stayed from February 4th to February 26th, 1891. During this period we visited Mr. Dixon's station of Hsin Chao (pronounced Shin Jo), distant fifty-two miles from Tai Youen to the north, and a sub-station of Mr. Dixon's, Chi Tsun, sixteen miles further in the same direction, and one other place where he has work.

"We also visited Chiao Tien Tzu (pronounced Shou dien dza), one of the stations worked by Mr. Morgan, eleven miles to the south of the city.

"After conferences with the brethren touching all points of interest in the past and present of the Mission, and in its future prospects, we left Tai Youen on February 26th for Peking, where we arrived, after fourteen days' journey, on March 12th. We stayed there nine days, leaving for Tientsin on Saturday, March 21st, spending the Sunday at the American Board station of Tungchow, fourteen and a half miles from Peking, and reached Tientsin on Wednesday, March 25th. We had conferences with Mr. Richard at Tientsin, both in going and returning.

"We left Tientsin on Saturday, 28th ; reached Shanghai on March 31st. After seeing the mission work of other societies at Shanghai, Hankow, Foochow, Amoy, Swatow, Canton, and Hong Kong, we embarked at Hong Kong, April 30th, 1891, for home.

"From Tientsin to Tsing Chow Foo, Mr. Harmon was our guide, Mr. Farthing conducted us from Shantung to Shansi, and Mr. Morgan from Shansi back to Tientsin.

"We have to acknowledge the great kindness of our own brethren, of the brethren of other denominations, who welcomed us with heartiest hospitality, and greatly aided us in our work ; and, above all, we desire humbly to express our gratitude for the loving care of our Heavenly Father, who led us with safety and comfort through all our journeying."

The province of Shantung is thus described :—

SHANTUNG PROVINCE.

"Shantung has some distinctive features. It is the birthplace of Confucius, whose descendants of the seventieth to the seventy-fifth generations constitute a large clan resident near Chi Nan Foo. It is the birthplace of Mencius, the great commentator on Confucius. It has had great renown for the lead it has taken in literature all down the history of China. Its inhabitants are the most stalwart of all the Chinese. Some feel that to win Shantung is to win the Empire, for it is more free from the opium vice than most other provinces of China. It is one of the fields on which the Gospel has won its best victories.

"The material condition of the people is hard.

"Though from the absence of all detached dwellings and the crowding of large numbers in small villages, one does not get the impression of undue density of population, there is no reason for doubting that the population is very dense, amounting to over 500 to the square mile. This population, in a country without machinery, and entirely dependent on the fruits of the soil, is far in excess of what can properly be supported by it. They are accordingly poorly housed and poorly fed. Over a large portion of this district no fuel is used except for cooking, though they contrive so to use that as to get a slight warmth from it in their *kangs*, or brick couches, on which they squat by day and sleep by night.

"A small proportion of the boys are taught to read and write sufficiently for the common purposes of life, though such a measure of scholarship would not suffice to let them read any Confucian book, or a copy of the Gospels.

"Thus poor, over-wrought, ill-fed, thoughtful, superstitious, confused, following traditions in all things, with great faults but with some substantial virtues, the people of Shantung have been the field which for the past thirty years various missions have cultivated.

"Our Mission is wrought from two centres—Tsing Chow Foo and Chowping. These both are on the plain at the foot of the Shantung range ; a straight line, running east and

west, sixty miles long, unites them. Tsing Chow Foo is at the east extremity, Chowping at the west. Chi Nan Foo is sixty miles further on in the same straight line. Tsing Chow Foo is eighty miles, Chowping forty miles, from the Yellow River."

TSING CHOU FOO.

"The city of Tsing Chow Foo has a population of 30,000, but was evidently in former centuries much more populous and much more important than it is to-day. A spot was shown us where 2,000 years ago the philosopher Mencius discoursed with Prince Loo on ethics, politics, and religion.

"A 'Foo' city—of which there are eight or ten in each province—is the headquarters of the government of several counties, comprising four or five millions of people, and the centre to which many thousands come triennially for those literary examinations success in which gives at once social dignity and an opening to official employment. Tsing Chow Foo is the Sheffield of this part of China. But its walls enclose a great space of what is now waste ground. Nothing remains of a palace where a member of the Imperial family once lived. Temples and walls are alike in disrepair. The 'change and decay' which in China especially seems to mark everything is obvious, and with memories older than Rome all buildings seem of yesterday.

"A mile distant is the Manchu City, peopled exclusively by the Tartar military forces and their families to the number of 10,000.

"In Tsing Chow Foo work was commenced by Mr. Richard in 1874: first in an inn; then in a house. Efforts to expel him were defeated by the Prefect, who knew the rights conferred by the Treaty. The famine of 1876 and 1877 came, when Mr. Richard and Mr. Jones, who had by this time joined him, called for subscriptions, distributed relief, and began to enjoy from very many a high respect for their goodness and service. That famine of 1876 was the great event which opened this part of Shantung to the Gospel. Numbers gladly listened to it, and many accepted it. Mr. Jones' ability in medicine also gave him acceptance with the people. Of the first converts, as was to be expected, a certain number proved ultimately to have united themselves with the Gospel from impulse, gratitude, or prudence, rather than from the motives which come with change of heart. But this number is not larger than we would have expected. Many have stood the test of many years' experience well; and the proportion of insincere cases to the whole seems to be small and gradually lessening.

"In the city itself there has not been such progress as in the country round about—partly, perhaps, because the staff has been too small from the beginning; partly because in the villages the contact of life with life is so much more close that it permits and promotes the spread of new thoughts and of new beliefs; partly because the morals of cities are lower than those of the country. In the cities nearly all the shopkeepers and their employes in shops are married men, whose wives are left by them for months or years together in their country homes. In such a class there is not so good a soil for the Gospel as amongst people whose conditions of life are more natural. Still, in city and in country alike the work spreads. Wherever any number of persons profess themselves 'inquirers,' or, as the Chinese call it, 'learners of the Doctrine,' and anyone of them seems a converted man, he is chosen as 'leader' of the rest, and they meet together regularly to learn catechism, hymns, Scripture. No one is baptized until the brethren have known him for about eighteen months—a space which covers two New-year seasons, the great seasons of temptations to conform to idolatrous usages. Scattered in various directions around Tsing Chow Foo, within a radius of thirty or forty miles, there are sixty-six places in which there are groups of baptized persons. And in thirteen other places there are groups of unbaptized 'inquirers' meeting under the guidance of as many 'leaders.'"

THE NATIVE CHURCH.

"The groups of associated baptized persons are not organised into separate 'churches' in our sense of the word, but all constitute together the 'church,' which, consisting of 1,060 members, is governed by delegates from each group. Each group has its 'leader'

most of them have also a deacon, and in addition a man set apart to instruct the young. Two of these represent the group in the ruling body—a body more popularly constituted than a presbytery; more authoritative than an association. This body governs and unites all. The whole is divided into six districts, for the financial management of each of which one or two 'stewards' are appointed. The 'general deacon' is the treasurer of the whole church. These officers give a great deal of time, work, and interest to the cause, for which, of course, no remuneration is received. No 'leader' or other worker in the church receives any payment whatever from us, or from them, excepting that Pastor Chêng—who takes the oversight of the whole church, and who came to them with Mr. Richard as a stranger from another district—is paid by us.

"When it is considered that in each of seventy-nine different towns and villages around Tsing Chow Foo there are little communities delighting in the heavenly light and shedding it forth, the Committee will be enabled in some degree to realise our surprise at finding a work so rooted, so extended, and so flourishing. We were familiar before we left home with the mere statistics of the work; but not till we visited the villages, and realised, on one hand, the immense labour which visiting so many would involve, and, on the other, saw the way in which men and women had laid hold on the Gospel with active, and not merely passive, acceptance, did we realise the immense value of the work accomplished.

"The work at Chowping is much later in its origin. It is only a little over three years since Mr. Jones went to reside there, having previously regularly visited it and done medical work on the occasion of his visits.

"With him are associated Mr. Harmon; Mr. Smythe, who has had a medical education, and does medical mission work; Mr. Drake and Mr. Wills, who have both some knowledge and skill in medicine; and Mr. Nickalls. The missionaries all very strongly urged taking up native missionary work in the important city of Chinan Foo. This is the capital city of the Province of Shantung—a city of great wealth, learning, and importance. Some hold it—though on grounds that are, perhaps, questionable—to be the city carrying most weight in the Empire after Peking. Several years ago the Committee had proposals submitted to it for its occupation, which they approved, allocating Mr. Richard and Mr. James to that work. Mr. Richard not having gone to Shantung, the plans of the brethren were only partially carried out. We have, after much difficulty, secured good premises there; Mr. James has occupied them, engaging chiefly in literary work. We have a bookshop on a main street, and a good native agent, who attends to it and does useful work in connection with it.

"We found the brethren unanimously of opinion that the city should be occupied. One great point which weighed with them was the immense influence which Chinan Foo exerts over the whole district, and which at present operates adversely to the Gospel. It has happened several times that work of the most promising kind has been at once arrested by a breath from the capital—some threat from an official, or some slander from a scholar. Place after place, with many inquirers, has been thus closed to them; so that they feel that to neglect this city, and to evangelise only the country district, is like a general leaving the main position of the enemy in his rear unsubdued.

"They feel, moreover, that the 'many adversaries' who exist in Chinan Foo are a reason for doing something for it. In this city 'The Deathblow to Corrupt Doctrines,' one of the vilest assaults on Christianity, was published, and it was, and still is, circulated from the Government headquarters. This book gives representations of Christianity such as ought to engage all honest men who believe them in an effort to extirpate the Gospel altogether.

"Where slanders of the most awful kind are propagated, some little time might, it is felt, be spent with advantage in clearing the Christian name and explaining the Gospel's nature. On these grounds we urge that, as soon as practicable, this city be occupied by three missionaries, one of them being a medical missionary."

With regard to

EDUCATIONAL WORK

in Shantung the Deputation report:—

“Various Missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without entering on any discussion of comparative methods we simply content ourselves with the expression of our feeling: that less than our brethren do could not with propriety be done; that their work is of great value; and that it ought to be sustained and enlarged. It is supremely desirable that our converts have a view of the Gospel as intelligent as we can secure, and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them. It is one of the satisfactory evidences of the quickening energy of the Gospel that it so rouses the general interest in life that large numbers of our converts—women as well as men—after their conversion learn to read sufficiently well to be able to read the New Testament and the hymn-book.

“In the Tsing Chow Foo district there are at present fourteen schools, to which we contribute one-half of the cost. In these are one hundred and fifty boys. It is part of Mr. Couling's work to visit these schools and keep them up to the mark. This part of his and our work is very important. The brethren feel strongly that it should be enlarged; they recognise the fact that the prevailing poverty and frequent disasters to which the country is subject make it very difficult for the people to provide, *without breaks*, for the education of the children, and they recommend that the maximum quota contributed by the Mission should be increased to three-quarters of the whole, *where such help is required*. We heartily endorse this recommendation, feeling that the small amount necessary to secure a school would be money admirably spent.

“There are those who could profitably use, and whose parents could at least partially pay for, a higher education; and about five years ago the brethren suggested, and the Committee sanctioned, the establishment of a boarding-school, under the charge of Mr. and Mrs. Couling. The experiment was made on a modest scale in order that experience might be had, to show the best arrangements to be made. Eighteen boys were admitted for a curriculum of five years. They provide their own bedding and clothes. Their food costs about fifteen dollars—say £2 10s. per annum, and of this they supply five dollars—the estimated cost of keeping them at home. Their education is exclusively in Chinese; but it embraces elementary science, geometry, algebra.

“But the most important part of our educational work in Shantung is

“THE INSTITUTION FOR THE TRAINING OF PASTORS AND TEACHERS.

“It was proposed some five or six years ago, sanctioned by the Committee, and has been conducted by Mr. Whitewright ever since. The first batch of men, numbering twenty-four, was chosen by the church. Part of their support has been all along furnished and provided by the church. Other brethren have aided Mr. Whitewright—Mr. and Mrs. Couling have taken specific subjects, Dr. Watson has given an elementary course in physiology. Of the twenty-four thus admitted, five had a three years' course, meant to train them for teachers; one was dismissed for misconduct, though subsequent action restored him to the respect of the brethren; and another proved incompetent for study and was dismissed; four went to Shensi in the emigration which followed the famine; and seven will be appointed as teachers and evangelists, and six were set apart for the work of the ministry during our visit to Tsing Chow Foo. We saw all the men excepting those who had taken up teaching work and those who had left. Four of the students are self-supporting. In spite of two years of desperate famine the church has given £40.

“We were gratified exceedingly by what appeared to be the vigour and godliness of the men, by the thoroughness of their training, and by the singular fitness of Mr. Whitewright to be at the head of such an institution. Its cost, in view of its work, is very slight, and the men, all living exactly as they would do in their own homes, are not unfitted for the

life of lowly hardship which a native pastorate in China means. We have not seen any similar work more suited to the necessities of the field. No English is taught, the brethren having a dread of the rush of candidates who would desire to learn that remunerative language. But—English excluded—the aim has been to give them as thorough a training as our ordinary theological colleges at home give to their students. The five men who have accepted the work of the pastorate, at rates of remuneration beneath what they would gain in other employments, seem exactly the men whom the churches at home would like to see in the ministry of a church entering on its first efforts to convert the heathen around it to the Gospel of Christ.

“MEDICAL MISSION WORK.

“The village schools, the Boarding-school, the Institution, are not the only adjuncts to mission work. Medical mission work is largely carried on at all our stations, and throughout all, or almost all, the missions of China. *It seems to be a necessity of the situation.*

“Undoubtedly the work in Tsing Chow Foo is brighter in its promise to-day because of the large and successful medical work done by Dr. Russell Watson and Mrs. Watson. It is not very long since Dr. Watson completed his probationary course—and, unfortunately, Mrs. Watson's health during the last few months has been such as to interfere with the regular prosecution of her work—yet Dr. Watson is seeing out-door patients at the rate of about 1,400 per month, and when Mrs. Watson was able to attend to work among the women, these came to consult her at the rate of about sixty per day. In the hospital work, which on a small scale is carried on, Dr. Watson has had in last complete year 240 cases.

“In an interview we had the honour of having with his Excellency Earl Li Hung Chang, the great Viceroy who has been for many years the leading statesman of China, he remarked to us, in speaking of the Confucianists, that ‘they could save Chinamen's souls as well as we could; but we knew better how to save their bodies.’ He therefore would be glad if we would ‘send as many medical men to his country as possible.’ This begins to be the feeling of the people generally. And, in view of it, we strongly endorse the request of the brethren that, at the earliest possible moment, they might receive some additional medical missionaries. Every mission seems to have the same experience, that for interpreting the purpose of the missionary, for opening his way, securing freedom to reside in their towns and entrance into their hearts, medical mission work is the supremely useful agency.

“In the Chowping district Mr. Smythe labours successfully in medical mission work, he having taken a complete course of medical training at Leeds; Mr. Wills has succeeded in getting a slight foothold in the great city of Chow Tsun, containing 80,000 people, situate twelve miles from Chowping, and violently anti-foreign, by medical work there; and most of the other brethren have enough knowledge of the common cures for the common ailments of the people to be able to render them most valuable service. In the visitation of cholera, for instance, that raged with intense virulence in our part of Shantung last autumn, hardly any died who used the Western remedies. In the line of this service it is the desire of the brethren that Dr. Watson should be allowed to instruct a class of eight medical assistants, to be employed ultimately at various stations where our work is carried on. We approved of this proposal, and one of our recommendations is that the Committee should sanction the experiment, and meet the small annual outlay it would involve.

“WOMAN'S WORK.

“Our missionaries generally were, a few years ago, all averse to the employment of women. They still hold that *then* the presence of ladies at their stations would have prejudiced their work in the eyes of the Chinese, and perhaps led to their being driven out of the places where with great difficulty they had secured a location.

“They think that now the time has come when the presence of ladies would not lead to misunderstanding, or would lead only to a minimum amount of it, and when they could render great service to the growing number of women and girls that come within our

influence. Several of the wives of the missionaries have done most earnest work in connection with the Mission, both in Tsing Chow Foo and Chopping, and a considerable number of women are in the fellowship of the church. The number of women, however does not bear any comparison with the number of men; while in missions which employ ladies there will usually be found as many women in the membership of the church as men. The brethren therefore urge that two ladies be sent to work in the Tsing Chow Foo district, and two ladies to work in the Chopping district. They suggest that some knowledge of nursing and of medicine would distinctly increase the value of their services. Whether such ladies are to be sent by our Society or by the Zenana Mission we feel strongly the urgent need of such an addition to our forces in Shantung, and we can imagine few positions in which a Christian lady of strong affections and devout character could effect so large a usefulness."

Referring to the Province of

SHANSI,

and the work of our brethren there, the Deputation report:—

"In many important points the Mission in Shansi finds its conditions different from those of Shantung. It is one of the westernmost provinces, with Shensi and Mongolia for its western boundaries. Whereas a great part of Shantung is a plain a few feet above the sea level, a great part of Shansi consists of the plain of Tai Youen, a level stretch 2,800 feet above it. Its population is less stalwart than that of Shantung, and more commercial. It supplies China with its bankers and its ablest men of commerce. It is distinguished also by a discreditable eminence in the use of opium, dividing with Shensi the shame of being the worst province of China for opium smoking.

"Our Mission commenced in 1877, when Mr. Richard, Mr. Hill, Mr. Turner, and some others addressed themselves to deal with the greatest famine of which any historical record exists. No worker escaped the pestilence which accompanied the famine. Happily our brethren survived their fever and all the other perils attendant on their awful task, and had the satisfaction of having saved many thousands of lives through the relief they administered, and opened many thousands of hearts to a new sense of gratitude to the foreigner. In these circumstances it might have been expected that spiritual results of similar magnitude and value to those found in Shantung would also have been realised in Shansi. But while it is ours to sow beside all waters, it is still true that 'we know not which shall prosper: this or that.' Certain it is that while our Mission and the American Presbyterian Mission and the American Board have all found fruit in abundance rewarding their labour in Shantung, in Shansi both our workers and those of the other Society which labours there have still to say, 'Who hath believed our report?' *There is result.* The Inland Mission has a flourishing work in one portion of the province, and we see the beginning of what we trust will be a great work in part of our own field. It is yet true that we have here a soil which, as yet, has given no such results as have gladdened the hearts of workers in the provinces of Shantung, Fuh Kien, or Quangtung.

"Part of the difference in productiveness is probably due to the depraving influence of the use of opium. And when it is remembered that the use of opium is so extensive that it is the general (though we hope exaggerated) opinion that seven men out of every ten and six women out of every ten in the cities smoke opium, and one-third of all the men and women in country districts, it will be understood at once that an immense addition to the usual obstacles and difficulties exists here. It is hardly by accident that Shantung being one of the provinces most free from the opium vice should also be one of the most receptive of Gospel testimony, and Shansi being one of the worst for that vice should be one of the least receptive. For while opium smoking has defenders amongst Europeans who do not practise it, we met with no Chinaman who did not look upon its use as a grave calamity. There have also been more changes amongst the workers, and a smaller staff in Shansi than in Shantung.

"Most thoughtful Christians will see in the wide extent of a vice introduced into China

by Englishmen, and fostered by our country in those dark ages of legislation from which we have so recently emerged, a reason, not for abandoning a field, but for increasing our efforts to introduce the antidote where we have inflicted the bane.

"Our most barren spot has been the city of Tai Youen itself, the capital of the province. It contains 100,000 souls. Like the province, it has never recovered the population it had before the famine. The substitution in late years of the ocean carriage of tea for the overland carriage to Russia by camel has also lessened its importance, as it was formerly one of the great cities on the caravan route.

"Here Messrs. Richard, Morgan, Sowerby, and Farthing have successively worked. In December, 1886, there were fourteen members, of whom one has since died, and three are at work at Shitieh and Hsiao Tien Tsu. The membership now is four.

"It is only right that we should add that, while the bare statement of the numbers of membership will probably awake in the Committee the same disappointment which it produced in us, we feel that the bare statement of the numbers of members would certainly convey a false impression of the real state of the case. There has been a very large amount of earnest and thoughtful labour put into the work. In the street chapel fifty people on the average daily have heard, and still gather to hear, the Message of Life—mostly from outlying districts. There are proofs that this testimony is far from being either forgotten or fruitless. Classes have been taught, and some of these gathered in Tai Youen have been remarkable for the strength of their Christian character. If the Committee will be satisfied with having earnest labourers doing their utmost to further the Kingdom of God, we feel they have this ground for satisfaction with all the brethren in Shansi. And while there are only four members in the city, we are glad to note signs of increase. Two other apparently very earnest men were awaiting baptism while we were there.

"HSIN CHAO

lies fifty-two miles almost due north of Tai Youen, a town of about 15,000 people, and is the headquarters of Mr. Dixon's work. A square fifty miles by fifty—not so populous as Shantung, but still very populous—constitutes his field, no other European worker but himself being in it. Work was commenced here by Mr. Richard; subsequently, in 1885, a house was taken by Mr. Turner, and work of a more regular kind commenced. Since Mr. Turner left for England it has been carried on by Mr. Dixon. Here there are nine members, and eight waiting baptism. But here again a statement of the bare membership would convey an altogether misleading impression of the work carried on, and the success attending it.

"We were delighted to find that almost every trace of the serious illness of Mr. Dixon, contracted in Congo, had disappeared, and that with an energy very exceptional he was prosecuting a very large work in Hsin Chao, where he resides. In Chi Tsun, an outlying station sixteen miles still further to the north, and in two or three other sub-stations, he has a very large medical work, in which his knowledge and skill make him very successful and proportionately useful. The congregation that met us on the Sunday morning numbered 100. He had a larger and different audience on a Monday evening, of persons paying for admission to an exhibition of lantern views, which included a good deal of the Life of Christ, and permitted a clear statement of the Gospel. The converts go and preach in groups on the streets. He supports a school; has tried a Sunday-school; four evangelists work along with him, part of the support of these being provided by the people themselves.

"In addition to his seeing those who come to him for advice, he leases a building in connection with the chapel premises as a little infirmary, where eight in-patients can be admitted. There were about forty apparently earnest men in the meeting at Chi Tsun, which we addressed, forming a nucleus of a much-needed work in a town somewhat rough and ill-disposed. In various directions grateful patients are a door of entrance to other hearts; and we feel that there is every prospect of a very large work being done for the cause of God there, if only the reinforcements, which are pressingly necessary, could be sent to him. In this case, also, one of these should be a medical man, who would not have more than time to learn the language before Mr. Dixon's furlough would be due.

"HSIAO TIEN TZU.

"We were deeply interested in the work lying on the other side of the Tai Youen. Hsiao Tien Tzu is eleven miles from Tai Youen on the south. Though not so large or important as Hsin Chao, it is an important centre of work. Mr. Sowerby commenced the work there, and carried it on until within a few months of his leaving China for England. Since he left, Mr. Morgan has been in charge of the place, helped in this by Mr. Shorrock and by an evangelist. There are here sixteen members. About forty met together on the Sunday morning we were there—a congregation of men who impressed us deeply with the look of earnestness which marked them. Mr. Sowerby did a good deal of medical work here, and a most useful work is apparently being carried on by an evangelist, who works amongst the surrounding villages. Mr. Morgan has also in charge a new station of Shi Tieh, commenced two years ago, about thirty miles to the south-east of Tai Youen, at the beginning of the pass leading to Chihli and Shantung. This is a town of 5,000 people, situate nearly 4,000 feet above sea level. One-half of his Sundays Mr. Morgan is here, one-half at Hsiao Tien Tzu, and with an evangelist named Hoo—a man of most admirable character and devotion—he works the district intervening between these two places, attending fairs and markets, and preaching on the streets and distributing tracts. As yet, no one has been baptized, but there are three or four persons of serious character of whose conversion there can be little question.

"As in Shantung, so here also, the brethren feel the great need of missionary ladies, free from family cares, who may prosecute a work amongst the women as effectively as the brethren are doing amongst the men. We feel that two ladies are urgently needed for Hsin Chao, where Mrs. Dixon—two days' journey from any Englishwoman, and in delicate health—has a life and work of the loneliest kind; and that if other two could be stationed at Tai Youen or Hsiao Tien Tzu, they would probably find in either of these places the opportunity of doing a great and important work."

One very important matter remitted to the examination and report of the Deputation was as to the wisdom or otherwise of establishing mission work in the province of

SHENSI.

Referring to this question, the Deputation say :—

"This province is one of the westernmost of China, lying to the west of Shansi. It is a mountainous province in which travel is difficult; but the basin of the Wei River, one of the great affluents of the Yellow River, is a district very fertile, and has played a great part in the history of China. The capital of the province, Si Ngan Foo, was once the capital of the land. And those familiar with the history of Chinese missions will remember that it was in this province that the Nestorians first planted the Gospel; and that in the neighbourhood of this city of Si Ngan Foo is still standing the oldest stone monument of Christianity in Asia. Unfortunately for a province of such distinction its history during the last two generations has been a disastrous one. It has been the victim of what the inhabitants term 'four rebellions.' First came the Taiping Rebellion, which, commencing in a southern province, involved this province in devastating miseries at once by its victories and by its subsequent defeats. Then later, about the year 1874, it became one of the principal sufferers in the so-called Mohammedan Rebellion.

"The Mohammedans constituted a large portion of the population of the province, and were the victims of much oppression—oppression all the worse from its being systematised and legalised. The successes of Yakob Khan in the Central Asian Khanates, to the west of them, inflamed their hope of liberty, and roused them to insurrection.

"By the only notable military achievement which has given fame to Chinese skill and courage for two hundred years, this widespread rebellion was suppressed from Shensi to Kashgar. All Mohammedans who had taken part in it were slain, and no Mussulman left alive, except those whose loyalty was assured. This measure seems to have swept away one-half the population. Following this rebellion of the Mohammedans came next

what they have termed 'The Rebellion of Nature'—viz., the great famine of 1877 and 1878. Shensi was one of the provinces which suffered most from that calamity, and, coming in such swift sequence on the other two, it still further reduced the population of the province.

"A fourth 'rebellion' followed, the Rebellion of the Wolves, in which the desolated land was harried by attacks from the wolves, whose usual prey had been taken from them by the famine, and which came down from the hills in large numbers, working enormous destruction of life. This succession of blows on one province has reduced its population to the lowest figure of any of the provinces. While in 1882 the official returns gave Shantung a population of 527 to the square mile, they gave Shensi a population of only 153. And we are informed that still over a large tract of that province the houses are without inhabitants and the farms without cultivators. The Government fosters immigration to this district; and it is not surprising that those driven to despair by the floods of the Yellow River and those of the Yang Tse Kiang, which were nearly as bad, should in large numbers betake themselves to this fertile district, where, for nominal sums, land free for three years from taxes might be obtained, needing only the *clearing* of the wild growths of twenty years to be as rich as their hearts could wish. Large numbers, accordingly, from the adjoining provinces of Honan and of Hoopoh, have established themselves there, and along with them from 6,000 to 8,000 families—say, 30,000 to 40,000 people—from Shantung. Among the latter are *eighty-seven* of our own church members, including four who have had the training of Mr. Whitewright's Institution, and one or two from Mr. Conling's school. Such an exodus, almost all from the neighbourhood of our Mission, and including so many belonging to it, is a movement which, apart from religious consideration, is full of interest; for the journey, 800 miles by road, is a longer one in time than the *Mayflower* had to make, and the issue of it must have seemed doubtful to the poor, ignorant, famine-driven adventurers. But it has a religious side which gives it additional interest. Unless we misunderstand our brethren, the Shantung emigrants generally have in their new quarters refused to occupy the empty houses ready built for them in the cities, preferring to build mud huts near their bits of land, and thus form villages of their own. The chief reason for this apparently is to avoid temple taxes, which would be due in the cities. The result is that they are more free from heathen entanglements than they had been in Shantung.

"Other Christian emigrants, though in smaller numbers, connected with the Presbyterian Mission in Shantung, are also there and worship along with our brethren. Our brethren have, amidst the great toils of clearing land and building houses, witnessed for Christ. Over a hundred seem to be inquiring their way to Zion, with their faces turned thitherward, while some have already believed to the saving of their souls. In these circumstances they beg with importunate appeal that we should send a missionary who may gather, lead, employ them.

"Interested as we were in this touching story, there were some considerations which prevented our immediate acquiescence in the proposal to supply an European leader. There was the question whether to deny their request might not be the greatest kindness leading to self-reliance and the growth which attends it.

"Or whether, if a foreign leader was necessary, some sister Mission working near them might not, with more advantage, take charge of them. These considerations we discussed with the brethren both in Shantung and in Shansi, with the result that we came to agree with them in their unanimous conclusion, that the truest wisdom would be to send two missionaries to them as soon as might be.

"It was felt that the journey to Shensi, taking four weeks from Shansi, six from Shantung, to visit at such distances was impracticable without virtually destroying all work done by the missionary in his own province; that, therefore, residence was to be preferred. Further, that loneliness in such circumstances is, on many grave grounds, to be avoided, and that two brethren should be associated together. Lastly, in view of the fact that in Shantung an immense work overwhelms the few that have to face it, while Messrs. Shorrock and Duncan can, though with difficulty, be spared from Tai Youen Foo, we earnestly commend to the Committee that these brethren be associated together and appointed to this work.'

In view of the special features of this appeal, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee felt they ought to take up work in Shensi, and they accordingly directed brethren Shorrocks and Duncan to remove to this province, and they are now engaged in this interesting movement.

The Report of the Deputation throughout is an earnest appeal for reinforcements and extension.

For Shantung they ask for six additional missionaries; four Zenana ladies; enlargement of Mr. Couling's Boarding School from eighteen to sixty boys; of Mr. Whitewright's Training Institution from twenty to sixty students; the establishment of a medical class, with eight native medical students, seven additional paid evangelists, and a subsidy for the employment of twenty men in the slack winter time at a low rate of payment in evangelistic work.

For Shansi, three additional missionaries and four Zenana lady missionaries, while the cost of the opening up the new Shensi Mission will be additional.

With regard to these extensions, the Deputation say:—

"They are the minimum proposals to which our strong testimony concerning the pecuniary strain of our finances reduced the aspirations of the brethren, and do not express *the desirable*, but the absolutely necessary, reinforcements.

"Finally, we have to express our solemn feeling that, requiring a great effort as it may to supply these additional workers and funds, the cause deserves it at our hand.

"The soul of the nation that is without Christ ought to move the vital compassion of every Christian heart. Whatever view may be taken of the inscrutable purposes of God, to give the light of the knowledge of His glory as it beams through the face of Christ is one of our first duties. It is life eternal to know God and Jesus Christ whom God has sent.

"To declare His name was the Saviour's work; to reveal Him is the Spirit's greatest operation. But we are permitted to co-operate with the Blessed Saviour and the ever-working Spirit in proclaiming the Saviour to mankind.

"The enlightenment and salvation of men we must regard as the great work which still engages the heart and the activity of God. The extension of His Kingdom can only be the result of great supernatural activities, working a new creation, raising dead souls, and giving sight to blind hearts. That constant miracle of grace is ever being wrought. We depend on it, and recognise that the conversion of China to the Gospel will be effected only by such colossal and continuous supernatural workings of Divine power. But in this we have one great encouragement. As one has said: 'The Spirit breathes where He lists; but He always lists to breathe where we may find Him; and if we seek the breezy eminence, we shall feel His quickening influence, and catch His freshening bloom.'

"Shall we take our proper share, and, in some real proportion to our numbers and powers, address ourselves to this task?"

The Committee, while sympathising deeply with the views of the Deputation as to the desirability of securing large and prompt reinforcements for the China field, have at the same time to remember the present financial position of the Society before undertaking additional annual expenditure,

amounting to several thousands of pounds. Nor can they forget that they are already deliberately pledged to large and even more urgently needed reinforcements for India, Ceylon, and Africa.

While adopting, therefore, the recommendations of the Deputation, as to enlargement of schools and training institutions, additional native evangelists, and the special education of native Christian medical students, they have felt compelled to hold in suspense the request for additional European missionaries and Zenana agents until, at any rate, such time as they may be able to review the results of the special Centenary appeal now before the Churches.

THE PAST YEAR'S WORK.

I.

SHANSI PROVINCE.

Our central station in the Shansi Province is

TAI YUEN FU.

The Rev. Arthur Sowerby being still at home on furlough, this station has been occupied by the Rev. G. B. Farthing, who reports:—

“The hearts of men in this city are responding to the Gospel, and there are many signs of a living interest which greatly cheer and encourage, and which give glimpses of a coming harvest that will amply repay all past toil and sacrifice.

“That it is Christ who attracts and wins, and no other, is my creed and my experience.”

Referring to the work of preaching in Tai Yuen Fu, Mr. Farthing writes:—

“With what success? Results defy tabulation; we have combated much ignorance and superstition, preached redemption through Christ, pleaded with men individually and personally to yield themselves unto God, shattered, to the best of our abilities, the false hopes to which any of them confessed to be clinging, and pointed to the only true Fount of hope. Have any believed? We do not dare to say no, but we cannot say yes. This work is one that touches the province, and more provinces than this one probably, for here traders and others come and go. One man who entered a street chapel in Hu-pai showed a good knowledge of Gospel facts, and was asked where he had heard the truth. His answer was in the street chapel of Tai Yuen Fu.

“*Preaching and Teaching.*—The Sunday services have been taken alternately by Mr. Duncan and myself. The congregation has differed greatly as far as numbers go. Our register shows as many as fifty, and (once only when the weather was very bad) as few as seven. The ordinary congregation is from twenty-five upwards. Our congregation has several peculiarities: we have no women. Not that we despise them, God forbid; but custom in this prefectural city is very strict. Any woman who wishes to retain her character for respectability would shrink from joining in a mixed assembly. Since the Deputation took this lack so much to heart, I have sincerely tried to arrange for women, but have been unable to do so. It is easy to point out the weakness; more acceptable would it be to tell us how to remedy it. I could do it instantly if I were prepared to wreck the present work for it, but I am not, and prefer to wait until the truth makes free. Meanwhile, we do sorely need several young ladies to teach the women and girls, a work that it is not permitted to us to do. Another peculiarity is the absence from our services

of those in our employ, except where there is interest in the truth. This does not mean they are neglected, but it does mean this, that I would rather be without a congregation than have one made up of those who attend who would never do so if not receiving pay. 'You do not do this in England,' certainly not, because you haven't *the thing* itself. When the congregation consisted wholly of those in employ, as it once did, an atmosphere was created which made success impossible. Success has come since the change. Such a plan as this is only temporary. Our services are not restricted to the Sabbath. We have one daily. Last spring, a few of our people seemed wishful to meet for daily worship, and such a desire had only to be shown to be met. During the spring, summer, and autumn months, Mr. Duncan and I led morning prayers with Scripture exposition, Mr. Duncan taking Ephesians, and after 1 Cor., whilst I continued my last year's exposition of Mark, and, since completing that book, have been engaged with the Gospel of Matthew. At the expressed wish of the inquirers who attend, this meeting is now held in the evening. Through the year an interest has been manifested in this service which has been quite cheering.

"Opium Work.—All of whom there was evidence that they for the truth's sake wished to break their bonds we assisted gladly to the utmost of our power. I do not feel any call to be a jailer to all who might be willing to pay a nominal sum and put themselves under our care. Evidence is quite plentiful that the breaking off of opium from any but the highest motive is seldom lasting. The sight or the smell of the baneful drug is fatal to a very large proportion of those who have not, 'for Christ's sweet sake,' thrust it from them. Even the latter find it a hard thing to stand. There is more or less weakness for a long time after the break is made, and opium is just everywhere, with its powerful seductions.

"The Native Christian Church.—It is with deep thankfulness that I report an addition to our church. Last spring mine was the joy of baptizing three men. All belong to the Chiao Chêng district. All of them broke off opium under treatment from us, two last year, and the third one as late as last January. In some districts opium smokers are looked upon as inouable, and their thorough reform doubted, and hence applications from such for church membership are not received very cordially. Were such views ours, we might as well leave for England at once. So large a proportion of the Shansi people are addicted to opium that our church members must perforce be drawn from their ranks, and, thank God, this fearful bondage is not beyond His power. One of the men baptized had smoked as much as one ounce of opium a day for five years. Another had smoked half an ounce per day, and been a user of the pipe for fifteen years. The third, Kuo Chi Yun, had used opium altogether thirty-two years, and as his craving grew beyond his means to satisfy it by the addition of a larger quantity of the drug, he had for sixteen years dispensed with the pipe and drunk the quantity, thus securing a tremendous addition to the strength.

"There are several applicants for baptism in this district, and in the spring I trust to see our number more than doubled, and I rejoice to say that there seems a prospect of this being our happy lot in future years. Some of our inquirers are robust, godly men—men in whom the gracious change is so apparent that we cannot but marvel and say, 'This is he finger of God.'

"Book Sales and Distribution.—Our book sales do not reach quite so high a figure as last year, but a larger number of books and tracts have, notwithstanding, been disposed of. Such of the students and others, who crowded into the city during the time of the triennial examination, as deigned us a visit, were presented with a book which would, if read, make them acquainted with the main truths of the Christian religion.

"Country Work.—The branch of our work which has been most abundantly blessed is that in the district of Chiao Chêng. Things are very encouraging. From Chiao Chêng, as a centre, two other stations in large villages of from 2,000 to 3,000 families have been opened—viz., at Nai Ling and Yang Chu. At Nai Ling there is a gathering day by day of from ten to fourteen for reading of the Scripture and prayer. At Yang Chu, a smaller, but quite as enthusiastic a band, who do the same. The daily prayers in Chiao Chêng itself are well attended, and a marked advance, both in Scriptural knowledge and living faith, is visible. At the Sunday service there is an almost regular

congregation of between sixty and seventy. The hall which has been taken by these people for their chapel is the best in the city, with perhaps the exception of the County Magistrates' Hall. May God grant that the field may be as fruitful as the present promise predicts."

SHIH TIEH.

The Rev. Evan Morgan reports relative to the work of the past year:—

"In spite of trying circumstances, the past has witnessed a forward movement, both at Shih Tieh, and at Hsiao Tien. Not only can we report an increase in the number of attendants at Sunday worship, but, what is of still greater importance, there has also been a step forward in self-support. Past reports could only say that this was the aim; in this report we are glad to say that actual beginnings have been made. True, they are only beginnings, and for that reason may seem insignificant; but successful work must be carried on along these lines; and, for that reason, we are glad that the inquirers and members have taken up the matter. We have gladly witnessed an increase of zeal in individual members to advance the cause of Christ and lead others to Him. Their united efforts will, I trust, be equally successful.

"The congregation at Hsiao Tien collected sufficient money to support an evangelist for three months. They elected one of their own number to do the work. Chang, the elder of the church, was the best man they could have, and he consented to go. At Shih Tieh, likewise, the congregation contributed a sufficiency for nearly half a year; and chose a newly baptized member, Hu, to go forth and preach. He will not work at Shih Tieh, or in the neighbouring villages, but has been sent to occupy a field further off, near the city of Shou Yang. But he has no permanent residence there, his time is spent in travelling and itinerating. When the period of their engagement is over, these two brethren will return to their homes and during the summer months will cultivate their lands. They draw no money from B.M.S; and I trust the work thus begun will be carried forward on the same lines. I have not thought it best to start new centres by hiring houses with foreign money for this new work. This would only tend to weaken it."

HSIAO TIEN.

"In the Hsiao Tien Church we have had to discipline several members from one cause or another. Our aim has been, not to cast them away and lose entire hold over them, but try to make them realise their true position and great privileges. Those little clouds broke in blessings, and, at the close of the year, I think we can honestly say there is more zeal and more manifest desire to know the truth. Amongst other causes I must not forget to mention one important factor that has worked towards this end; and this is, the fostering of church socialism. Everyone has been made to feel that they have a part in the Sunday services. Some have the gift of preaching, some of praying. Most have neither, but these can read the hymns, and discharge other such little services. We have endeavoured to make all feel that worship more or less depends on the ministrations of each. Thus, from being regarded as the monopoly of the foreigner, I hope to see a true brotherhood of Jesus, in which each feels it a duty to bear some part to conduce to the success of the whole, and thus lead them 'To grow together, heart with heart, Into a whole where each is part.'

"The attendance at Sunday worship has been larger than the previous year. Of the new additions we only look upon four or five as inquirers. Some of these have regularly attended for nearly two years, but we prefer to keep them and have them well grounded in Christian truth before admitting them to full membership.

"We had the usual class last winter, and several came in for about twenty days. We studied together the subjects outlined by Dr. Bruce in 'The Training of the Twelve. The afternoons we spent in visiting the villages. All were very willing to join in imparting knowledge as well as receiving it.

"The evangelist, Hsu, had a stroke of paralysis early in the year. This has unfitted him for much active work. We have now just lost his services. He went home to Shantung last November.

"Last September we baptized our first converts at Shih Tieh. The two candidates had given during the three years of probationship full proof of loyalty and sincerity. One of them, Mi, is a native doctor, the other, Hu, is a farmer. The farmer, as I have already said, is out preaching. Mi is doing good work in Shih Tieh, and renders valuable help at our preaching shop. This shop was opened in the spring; we have it open on market days, and thus meet many people from the outlying villages, as well as from the near neighbourhood.

"Three years ago we could hardly gain a hearing in Shih Tieh. To-day it is different: we have a few disciples who are not ashamed to confess their allegiance publicly; many are friendly to us. When we came here first, the people looked upon us as workers of iniquity. A few days ago the head man of the village expressed his conviction 'that the vast operations of mission work in every land could not be of man. "It must be of God." "It is the will of heaven" that they have come to China; I must also join this religion. Thus, though our actual converts be few, the Christian missionary by many methods through good report and evil, is giving rise to a 'climate of opinion' that will eventually bring China to the feet of Christ."

HSIN-CHEO.

The Rev. Herbert Dixon reports:—

"In Hsin-Chow City we have maintained our Sunday services and general evangelistic work. The attendance on Sundays, however, has shown but little signs of growth in numbers, running commonly from thirty to fifty, according to season and weather. Saturday evening prayer-meeting has been steadily persevered with. Once a month the evangelists have gathered for three days of instruction and reading, and any converts who desired it have gathered with them. We have hoped in this way to systematically educate our more earnest men in the things pertaining to the Kingdom of God. On market days the evangelist (Chao S.S.), has attended at the book shop on the main street and preached and talked to any who came in, while on other days he has visited in rotation the villages within a radius of seven miles from the city.

"Our book shop on the main street has somewhat disappointed us, perhaps largely owing to the difficulty of securing a suitable man as caretaker. The sales, however, have amounted to some 13,000 cash; and as most of the books have been small ones of from 2 to 10 cash each, the total represents a wide distribution of Christian truth.

"Our out-station at Chi Tsun, fifteen miles north-west of the city, has steadily prospered. Five of the converts were baptized last summer. Sunday attendances kept steadily at thirty, but have lately increased to forty. The feeling all around is much more friendly, and amongst the converts there is a spirit of self-help which is encouraging. This year the subscriptions promised amount to 23,000 cash (equal to nearly £4). At the same time, some of them are working quietly amongst their friends, and one result of this is seen in four women who believe in Christ.

"At Ting Hsiang county town, fifteen miles E.N.E., we have succeeded in renting a small but suitable house. At first the district official secretly opposed our getting it; but on a formal application to him, he ordered the landlord to give us immediate possession. On attending there to see patients, the first applicant was the second official of the place.

"Tso Mo market town lies seventeen miles south-west of here, and here our converts and inquirers are endeavouring to support an evangelist and open a place for work. We commenced with a very small shop, but have now secured more commodious premises, with accommodation for ourselves and medical work. Our converts there now number three. One is a small farmer and labourer. He was recently beaten by some of his relatives while engaged in telling others of the Gospel. Another is a professional gambler, who now has to gain his livelihood by more honest means.

"In the summer we had the joy of baptizing ten converts. Our endeavour is not to baptize large numbers, but to baptize only those who seek it, and can offer evidence of new birth, and can give some reason for the hope that is in them. On our part, we do our best to make sure that they have broken with idolatry and opium. There are 'not many

mighty, not many noble' among them. They include a carpenter, paper-hanger, tinker, farmer, carter, labourer, clerk, teacher, &c.

"The main work for this year has been the consolidation of past work in Hsin Chow and Chi Isun, and extension into Ting Hsiang country and Tso Mo district. Our difficulties have lain in lack of suitable agents for evangelists, teachers, shopkeepers, &c. We have to make our tools as we go along."

The Rev. J. J. Turner, who rejoined Mr. Dixon during last year, writes:—

"At Hsin Cheo of late we had been preaching much upon the duty of those who do believe in Christ to confess Him, and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait; the rest we decided to baptize.

"We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, 'Behold your King,' the ten men who were anxious to confess themselves His servants and disciples were baptized 'into the name of the Father, and of the Son, and of the Holy Ghost.'

"In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and prayed and struggled over some of them for years; and as the newly-received converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye! and was there not joy, too, 'in the presence of the angels of God'?"

"Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

"As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in! But, oh, that their number might be increased!"

II.

SHANTUNG PROVINCE.

Reporting on the work in the Shantung Province, the Rev. J. Percy Bruce, B.A., writes:—

"The following figures give an idea of the work of the Shantung Mission as a whole. Our present missionary force consists of 10 missionaries on the field, and 3 on furlough in England. We are evangelising altogether 14 counties. We have supported by the Society 13 native Christian Chinese evangelists and 4 aided preachers. There are 42 day schools and 208 scholars. This year we have baptized 543 converts, making the total number of church members 1,700. Meeting for worship regularly in 170 stations, we may well thank God and take courage."

TSING-CHU-FU.

Referring to the condition of the Tsing-Chu-Fu Church, Mr. Bruce reports:—

"There have been 169 baptized. The decrease this year is considerably less than last, so that we show a larger increase in our net total membership. Last year it was 1,050; this year it is 1,176, a net increase of 126.

"Looking at the church as a whole there are signs of vitality. New stations are springing up; Christians in many places are earnest in carrying the Gospel to outsiders. The pastors for the most part are active and earnest. What one would like to see is more thorough spiritual growth in the older members. In my efforts to raise the subscriptions for the Pastors' Fund, I was repeatedly told in different directions, by those who exerted themselves in this matter, that there was no difficulty with Christians whose spiritual life was strong, and that the least difficulty was those recently added to the church. In my talks with the pastors about their experiences in work, they tell me they are most warmly greeted by young Christians, many of those of longer standing having lost much of their early ardour. In fact, the more I see of the inner life of the church, the more I am persuaded of the truth of a remark made to me by Mr. Jones more than a year ago. He said, 'What this church is needing is personal spiritual force.' It is my strong conviction that the church is suffering to-day for lack of a vigorous, prayerful pastorate in earlier years. These six pastors who were ordained last December should have been trained and ready for work five years before. But this could not be. The missionaries were too few. Had it been possible, the early enthusiasm of the young convert, with its mixed motives and strange ignorance, would not have thus simply died away in so many cases but under the watchful tending of pastors would have given place to strong, intelligent zeal, prompting wiser and nobler things. This we are hoping for in the future. It is early yet to speak of any fruits of the new pastors' work. In their first year they feel very like apprentices at their work, realising the difficulty of it most of all. But the earnest and evident joy in work shown by some fill me with hope for the future. We meet once a month in conference and Bible study, when each one tells his experiences since the last meeting. I trust that at these meetings we may stimulate each other to fuller faith and richer life, so that we may all be charged with spiritual force which shall be felt to the extreme limits of the church.

The Rev. R. C. Forsyth, besides attending to all the financial business of the Shantung Mission, superintends the village schools in the absence of Mr. Couling in England, and undertakes a large amount of evangelistic work as well.

Referring to his labours in the county of Lin Chih, he writes:—

"This county lies to the north of this city, about seventeen miles away. I have had an evangelist working in that country all the year. Three new stations are opened for Christian worship, and other places are promising, but are not ripe enough for settlement. In one of the new stations a school is established, the teacher being paid by the Christians themselves.

"I made a tour in the spring and another this autumn, visiting all the stations in the county, endeavouring to stir up the Christians to greater activity, and preaching in every place in the open air to the heathen, besides having services with the Christians. I had the help of the native pastor for this section, Nieh T'ung Yan, who is supported by the native church, and whose services were freely given and were highly appreciated.

"I hope to do more of this kind of work in future as my time will admit. The work is intensely interesting and very encouraging.

"I visited the county town (Lin Chih) several times with Dr. Watson, and while he dispensed medicine to all who came, my evangelist and I, with the help of Pastor Nieh, spoke to the patients who were waiting, and preached to all who would listen, giving books to all who wished to have them. This work is done regularly every month, but I have not time to be personally present on each occasion."

The Rev. C. Spurgeon Medhurst reports good work amongst the soldiers of the Manchu City. He writes :—

"The Manchus.—These reside in a permanent camp about two miles north of this city. A real work of grace is leavening this Manchu garrison. Two or three years ago these Manchus were a constant menace to us. None dare venture among them. Native preachers were beaten, and Christian books contemptuously torn or burnt. Dr. and Mrs. Watson first succeeded in impressing the soldiers and their officers by rendering timely medical aid on several occasions. Now the whole spirit of the camp is changed. Six Manchus were baptized in the spring of this year, and I hold a weekly class for them and their comrades. The class was started at the beginning of the year, and the attendance has encouragingly increased. We have gone through the first twelve chapters of the Gospel of Mark together. About twenty Manchus, more or less, regularly attend public service on Sundays, and a number of others are secretly reading Christian books. The book-shop and the museum have had a deep and wide influence on these Manchus.

"I have this year had more inquirers call on me asking for Christian instruction than during any year I have previously spent in China. The work is full of promise."

Referring to the Girls' School started by Mrs. Medhurst, he writes :—

"Last July Mrs. Medhurst started a day school in the city for girls. It was a new venture, and we were uncertain how it would take. Our highest expectations have, however, been realised. The school was opened with five pupils. These have increased to nine, and after the Chinese New Year will probably number fourteen or fifteen. Although the Chinese do not educate their girls, several of our Christians are providing board and lodging for their daughters in the city, that they may have an opportunity of attending the school. The direct Christian influences of the school are already visible in more than one of the girls attending it. The appreciation shown by our church members of this effort to give their daughters some education clearly shows that there is a large field open for work among the women and girls of China when the labourers are forthcoming."

Reporting on the Medical Work in Tsing-Chu-Fu, Dr. Russell Watson writes :—

"I give below a return of cases treated.

Dispensary Out-Patients—

Male—New .. ..	..	8,709	
Return visits ..	..	833	
			9,532
Female—New .. ..	.. .. .	3,192	
Return visits .. ..	.. .. .	290	
			3,482

Hospital In-Patients—

Male .. ..	..	116	
Female .. ..	..	44	
			260
Poisoning cases (chiefly opium)—of these 51 recovered .. ..	.. ..	53	
Urgent cases in the country, requiring special journeys to attend .. ..	.. ..	59	

Total number of cases 13,396

"Amongst the in-patients many have been with us two and three months. All patients provide their own board while staying in the hospital, consequently only severe illnesses or injuries come to stay. Twenty cases of fracture of the upper or lower limb have been treated; most of these were severe compound fractures. Twenty-nine operations for cataract have been performed. Eyesight was restored in twenty-six of these.

"Daily preaching has been carried on, and suitable books distributed amongst the patients. I am sure much good is being done in this way. Several of the in-patient

on leaving have shown every sign of being true-hearted learners of the doctrine. One man named Pien, a cloth-dyer, and a member of a secret religious sect, who stayed with us last spring for about a month, received the truth while with us. He returned to his home at Tao'K'u, in the county of Lin Chü, thirty miles from here, and became very zealous in preaching the truth as far as he knew it. Many were stirred up by him, and a deputation came from his village to see and hear for themselves what the foreigners had to teach. At present about ten are worshipping every Lord's-day with him in his house. The evangelist and the native pastor Nieh go at times to encourage and instruct them.

"This year, six of the Manchus who attended my Bible-class on Sunday afternoons all last year were baptized. Two of these are men of some rank. The attitude towards us foreigners in the Manchu City has greatly altered from the open hostility of seven years ago. We have now many friends amongst them. This result has been helped forward in large measure by the medical work. Many of the officers are my friends. About a month ago I was called to attend the wife of the Tartar General, and yesterday he paid me a friendly visit."

CHOU-PING.

Reporting on the work at Chouping during the past year, the Rev. E. C. Nickalls writes:—

"Mr. Jones's return to England necessitated the partition of his district among us. I therefore gave up one county—Chih-chuan—to Mr. Wills, and took over from Mr. Jones the city of Chou-ping with half the county, the county of Chi-hing and half the county of Ching-cheng. For some time previous to Mr. Jones's departure I assisted him in his evangelistic work, and have endeavoured as far as possible to follow his methods.

"The work in Po-shan city is now trying the mettle of all connected with it. The city people, busy at buying and selling, pay little attention to our appeals. Many of the converts have grown cold. We are now turning our attention to the country, and hope the same blessing which has attended the work in the districts north of Chou-ping may follow evangelistic labours in the villages round Po-shan.

"In Chi-tung and Chou-ping counties the work is progressing steadily. All the old stations have been maintained, and one new station has been opened. There are other places where the Christians are desirous to commence regular public worship; but they have been advised to wait until their numbers and knowledge give fair hope of them being able to stand alone. Meanwhile they worship at neighbouring stations.

"In the first moon of the Chinese year a class was held in Chou-ping for all the leaders of stations in the eleven and a half counties worked by the Mission. All the resident missionaries took part in the instruction. This class was too large; so this autumn we have each held classes for the leaders in our own districts. Mr. Harmon's men and mine being in together, we held the classes separately; but we mutually assisted each other in teaching.

"The Gospel has taken a great hold on the people of Shantung. Besides church members connected with the various missions there are three thousand registered inquirers in this province. Shantung is the home of some of China's greatest men, among whom are the sages Confucius and Mencius; it may be that from our midst will arise the leaders in the great religious change which this closing century will probably witness in China."

The Rev. W. A. Wills reports:—

"The work under my special care is the large county of Chih-chuan, which contains a walled city, several important market towns, and 860 villages. Work has been done in many of these places by my evangelist, assisted by voluntary services from the Christian young men of our churches. I have made monthly tours over the ground they have first visited, distributing medicines to such that had received a ticket from them, thus making closer acquaintance with the people. Many who first came to us for medical help only are now coming to learn about the precious Gospel of Jesus Christ. Thirty have come out boldly on the Lord's side, and were baptized by me in the spring. One new church has been

formed, and one new station opened. A school with eighteen boys during the week and twenty-six on Sundays has been established, and entirely supported by themselves. The teacher and four scholars have put on Christ by baptism, and ten others are among our band of inquirers or learners. Besides the support of this school the members have cared for their own poor, provided places of worship, and met all the incidental expenses connected therewith, and have given me in two places a room for my dispensary work. These make at present the centres from which I visit or receive visits from the surrounding villages.

"The Medical and Gospel work in the large mart of Chou-tsun has been carried on during the year with encouragement. Although the rumours and evil reports circulated have kept many away, not a few continue to stand firm, and over twenty attend our evening worship, while a far larger number are at the Sunday services.

"During the year I have seen 2,028 men, 1,199 women, 382 boys, and 175 girls, making a total of 3,784 patients. Many of these have, of course, been seen several times.

"I have been called to 39 cases of poisoning—16 men, 18 women, 2 boys, and 3 girls. Five of these died, being called too late to save life.

The Rev. Frank Harmon writes:—

"While methods are important and require frequent re-adjustment to the varying conditions of the work, I wish to state my most earnest and deepening conviction that *the man, not the method*, is the important factor in the great Mission enterprise. Unless the Spirit of God be in us our labour is but in vain. The Gospel and love, though presented with the best of man's wisdom, will be but foolishness to the hearers.

"The church, which numbered 103 this time last year, now stands at 265. We have lost two members, one by death and one, alas! lapsed into the deadly opium habit. The one who has passed over to the innumerable company was one of our earliest and most earnest Christians. Blind from his birth, he was yet the great support of the station to which he was attached. He died, thank God, with utter confidence in his Saviour, and the first Christian burial ever held in that district was attended by over forty Christians. As one of them said—'Chang Ching sees now.'

"With regard to the *stability* of our members, I can only say that, in accordance with our usual policy, the evangelists are being gradually withdrawn from the church districts to open new work, and that the Christians are doing nearly all their own work, pastoral and evangelistic. It is also a gratifying fact that only two members have absented themselves from Communion service. While speaking of the native church, however, it is but right to say that the observance of the Sabbath is anything but satisfactory, and that, after their reception into the church, the members do not make, as a rule, satisfactory progress in knowledge of Christian truth. I apprehend that the great problems before us are this very matter of the progressive education of Christians, and the question of self-support. With regard to the latter question, I fear the Christians do not even yet spend nearly as much on the Christian religion as they formerly did in the practice of idolatry.

"*The Distribution of Books* is always an important feature in our operations, and has been carried on with the usual vigour and effect. It is increasingly evident that many of the better sort who will not attend a place of 'foreign worship!' will read the books issued by the foreigner, and this field of labour widens with every year the foreigner is in China. In this connection it is gratifying to us as a mission to remember that one of our number—Mr. Richard—has been called to such an honourable post in Shanghai. There can be no doubt of the increasing power of the press in China.

"Medicine has been distributed as usual to many hundreds of sick people. I have myself seen a large number of people and done what common sense and a very limited knowledge would suggest for the alleviation of bodily pain, but I have to acknowledge with much gratitude very efficient help from both Mr. Wills and Mr. Smythe in this matter. Seeing the sick gives us a very ready entrance to many who could not otherwise be reached, and is a very practical proof of the good intentions of the stranger.

"Our main hope lies in *preaching*. To this work the best of our time and strength is

devoted, and we are only solicitous that *this* may be effective. We concede advantages of all kinds to every other form of Christian work, but remain convinced that the preached Word is *the* method of methods, the Divine method.

The Rev. S. B. Drake reports having baptized sixty-five converts. He writes:—

“Twenty-five of these latter belong to the county of Rao Yuan, where I began work not quite three years ago. These, therefore, form the first-fruits of that work, and we accept them with gratitude to God for His blessing.

“The Christians meet at eleven different centres for worship. The rooms in which they meet are provided by themselves, and form centres where many others besides baptized persons hear the Gospel. In most cases persons belonging to several different villages meet at these stations; therefore from them an influence is exerted upon a large district.

“I am happy to state that the Christians are living and working harmoniously together, and seem as earnest as ever to bring their friends and neighbours under the influence of Christian truth.”

The Rev. Francis James reports:—

“I have conducted the examinations of my junior colleagues studying the language managed the persecution cases of the Christians; superintended the city school; distributed 5,000 books and tracts to the students at the Provincial Examination at Chinanfoo (over 10,000 B.A.'s attended to compete for the M.A. degree); have sent suitable Christian books to the officials and leading residents in Chinanfoo; examined candidates for Dr. Watson's medical class and for the city school; have revised and in part re-written my book on ‘Domestic Medicine’ for the Chinese; written an introduction to the edition of the ‘Imperial Decree and Proclamation’ on the toleration of Christianity, published by the Mission; prepared three articles on ‘The Opium Question’ for Dr. Allen's ‘Review of the Times’; I have revised several tracts issued by the Mission, and preached in the city and country as opportunity offered. This is a miscellaneous list, and to it may be added another item. ‘Sundries,’ which, although impossible to represent in an account of work, is one of the most troublesome and time-wasting of all. I am still revising ‘A Metrical Version of Selected Psalms,’ which, I trust will be of use—especially for educated men and intelligent Christians.”

With regard to Medical Work in Chouping, the Rev. E. C. Smythe reports he has attended to 2,434 male and 1,612 female dispensary cases, 11 hospital in-patients, and 68 poisoning cases. The Chouping Hospital has, however, been opened only eight months. Evangelistic work has also been well maintained:—

“All the patients,” writes Mr. Smythe, “have had the opportunity of hearing the Gospel, and many have received books and tracts. Ching Yang Tien-tzu, a station about 30 li (10 miles) to the west of this city, is visited by an evangelist and myself twice every moon (month) for preaching and dispensing medicine. On Sundays I am always glad to visit country stations for preaching and dispensing. I look forward with much hope to the year just commenced, and pray that much spiritual good may follow both evangelistic and medical work.”

THE REV. TIMOTHY RICHARD, SHANGHAI.

During the past year the Committee have consented to the acceptance by the Rev. Timothy Richard of the important post of Secretary to the Society for the Diffusion of Christian and General Knowledge among the Chinese.

rendered vacant by the lamented decease of Dr. Williamson, of Shanghai. Mr. Richard is specially well qualified to undertake the duties of this office, and finds the work congenial and attractive.

Dr. Muirhead, referring to the appointment of Mr. Richard, writes:—

“We are well assured that Mr. Richard will in this post be a vast blessing to China. His work will doubtless be effectual for the highest and holiest purposes.”

Referring to the past year, Mr. Richard writes:—

“The year 1891 will be long remembered in China as the year of the riots. Organised efforts were made throughout the Empire, but especially at the seaports and the great inland river ports on the Yangtze, to rouse the indignation of the populace against missions, both Protestant and Roman Catholic, and also against all foreigners, missionary or non-missionary without distinction, instigating them to loot and burn, beat and kill all foreigners if they did not clear out of the land. This has been kept up now for eight months, and we do not feel ourselves out of them yet.

“The immediate cause was the wide and systematic distribution, during the last two years, of the vilest anti-Christian and anti-foreign literature which history knows of, accusing Christians and foreigners generally of horrible crimes, such as bewitching and kidnapping men, women, and children; of gouging out their eyes, tearing out their hearts, ripping up women, and otherwise mutilating them; while wicked pills are given people which completely dement them and impel them to lose all sense of shame, &c. The different parts of the body are used for making silver artificially, and for making chemicals and bewitching pills. For the practice of these diabolical arts foreigners and Christians are declared to be unfit to live under the same sky as the Chinese—a Chinese way of expressing that they are worthy of death.

“The serious part of this anti-foreign literature is that it is prepared and circulated by many of the leading mandarins in the Empire, although contrary to all laws, national as well as international, Chinese as well as foreign.

“The cause of this extraordinary action is given in these anti-foreign books themselves. It is in the growing knowledge the Chinese have that since intercourse between China and the West has been established, foreign nations have greatly profited by trade with China, while China in comparison gained but little and suffers much, and now more and more each year. Therefore, seeing their wealth going abroad, primitive industries failing, her people steeped deeper and deeper in the opium vice, while her teeming millions struggle in vain for the bare necessities of life, many leaders are roused with indignation and desperation, and do all they can to rouse up what they consider the righteous indignation of the people against foreigners of all classes as the cause of their ruin. It somewhat resembles the riots of the mechanics of earlier days against machinery in England. Missionaries are especially hated because of their power with the masses, and because they feel that to become Christians is to begin to become entirely under the control and arts of foreign nations.

“And there is not one in a thousand, scarcely one in a million, that knows that international intercourse may bring incalculable benefits to them as well as some injuries, if they only study how to get them, and that international intercourse, when rightly used, only brings benefit to all nations. But, alas! China, for want of this knowledge, is driven to mad acts, which threatens the very existence of her independence.

“Inasmuch as the grave disease which throws China into these convulsions of riots, which are almost fatal to her, is the great dread of the evils of Christianity and Christian civilisation, and almost the complete ignorance of the benefits of these, the specific cure for that, as proved in the history of almost every nation on earth, is enlightenment, or the incalculable value of true Christianity and true Christian principles in all departments of life and among all nations on earth. What injures one injures all: what helps one helps all. God's love is universal. Feeling the great importance of enlightenment on these

lines, I felt I would be helping every mission in North China by editing a daily paper on Christian principles, and so devoted myself cheerfully for a year to this kind of work.

"Now that these riots are so general, the work of a large number of missionaries were brought to a standstill, and estranged feelings which will take a generation to remove will be engendered in many a mission station. In view of this, the importance of more *direct* enlightenment on *special* subjects which a heathen constituency of a daily could not at first appreciate, is very apparent, and the importance of missionaries who were formerly engaged in direct missionary work, now devoting themselves to the removal of those difficulties which now make direct work impossible, is also very apparent. Under these circumstances no branch of mission work can be of greater importance than the work of the Society for the Diffusion of Christian and General Knowledge at the present time in China. It enables me to devote my whole time to meet the special needs of to-day."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS	4
Missionary	1

During the past year the district of Nablous has suffered greatly from epidemic fever, and Mr. and Mrs. El Karey have, in common with hundreds of others, been attacked. They have also been called to endure a heavy trial in the death of their eldest son, a young man of great promise and devoted piety.

Quite recently the Revs. G. H. Rouse, M.A., of Calcutta; J. J. Doke, of City Road Chapel, Bristol; Principal Witton Davies, B.A., of the Midland College; and S. B. Burton, Esq., of Newcastle-upon-Tyne, have visited Nablous and carefully examined the work carried on by Mr. El Karey. All these brethren bear high testimony to its interesting character, and to the earnest and faithful labours of both Mr. El Karey and his like-minded wife.

Mr. Burton writes:—

"The chapel and schools in Nablous 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 Ea wor

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."

With regard to school work Mr. Burton reports:—

"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."

Mr. Burton concludes a very interesting report by saying:—

"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, Constantinople, and other places; 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 whatsoever."

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, Munsembi, and Bopoto.

Missionaries (4 in England) 26

UPPER AND LOWER CONGO RIVER.

THE REV. PERCY E. COMBER.

With the closing year comes the sad news of the death of the Rev. Percy E. Comber, at Wathen Station, on January 22nd, after a brief attack of malarial fever.

Little more than a year ago he laid his young wife to rest by the shores of the great Congo River, and wrote: "More than half my life seems to have left me; but He knows best, and I would not murmur."

Thus has passed to rest and reward the last of the Comber family. His two brothers, his only sister, his own wife, and his brother's wife have all died in the service of Christ in Africa.

Mr. Percy Comber's own words, written only recently, reveal his rare consecration:—

"As I think of the dear ones now with the Saviour, I seem to feel in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day. What a sublime privilege it is to be allowed to carry on this Congo Mission work! Words can never tell how greatly I rejoice in it."

To know Percy Comber was to love him. He has left behind him the blessed memory of a devoted life, and will long live in the grateful memories and affections of the peoples he loved so well and served so faithfully.

The Committee specially commend to prayerful sympathy the bereaved father, now in California, who so willingly has given up his best to the evangelisation of dark Africa, "counting it," in his own words, "high honour and glorious privilege to have such children."

In the beautiful words of one who knew him well:—

"From our side, the side of the blank, and the silence, and the cold grave, this loss is very sad. But if 'we have not followed cunningly devised fables' there is another side, bright with the light of God's face, musical with Heaven's harmonies, glad with the energy of perfect service, and the peace of an Eternal Home. Nor on this side is it all loss. When the alabaster box was broken the house was filled with the odour of the ointment; and though the last of the Combers has fallen, the stimulating fragrance of their sacrifice will steal all round the world."

THE WORK OF THE YEAR.

The Committee are thankful to report that the new up-river Congo steamer, the *Goodwill*, packed in sections, has safely reached the Lower Congo. Mr. Grenfell writes:—

"If the transport of the *Goodwill* to Stanley Pool goes on without difficulty, and with fair speed, Mr. Jefferd may be set free from Stanley Pool with a view to his going to Bolobo, releasing Mr. Glennie, and then Mr. Ernest Hughes might relieve Mr. Stapleton from Monsembi. If Mr. Field leaves us in May, which seems most probable, there will be another gap in addition to the one just created by the death of dear Comber. Mr. Darby is still unable to go forward for want of a colleague. Our need, therefore, for further and immediate reinforcements is most urgent. I do most earnestly hope help will be sent at once."

Mr. Darby, also pleading urgently for immediate help, writes:—

"I hope friends at home understand our pressing need. There are several brethren out here waiting to be relieved, but there is no one to relieve them. Messrs. Forfeitt, White, Glennie, Stapleton, and Scrivener all ought to take furlough; they all need it. As soon as Mr. Oram reaches Bopoto Mr. Forfeitt will go home; and Mr. White ought also to leave

at once; his state of health demands it. Cannot three or four new missionaries be sent at once?

"I am longing to get settled down at my station; but unless we can get reinforcements it will be twelve months at least before we can make a definite onward move."

Mr. Grenfell, as has been already stated, has accepted a temporary commission from King Leopold of Belgium, on behalf of the Congo Free State, to visit the South, and, in company with a duly accredited Commissioner representing the Portuguese Government, settle the delimitation of the southern frontier of the Congo kingdom.

This special work may involve a period of from four to six months; but in view of the great importance of the negotiation and of the singular capacity of Mr. Grenfell for the post, the Committee felt they ought not to withhold their sanction to his acceptance of the King's request. It need scarcely be stated that all the expenses connected with the execution of this commission will be met by the Government of the Congo Free State.

By the last advices from the Congo Mr. Grenfell was still at Underhill awaiting the arrival of the Portuguese Commissioner.

During the past year the Committee of Reference on the Congo has been enlarged. It now consists of the Rev. George Grenfell (Chairman), the Rev. J. Lawson Forfeitt, of Underhill (or acting missionary in charge of Underhill), Secretary; the Revs. W. H. Bentley, J. H. Weeks, A. E. Scrivener, T. Lewis, and R. D. Darby.

With regard to Mr. Lawson Forfeitt, it should be stated that on his arrival in Africa, in 1889, he was nominated by his colleagues as the Legal Representative of the Mission to the Congo Free State Government. His Majesty King Leopold was pleased to signify his approval of the same, and the necessary registration was accordingly made in the Bureau of the Central Government at Brussels.

OUR SPHERE OF WORK.

With regard to our sphere of work in the Central Congo region, the Rev. George Grenfell writes:—

"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 towards the interior. Our next move is somewhat uncertain. We are hoping we shall 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 towards Lake Albert and the Nile.

“The staff for the working of these stations is distributed as follows:—

“*San Salvador*.—Mr. and Messrs. Lewis, Mr. and Mrs. Graham, Mr. and Mrs. Phillips.

“*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S. (in England), Mr. and Mrs. John Pinnock, Mr. J. A. Fuller.

“*Wathen*.—Mr. and Mrs. Bentley, Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron.

“*Arthington*.—Mr. and Mrs. J. L. Roger (in England), Mr. S. A. Gordon, Mr. F. A. Jefferd.

“*Bolobo*.—Mr. R. V. Glennie, Mr. and Mrs. Grenfell, Mr. Ernest Hughes (*en route for Congo*), Mr. and Mrs. Harrison (*ss. Peace*).

“*Lokolele*.—Mr. A. E. Scrivener, Mr. James Clark (in England), Mr. J. S. Whitehead.

“*Munsembi*.—Mr. and Mrs. J. H. Weeks, Mr. Stapleton.

“*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt, Mr. H. White, Mr. W. P. Balfern.

“New station, not yet settled.—Mr. and Mrs. Darby.”

“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 special linguistic ability, but the work is being done.”

THE NATIVE CHURCH.

With regard to the important question of the evangelisation of Africa by her own sons, Mr. Grenfell writes:—

“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 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.”

Good work is already being done by the native church at San Salvador as reported in the following letter from the Rev. Thomas Lewis :—

“ The members of the native church regularly visit a number of towns every Sunday morning, and each one visits the same place weekly. This we consider to be of great importance, for unless there be constant and persistent teaching of the Word of God we cannot expect great results. We also believe that this work of the native Christians ought to be encouraged and rendered as efficient as possible, and with this end in view Mr. Phillips has a class on Saturday evenings to prepare them for their Sunday work in the towns. This class has been very useful, and we hope it will be a great blessing in our work in the future. Since Mr. Phillips’s return from the coast we have made some alterations in our plan of Sunday work. Instead of both taking a service in the station each Lord’s-day, one of us takes charge of both services and the Sunday-school, while the other goes along with one of the native workers to his sphere of labour. We change about every other Sunday, and we are thus in a position to know what work is being done. We have not yet visited all the places, but are very pleased with what we have seen. In one or two places there is a very decided change in the people, and four or five have applied for baptism, and in a month or two we hope to number them among us.

“ For the past three or four months the church here has been discussing the advisability of sending a teacher to settle in a town further inland, and now that they have arrived at a definite decision we are anxious to let you know of it. Until this year the church has supported a native evangelist, and he visited the towns near San Salvador. Now that most of these towns are regularly visited by other members, they think it better to make a change in their plan and support a teacher who will settle in a suitable town in a district north-east of us. At the church meeting they invited Nlekai to take this position, and he has accepted it. The next thing is to choose the most suitable place. For this purpose they have asked Matoko to go with Nlekai through the district and see the people, and make arrangements with those who seem most anxious to obtain a teacher. We purposely let the two brethren go unaccompanied by a white man, so that the people in the district may not expect a white man to go and settle in their town, and also we want it to be a church work, pure and simple. The friends here have taken it up very heartily, and we have no doubt but that God’s blessing will abundantly follow this work. It is hoped that the work will be commenced in January. The district proposed is about two days’ journey (one day for a native and fast walker) from our station.”

The following letters from the native Congo churches at San Salvador and Wathen indicate strikingly the power of the Gospel over a people that but a few years ago were utterly ignorant of the Saviour, and steeped in sin and selfishness :—

“ San Salvador Station, B.M.S.,
“ Congo River, S.W. Africa,
“ December 30th, 1891.

“ DEAR SIR,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore we heartily made a collection, and collected a sum of £33 14s. 3d.

“ Kivitidi and I sent it, on behalf of the church. Do accept it as our thankoffering to your *Centenary Fund* of the Baptist Missionary Society.

“ We are, on behalf of the Church,

“ TO A. H. Baynes, Esq.”

“ KIVITIDI, }
“ NLEKAI, } Deacons.

“ Wathen Station, B.M.S., Congo River,
“ December, 1891.

“ MY DEAR MR. BAYNES,—We heard that next year is the hundred years’ birth day of the B.M.S., and that people are putting money together for the B.M.S., so we all, boys

and girls, put this little money together, and send £15 18s. 6d. to you for the birthday of the B.M.S., to let you know that we thank God very much for all that He has done for us through the B.M.S., and we hope that God will give you power to do His work and send missionaries out to all people and tell them about Him.

"I must tell you a little about our work. You know that at Ngombe we cannot get any people to preach to, except the schoolboys and girls, and also to the workpeople; so we sometimes go into the towns and preach to the people about the love of Jesus Christ; and sometimes when the people come together, some will listen good to the teacher and take all in his heart, and some will listen and find a fault with God—that is, they say, Why does God let us die if He loves us, and if God loves us, why does He let Satan tempt us? But we tell them all we can to make them believe that God loves us, and that He wishes us to turn our hearts to Him.

"I hope that our friends will not forget to pray to God for this work in Congo, because we know that God is doing His work among the people here, and I am glad to say that some people are wishing to be God's people, and give themselves to Him now. We all send you our compliments.—Yours respectfully,

"To A. H. Baynes, Esq."

"MANTANTU, DUNDULU, NLEMVO.

Special Centenary contributions have also been received from Lukolela and Underhill stations, the spontaneous gifts of the Congo peoples.

THE LOWER CONGO. SAN SALVADOR.

From San Salvador station the Rev. Thomas Lewis reports:—

"During the past twelvemonth seven people have made a public profession of faith in Christ in baptism, and we find several more who are seemingly in earnest about their souls, and who will join the ranks shortly. Four of our church members have been called away 'to be with Christ,' but left behind them a living testimony to the power of the Gospel of Christ. We miss them in our little church, but do not mourn, for it is no small relief to be free from pain and sin and to enjoy the full liberty of the better land.

"Special attention has been paid to the important work of teaching native Christians. We look to them to do the greatest part of the work in the neighbouring towns; and it is of the first importance to give them as much teaching as possible. All the members meet once a week for Bible instruction. Just now we are taking Paul's Epistles. Mr. Phillips takes the workers every Saturday evening; and in this class they prepare their special subjects bearing on the teaching on the following day. These men—about ten in number—go to their appointed towns every Sunday morning, and they gather the people together for a service. Most of the towns around us are regularly visited in this way, and I have been very much struck with the influence these workers have in their respective spheres. Mr. Phillips and I take the services and schools on the station every other Sunday; and when one is doing the home work, the other goes to visit the places worked by the members. Thus we are able to keep all the towns under systematic supervision.

"After much prayer and consideration the church is now making arrangements to establish a station in a town two days to N.E. of us, and they have chosen Niekai to be a settled teacher there. This is purely a church work, and all the expenses will be paid by them. We hope the teacher will settle there in about a month's time. The members have contributed for evangelistic work during the year over 170 dollars. In addition to this, their regular contribution, they have this year shown their gratitude and love by sending home over £33 for the Centenary Fund. They are all poor, but they take very well to the lesson of giving.

"Neither have our schools been neglected. Unfortunately the country for the past few

months has experienced a great scarcity of food, and we were obliged to send away most of our school boarders; but the school has been kept on every day for the boys, who attend daily. The girls' school is still in a prosperous condition, and now that Mrs. Phillips and Mrs. Graham have been obliged to return to England, my wife has her hands quite full with her school of seventy girls, and also the women's classes."

The Rev. H. Ross Phillips reports the death of one of the San Salvador native Christians in the following letter:—

"We have recently lost one of our members by death. Her last hours were exceedingly peaceful, and she left a very decided testimony behind her.

"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 around 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 Mrs. Graham and Mrs. Phillips saw her, and again, at their request, she told those round her 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."

UNDERHILL STATION

Since the departure of the Rev. J. Lawson Forfeitt for much-needed rest and change in England, Mr. R. H. C. Graham, of San Salvador, has taken over temporary charge of Underhill Station, and discharged the numerous and important duties of this responsible post. He has been ably seconded by Mr. Pinnock, who has rendered specially valuable help, and Mr. J. J. Fuller has been transferred from San Salvador to Underhill, with a view to render further assistance.

Mr. Lawson Forfeitt reports:—

"Much of the time and strength of the brethren at Underhill is taken up with the important work connected with the necessary business of the Mission, transport, &c.,

the missionary-in-charge acting as local secretary, and being also the legal representative of the Mission to the Congo Free State Government. We are thankful to be able to report that the Sunday services on the station have been well attended; and on week nights, as opportunity has offered, very interesting meetings have been held with the large numbers of native porters engaged in transport work. Similar services have also been conducted on Sunday afternoons at the riverside trading factories near Underhill, our native helpers, Luzemba and others, rendering valuable assistance in this branch of work.

"During the year we have had the joy of baptizing and receiving into fellowship one native convert, and we believe that a work of grace is going on in the hearts of some of our personal boys and workpeople. One of my boys with whom I spoke earnestly after the baptismal service said, with a full heart, 'I cannot say much with my mouth, but I feel thankful in my heart for Jesus' love to me, and I will try to please Him.' One cannot but feel that this lad is 'not far from the kingdom.'

"One of the great evils we have to contend with especially on the Lower River is the terrible curse of the drink traffic.

"The Sunday services for the English-speaking coloured employes engaged in the construction of the Congo Railway at Matadi, which were commenced by my colleague, Mr. Pinnock, are now carried on by our brethren of the American Baptist Missionary Union, they having opened a place at Matadi for the convenience of their transport. But we still take a deep interest in these men, and have obtained from friends in England from time to time an excellent variety of religious literature—Scripture portions, text cards, magazines, papers, tracts, &c.—which have been most thankfully received, and have proved of great value. We have also had the pleasure of ordering from England for some of the men a number of Bibles and hymn-books, for which, of course, they have paid full price. Many West Coast workmen from Cameroons, Lagos, Accra, Sierra Leone, &c., are also employed by the Free State Government and traders on the Lower River, some of them being earnest Christians and members of native churches in the districts from which they come.

"The officers and sailors on board the English, German, French, and Portuguese steamers coming into the river are also remembered, and we cannot doubt that good will result from the circulation of pure and healthy literature which Christian friends at home so generously supply."

WATHEN STATION.

The work at Wathen Station will suffer much by the lamented death of Mr. Percy Comber, who devoted himself, with whole-hearted earnestness, to evangelistic preaching and school teaching.

Probably, by the time this Report is published, Mr. and Mrs. Holman Bentley will be in England seeking much-needed rest and change, leaving at the station the Rev. Philip Davies, B.A., and the Rev. George and Mrs. Cameron.

Mr. Davies has given himself argely to itinerant evangelistic work in the country round about Wathen.

Reporting on one such recent journey, Mr. Davies writes:—

"I descended first through a wood, and then had a level walk of a mile or two along the top of the cliffs, having magnificent views of the river 200 or 300 feet below; then down the face of the cliff by a path more like the ruined staircase of a gigantic castle than anything else; then across the river by canoe, having fine views of the cliffs (worthy of the seashore) and waterfalls of three or four tributaries literally falling into the Congo. Arrived at the North Bank a climb of about 1,000 feet awaited me. At one point

the path passes over the face of an enormous rock about 15 feet high at an angle of 45 degrees; up this one has to be hauled by a rope. With an hour or two of work, a ladder could easily be made, but the ferrymen, I think, find it a convenient toll bar, as no one can get up it unless someone is above to throw down the rope. The river is at very few points easy of access, at a few more one can just manage to get up and down, but usually it is quite impossible to do so. That night I stayed at Mpaka Mbelo, and though there were not many people, I had a good fireside talk in the evening with the chief and a few others. The next day I went on to Mbelo, a larger town than most, and had a very good time, staying a second day on invitation. I had a good talk each evening—conversation I mean, not address—with the chief and a number of others round a fire. Soon after sunset a fire is very agreeable in the open air, and the natives feel much more at home that way. I noticed again what I have often noticed before, that the men and boys are more manly and energetic at the riverside than in the inland towns. The fisheries and ferries provide the men and boys with daily occupation, and soon after daybreak all are off to the river, returning towards evening. I had a crowd of youngsters about me whenever I walked about the rather scattered town, behaving in the most enthusiastically friendly way.*

THE UPPER CONGO RIVER.

ARTHINGTON STATION, STANLEY POOL.

From Stanley Pool, Mr. S. C. Gordon reports:—

“The year 1891 has, indeed, been full of blessing. Looking back we can see clearly the hand of our gracious Father, and in looking forward our hearts are full of hopeful expectation.

“During the last few months I have been alone, Mr. Balfern being on his way to Bopoto to relieve brother White, who urgently needs rest and change in England.

“Thank God, a really good work of grace is going on here amongst our boys. Three or four have come to me of late and have informed me that they had decided for Christ, and are determined to follow Him. One or two have given unmistakable signs of a change of heart, and we wait to see the fruit which they shall produce. There is a sound as of ‘abundance of rain.’ God, I am sure, is working now in a way that even our dull eyes can see, in opening up this country to the light. Africa is moving, and you will soon get tidings from this land, no longer of hope deferred, but of triumph.”

BOLOBO!

The Rev. R. Glennie reports from Bolobo:—

“The work of building being of course our principal one at this stage of our station, I report first on it. During the year, and with a gradually diminishing staff, the preparations for Mr. Grenfell’s house have been going on steadily, and, ere he returns, I hope to have everything ready for the work of construction. Mr. Harrison’s house has been re-roofed, and three workmen’s houses built. The other houses, being of temporary nature, have required a good deal of attention. Mr. Field’s house was finished early in the year, and frame-houses for the new station were made. A road was made at the back for native use, the schoolboys making it. About five acres were planted with madioca, and large fruit and vegetable gardens have been in progress. We now have over a hundred coffee trees, about thirty-five ‘sour-sops,’ some of which are in full fruition. We have over five hundred plantain and banana palms, about a hundred pawpaw, a few guavas, mangoes, nsafu, sweet potatoes, maize, and yams. English vegetables, for some reason or other, do not take kindly to Bolobo soil. But we have a large number of purely African fruits and vegetables. We tried rice and dhurra, but these were not very successful.

“During the last rains we had a daily service in English for the coast men, and Kibang for the natives, while on Sundays we also had the address translated into Kongo to reach yet others.

"When the dry season came we found it to be too cold in our open chapel to continue these morning services, but instead I began, or rather resumed, the evening service, using only Kibangi. We have reviewed the opening chapters of Genesis, the lives of Noah, Abraham, Joseph, Moses, Gideon, Samson, Saul, David, Solomon, Jonah, and we also had a look at the Book of Job. We are now following the early Church in its life and polity and struggles. In this time I translated freely the Gospel of Matthew, but I regard it as yet more as a lesson-book than a permanent attempt at the translation. Still, with my increasing knowledge of the genius of the language, I hope to make it worthy of type ere I leave Congo. In the matter of the children being able to follow the lessons of the evening, I have had most gratifying proofs that they follow carefully, in the papers on the opening chapters of Genesis, on the life of Samson and David, the first mentioned being exceptionally good. In the regular routine of school we have had several classes, of which, if I were not to be tedious, I would give a full account. In mental arithmetic all classes show very well, perhaps due to their inherited trading faculty. With regard to hymns and hymn-singing they are certainly far in advance of the children at home, who have been beyond reach of the Sunday-school until the last three or four years. Most of them have learned the hymns by rote, but they sing them very well indeed. By the way, we had the pleasure of discovering three new translators of hymns a little time ago, and I have received from them five hymns, one of them being a little gem. All were made from the Congo translations by senior class boys. These same boys have given evidence that our labour and teaching are not in vain, and after a little more instruction they will, I have no doubt, ask to be admitted into the number of those who follow the Master fully."

Mr. F. C. Harrison, who has charge of the s.s. *Peace*, writes:—

"Work waits to be done on all hands, fields are white, but the labourers so few. We constantly pray that the Master Himself will thrust out more labourers. All is encouraging here."

LUKOLELA.

The Rev. A. E. Scrivener sends the following account of the formation of a Christian church at this distant station:—

"On Sunday last, January 8rd, a Christian church was founded here. After much thought and prayer, and examination of the converts, we decided to baptize six on the first Sunday in the year. We spent a very happy day, by far the happiest I have spent at Lukolela yet. Early in the morning a meeting was held for the candidates when Mr. Whitehead gave them further encouragement and instruction. After breakfast our usual Sunday morning service was held in our school-room, which was packed with a very attentive congregation. In the afternoon, after a prayer-meeting with the candidates, a move was made to the first town, and an attempt made to hold a meeting. The folk were, however, very apathetic, and refused to congregate. Returning to the station in the cool of the evening, we repaired to the beach for the baptismal service. One of the chiefs, Eyoka Eyulambukwa was present, with over sixty of his people, to witness the ceremony. A translation of the hymn, 'Down in the valley with my Saviour I would go,' was sung and prayer offered. Then followed a reading of suitable passages from the Scriptures, and a short explanation of the rite. Then, one by one, the six lads, in very plain and simple language, gave their testimony and their reasons for wishing to be baptized. Amidst a very impressive silence, one by one, there followed the Saviour through the waters of baptism. It was easy to see how thoroughly they enjoyed the service. The silence observed by the crowd was very remarkable, and we cannot but think that many were impressed by what they saw and heard. In the evening we met again. Mr. Whitehead, myself, Luzala (my Congo boy, who was baptized at Tunduwa in 1889), and the six Lukolela youths. We formed ourselves into a church, praying, as we joined hands, for that Divine help so necessary to our usefulness and existence. The Lord's Supper followed, when again we

realised God's presence and blessing. All through the day we were wondrously helped by God. Nothing occurred to mar any of the proceedings, some of which were so strange to the poor benighted folk here.

"Ten other boys and one workman have professed faith in Christ. Of these some are very young, and others perhaps know little of what they do. After careful examination we hope, in the course of perhaps two months, to baptize some others. We shall proceed with great care.

"Thus God has blessed His work at Lukolela. One of the boys was Mr. Michael Richards' boy, and had been in the Mission almost from its commencement. Another is a lad recently ransomed from slavery. He remembers having changed owners some ten or twelve times. When far away in Balolo land, he thought much about the earth and sky, and wondered who made them. He believes that in all his wanderings he was led by God, and rejoices that now he is living with us, where he can learn of Him for whom he was once blindly groping. Three of the lads are slaves of men in the first town, and will probably have to experience persecution. We need your prayers that in these 'early days of Christianity' at Lukolela all we do may be done under the Spirit's guidance.

"With these Christian youths our work in the towns is easier. At our meetings one or two will frequently volunteer to speak, and very earnestly do they plead with their countrymen to believe in Jesus. Their testimony cannot fail to awaken inquiry."

MONSEMBI.

At Monsembi brethren Weeks and Stapleton are at work. With regard to the selection of this station Mr. Stapleton sends the following statement in reply to many inquiries he and Mr. Weeks have received as to *why a district beyond Upoto was not chosen for a new station rather than one below it.*

"In quest of a new station," Mr. Stapleton writes:—

"We started from Bolobo, hoping to settle at Lulanga. Reaching this place, we found it a town of three thousand inhabitants, the people speaking a miserable *patois* of Kilolo and Kibangi. The headquarters of the Congo Balolo Mission being but thirty miles off we decided to talk over the matter of settling with Mr. McKittrick. We gave him our opinion that he ought to open work at Lulanga—anyhow, deciding we could not go there. He has since sent a missionary to occupy the place. Being thus free, and having the whole river before us, we decided to thoroughly investigate the towns on both banks between Lulanga and Bpoto. We landed at every town of any importance, and after calling on our friends at Bpoto steamed on as far as the mouth of the Loika River. We then turned about, having decided to settle midway between Lulanga and Bangala. Now for our seasons.

"1st. It seemed to us highly desirable that in a mission-field such as this, where the cost of transport bulks so largely in the yearly expenditure, other things being equal, our stations should be placed as near our base as possible.

"2nd. Why should such a large tribe as the Bangala, inhabiting one hundred and fifty miles of the river bank, be left for a people, inferior to them in every respect, some two or three hundred miles further on? Is it not to evangelise the people of the Congo Free State, working our way steadily onward to the more remote peoples? Two men on a station will never effectually work more than a hundred miles of river bank. A Protestant mission station every hundred miles seems to me the desideratum for working the Upper Congo. By settling here we helped to fill up the huge gap of four hundred miles between Lulanga and Bpoto.

"A comparison of peoples shows the advantage all on the side of the Bangala. They are, by unanimous consent, the finest people on the river—athletic, intelligent, manly, energetic, and fearless to a degree. They rather delight in exhibiting their superabundant

energy. By many they are regarded as equal to the much-lauded Zanzibaris as personal servants. They are employed at every station of the State from Boma to Stanley Falls; they man the stations on the Lankuru in the south, and the Loika on the north; they form an important part of all the expeditions in State territory, whether to the Welle or the Lomami; they comprise the crew on all the State steamers, and of many of the trading steamers also. Working amongst such a people may one not cherish a vision of the future, in which this tribe, transformed by the grace of God, becomes a tribe of evangelists carrying the Gospel to all the tribes of the Congo region? 'Tis notorious that the Congo native learns the differing dialects much more readily than the white man. May not converted Bangalas entering the service of the State devote themselves to the work of Christ wherever they go? The Bangala build fine houses, symmetrical and skilfully fitted. The Bangala towns show every sign of vigorous life; building is continually going on, and material always in course of preparation.

"We have a school of about twenty-five boys here who come in at the ringing of the bell twice a day. School is very popular, and unless the boys are taken away by their fathers to fish or trade they are very regular in attendance."

BOPOTO.

The Rev. William L. Forfeitt, writing from this distant station, reports:—

"Time passes very rapidly to us out here, and it seems hardly possible that another year has been completed. We cannot but gratefully acknowledge the love and preserving care of our Heavenly Father throughout the months that are passed. We are thankful for continued health, for strength for the 'daily round,' and especially for favour with the people. The first few months at a place are full of excitement and wonder to all, but afterward there comes the harder task of maintaining a true and real friendship. We are thankful to believe that we are really gaining the confidence of the people, and are thereby laying a good foundation upon which we or others in days to come may build up a church worthily to be called the 'Church of Christ.'

The general work of the station has, to a large extent, been at a standstill during the last six months through lack of workmen. Timber-getting here is a difficult business and needs a considerable staff to bring in the trees, which are so far away. The consequent delay, however, has not been all lost time, as it has afforded more opportunities for the study of the language of the people. The piles and most of the framework and flooring are ready for the erection of our new house.

"On the return of Mr. Oram, to which we are now looking forward, I hope to enjoy a visit home."

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary (vacant).										
Native Evangelists	...	...	...	...	...	...	...	...	...	94

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS ...	...	13
Missionaries ...	...	2
Evangelists ...	...	36

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

SUB-STATIONS ...	... ..	17
Missionaries ...	... ..	2
Native Evangelists	8

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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THE BAHAMAS MISSION.

During the past year the Rev. Daniel Wilshere has resigned his connection with the Society. Until the return of the Deputation at present visiting the various stations connected with the West Indian Missions of the Society, including the Bahamas, Turks Islands, the Caicos, and San Domingo, the Committee are unable to report what arrangements may be best for the future of these stations. They trust, however, that one result arising from the visit of the Deputation may be a plan for a gradual reduction of financial aid from the Society, so that in a few years these stations, which for so long a time past have been supported by the Mission, may become independent and self-supporting.

THE TURKS, CAICOS ISLANDS, AND SAN DOMINGO.

With regard to these stations, the Committee regret that the negotiations reported last year, between themselves and the Jamaica Baptist Missionary Society, with a view to arrange for their transfer to the Jamaica Mission, have been unsuccessful.

The Deputation are charged with special instructions relative to this important question, and the Committee hope shortly to arrive at some mutually satisfactory arrangement, which shall secure for these stations the great advantage of association with both the Jamaica Baptist Union and the Jamaica Baptist Missionary Committee.

The Rev. J. H. Pusey, of Grand Turk, has, during the year past, suffered greatly from attacks of fever, and a short visit to Jamaica has resulted, in no real improvement.

He reports that at Grand Turk the past year has been an encouraging one, but the increasing poverty of the people is very depressing; the

Sunday-school is large and progressive, and he has baptized twenty-three converts during the twelve months.

The Caicos churches are exhibiting a more aggressive evangelistic spirit ; one of their number has been sent to the Calabar College with a view to preparation for ministerial work. Mr. George Thomas, a missionary schoolmaster from the same Institution, is now conducting school work in the islands. Twenty-five converts have been baptized.

At Puerto Plata, San Domingo, Mr. Donaldson, the missionary schoolmaster, has been devoting himself earnestly to his work. He reports that the condition of the people is most distressing: "misery, poverty, and starvation being rife to an alarming extent, and vice and uncleanness abounding."

Notwithstanding, the little band of Christians there are encouraged by the progress of Christianity, and are resolved to do all they can to evangelise their neighbours.

Thirteen have been baptized during the year. At Monte Christo the new chapel is being proceeded with, but the great poverty of the people hinders the work. At this station four have been baptized.

TRINIDAD.

PORT OF SPAIN.

During several months of the past year the Rev. R. E. Gammon has been taking furlough in England, rendered necessary by broken health. The Rev. Thomas Martin, formerly of Barisal, has taken charge of the work of the Port of Spain district during Mr. Gammon's absence.

The Committee feel very grateful to Mr. Martin for his valuable services, rendered so willingly and at such short notice.

Mr. Gammon has now resumed his work in Trinidad, much improved in health by his visit to England, and Mr. Martin has returned home. Referring to the members of the Port of Spain Church, Mr. Martin writes:—

"There are many God-fearing men and women there who are certainly among those who constitute the very 'salt of the earth.'"

SAN FERNANDO.

The Rev. W. Williams sends the following report of work in the San Fernando and Princes Town district:—

"It is with mingled feelings of regret and thankfulness that I have to write respecting the past year's work. The year opened with bright prospects, but we have not been made to experience such cheering and encouraging results as we had at the close of 1890. This can be explained. There has been a general complaint of 'hard times,'

resulting from the exceedingly dry weather we have had. Ground provisions have been scarce, and the cacao cultivation has suffered considerably. Many of our people found it difficult to get enough to eat. One of our preachers had to content himself for some time with one meal a day, and that meal not a very substantial one. This drought and dearth occasioned much suffering, and proved detrimental to our work in various ways. The church that has suffered most is the one at the Fourth Company, as shown by the fact of the total amount contributed for the year being but £15 10s, whereas, at the end of 1890, it amounted to £46 8s. 1d. The Matilda Boundary Church comes next, with less than half the sum for 1891 that was contributed during 1890. Then, our loss by deaths and exclusions has been very heavy. Still, despite all this, the total amount contributed in my district during the past year has exceeded the sum contributed during 1890, to the extent of £58 11s. 9d., and there has been a clear increase of sixty in the membership. Seventy-six were baptized during the year. We have now a total membership of nine hundred and twenty-seven. Two stations have been added to the previous existing ones.

The one at MacBean's village, Couva, we took over from the Port of Spain district. For some time Mr. and Mrs. Cox were the only members here. On Monday, the 17th of August last, we formed a church composed of Mr. and Mrs. Cox, and some old backsliders, and there are now fifteen stations in my district. Trinidad is capable of considerable development, is rapidly developing, and undoubtedly has a bright future before it.

"Of all denominations at work in the island, Baptists are the worst off, and at a great disadvantage. The Presbyterians, according to the census taken last year, number 3,363, and have ten, and will soon have eleven, ministers engaged in their work. The Wesleyans number 6,312, and have five, and had, and will probably soon have, six in connection with their body. The Baptists number 3,947, and have but two. Of these 3,947 there are 3,451 in my district. The truth is that we must have one more to help, if the work is to go on successfully. We keenly feel the need of such assistance."

JAMAICA.

CALABAR COLLEGE, KINGSTON.

In consequence of the postponement of the annual gatherings of the Jamaica churches, due to the lamented decease of Mrs. Williams, wife of the Rev. P. Williams, pastor of the Shortwood and Bethel Town churches, and the anticipated visit of the Revs. J. G. Greenhough, M.A., and J. Bailey, B.A., the Deputation from the Baptist Missionary Society, the usual reports have not yet come to hand; we are unable, therefore, at present, to present the complete statistics relative to the past year.

The Rev. D. J. East, the President of the College, at the recent gatherings of the Union, thus reviewed the history of the Calabar College:—

"Friends of the Institution may be suitably reminded that the year following that on which the College is now entering—1893—will be its Jubilee. It was opened at Calabar, near Rio Buenc, in October, 1843, with ten candidates for the Christian ministry. But of that number only a small proportion became pastors of churches; several, however, served their generation faithfully as teachers and Christian helpers in the day-schools of the denomination, and one through a lengthened ministry—the Rev. Ellis Fray—became eminently potential and useful, not only as pastor of two influential churches, but as Secretary of the Jamaica Baptist Missionary Society.

"The first President of the Institution was the Rev. Joshua Tinson, of blessed memory, who fulfilled the duties of the office with exemplary devotedness from the date of its opening to that of his death, in 1850. As it is now forty years since his successor was

appointed, and as this is the last annual report it will be his privilege to draft, he may be permitted to add a few brief notes:—“With my family I landed in Jamaica on the 13th of January, 1852, and without delay assumed the responsibilities of the position to which the Baptist Missionary Society in England had invited me, with only four students. But I was not discouraged, and in them could see the possibilities in due time of a native agency being raised up in accordance with the plans and purposes of the fathers of the Jamaica Mission and the founders of the College. In 1868 it was resolved to remove the College to Kingston, and to the unoccupied premises of the Baptist church, in East Queen Street. This was effected, together with the erection of suitable buildings and the repairs of old ones, by a fund amounting to about £1,400, raised by myself in England, under the auspices of the Baptist Missionary Society. But in order to the location of the premises it was necessary that the President of the College should become the pastor of the church. The tenure, however, was undesirable and unsafe. An Act of the Legislature was therefore obtained in 1887 effecting a legal division of the property between the church on the one part and the College on the other, the rights of both thereby being permanently secured on a legal basis independently of any relationship between the church and the College.

“The College as it now exists has been a growth which it is hoped may be capable of yet further development, especially in some modified form the resuscitation of the High School. The four theological students of 1852 were soon increased to seven. Six or seven have been the average number in this department, and the session of 1892 will number eleven. The number in the Normal School has varied from ten to twenty-two. This is now twenty-six. At Rio Bueno a small practising day-school was opened with about fifty or sixty scholars. In Kingston the College Day School now numbers about two hundred and fifty on the roll, and a daily attendance of one hundred and seventy. The Normal School branch of the College, including the day-school, now receives Government aid to the amount of about from £400 to £500 per annum. How much the College and the principles on which it is conducted are appreciated is evident from the fact that within a very limited constituency there were twenty-nine candidates for admission to the Normal School for 1892, all strongly recommended by the pastors of the churches of which they were members. It is also to be specially borne in mind that the theological students—eleven in number—have to be wholly supported by the voluntary contribution of the churches. God has hitherto smiled upon the endeavours of His servants and sustained the Institution through many vicissitudes and trials. To His grace both Committee and tutors devoutly acknowledge all the success with which it has been crowned, and to Him they would ever ascribe the glory.”

In view of the sadly broken condition of the health of both Mr. and Mrs. East, the Committee have very reluctantly arrived at the conclusion that the time has arrived when they should be relieved from the heavy burden of responsibility resting upon them, and return to England.

• With this in view, three months ago they resolved:—

“That in consequence of the sadly impaired health of the Rev. D. J. and Mrs. East, steps be taken to relieve Mr. East of the burden of the presidency of the College not later than April, 1892, Mr. and Mrs. East being set free to return to England at that date.”

It was also further resolved:—

“That, pending the appointment of a new president, Mr. East be requested to hand over temporary charge of the College to the classical tutor, the Rev. James Balfour, M.A., the Committee undertaking to make a permanent appointment at the earliest date practicable.”

In acknowledging these resolutions Mr. East wrote:—

“I have decided, God helping me, to hold on here till the end of May. This month's delay will allow the College Committee to meet and dispose of the candidates on proba-

tion, and wind up all the affairs of the College prior to my departure. The Midsummer vacation is of two months' duration, so that the College would not reopen until September 1st. My successor, therefore, would not need to be in Jamaica before that date, when two of the hottest months will be over, and the cool season will be in close prospect."

At a meeting of the Calabar College General Committee, held on the 2nd of March, the following resolutions were unanimously adopted:—

I.

"That in reference to the resignation of the Rev. D. J. East, President of the Baptist College, Calabar, Kingston, the General Committee of the College desire to place on record an expression of the high esteem in which Mr. East is held by them and also of the great and far-reaching work he has performed in connection with our Institution for training young men for the Christian ministry, and for the work of day-school teaching.

"Mr. East entered upon his tutorial duties in the year 1852, in the College then located at Rio Bueno, and continued them on its removal to Kingston in 1868 up to the present time. Thus for the prolonged period of forty years Mr. East has occupied the position of President, with much honour to the denomination, and having the highest esteem of the pastors and students who have been associated with him.

"The growth of the influence and power of the Institution is a matter for much thankfulness to Almighty God, for when Mr. East took charge, there were but *four* theological students, and now there are thirty-seven young men in the theological and normal school departments, and as many as sixty ministers and 120 teachers have also passed under his tuition.

"The Committee feel that this satisfactory growth is due largely to Mr. East's fostering care, prudent management, and earnest labours. The high moral tone of the Institution has been carefully maintained during Mr. East's presidency, and by his truly godly life many of those who have passed through the College have received spiritual impressions which will abide with them during their ministry on earth.

"It is with deep regret that the Committee contemplate Mr. East's retirement, but his advanced age compels him to relinquish his duties. To a ripe old age he has continued his labours, and now he feels that for the sake of the Institution, as well as for his own sake, he must vacate the Presidency.

"The Committee pray that in his declining years the knowledge that he has done so much for the moral elevation and spiritual benefit of the people of Jamaica, and the assurance of the sincerest Christian love of all the pastors and churches of the denomination in the island, may prove a source of comfort and joy to him.

"The Committee also remember with much affection Mrs. East, who has been a true helpmeet with Mr. East in the work of the College, and who in so many ways, especially in the domestic management, has rendered invaluable services to the Institution.

"The Committee pray that their dear friends may have a safe and pleasant voyage across the ocean, when they leave Jamaica; and also pray that they may be comforted with the consolations of the Gospel, and in the time of old age experience richly the sustaining grace of God, and at last be gathered home into the reward and rest of the Divine glory."

II.

"That the sincerest thanks of the Committee be given to the Rev. D. J. East for his valuable gift of books to the College, numbering nearly 800 volumes.

"The Committee feel that this is another expression of Mr. East's great interest in the Institution, which he has served so faithfully for forty years, and whose work in connection with it has been signally blessed of God in preparing so many of our pastors for the office of the Christian ministry, and so many teachers in the work of day-school teaching. They value this gift in an especial manner as it is presented on the eve of his departure to his native land, and they pray that God's loving presence may be continued to him and Mrs. East, wherever in God's all-wise providence they may be called to reside."

The Committee report with sincere pleasure that the Rev. Leonard Tucker, M.A., has accepted the vacant post of Normal School tutor in the College, and that this appointment has secured the warm approval of all the pastors in the Island.

Rev. D. J. East writes :—

“Mr. Tucker has worked most nobly under circumstances of special difficulty which I am sure must have taxed his patience to the utmost in consequence of the serious illness of the assistant tutor, who for more than eight weeks has been dangerously ill and utterly unable to leave his bed.

“Failure in the Government Examinations would have been inevitable but for Mr. Tucker having been providentially led to our assistance. I rejoice greatly that he has accepted the appointment.”

JAMAICA CHURCHES.

The report of the Jamaica Baptist Union]has not yet been received, but the following statistics give a summary of results for the past year :—

JAMAICA BAPTIST UNION.

SUMMARY FOR 1891.

GAINS.			LOSSES.		
Baptized	... ..	2,522	Died	... ..	672
Received	... ..	377	Excluded	... ..	1,576
Restored	... ..	1,217	Erased...	... ..	473
			Withdrawn	... ..	74
			Dismissed	... ..	435
		<hr/>			<hr/>
		4,116			3,230
		3,230			
		<hr/>			
		886			
By members dismissed to new churches formed, and now received into the Union	... ..	177			
		<hr/>			
Total gain	... ..	1,063			

The Union now consists of 170 churches, with 52 pastors, 445 local preachers, 1,176 church officers, and a total membership of 34,934, and 9,439 inquirers.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsoe, and Trondhjem.

In pursuance of the course indicated in the last Annual Report, and in accordance with notice given to the Norwegian churches two years ago, the Committee now altogether withdraw from work in Norway, confidently

believing that in taking this course they are consulting the best interests of the churches by developing their independence and self-support.

The latest reports from Norway clearly indicate that the churches are now well able to sustain their own work; during the past few years they have largely increased in numbers and power, and the Committee feel assured they are well able not only to maintain their own church organisations, but to undertake aggressive evangelistic work there.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS	...	...	...	...	...	...	...	...	...	5
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	4

The Rev. Alfred Ll. Jenkins, who works in Brittany, making Morlaix his centre, reports that:—

“During the past year we have carried on our work in accordance with the plan and along the lines we have followed hitherto.

“I am glad to say that we have met with no impediment in our work from the authorities themselves. Under the present form of government, we enjoy as much liberty as we can reasonably ask for, and I may add that our efforts are even looked upon rather with sympathy than otherwise by the party in power. This is, in itself, a most favourable condition of things. At the same time, it must be noted that the Roman Catholic clergy are becoming alive to the unfavourable position in which they have placed themselves by trying to get hold of the political power, and that they are now straining every nerve to regain their lost ground. There is, on their part, increasing vigilance and activity, and their whole strength is brought to bear just now in the endeavour to bring the faithful into closer union to them, and to fire their zeal. The following extract from the Bishop's circular letter to the churches of our county, a short while ago, will show how keenly our efforts are watched, and with what bitter spirit they are denounced: ‘The Protestant heresy,’ says the Bishop, ‘is laying hold of its opportunity in these troublous times of ours, and renews, with increased activity, its manœuvres in our towns and especially in our country villages, with a view to destroy the faith of our unwary country-folks. Beware of these false prophets; your duty is not to discuss with heretics, but to apply to them, in all its rigour, the Gospel precept: Let them be unto thee as pagans and publicans.’ There is fortunately no danger in the mass of the people getting influenced by such language as this, yet it rouses the spirit of hostility in the hearts of the clergy and of their devotees, and, in a measure increases our difficulties and impedes our progress. It is a relief to think that these efforts at reviving the old spirit of fanaticism is but an incident in the general course of events, which all tend, in this country, towards the separation of Church and State, which event will, I hope, be followed, at no long distance, by a state of things that will prove highly favourable to a considerable religious movement in Brittany.”

MORLAIX AND THE MADELEINE.

“The work in Morlaix and at the Madeleine has been carried on as usual, and the meetings have been fairly well attended. The hostility and persecution which, at the Madeleine, led some of our friends to leave our town and scattered the weaker brethren, has done its worst, and the number of attendants has again increased. The Total Abstinence and Mutual Help Society formed by the friends there has continued in operation and has done no little good. Out of this little band of believers, which has

already given us two evangelists and one colporteur, another has gone forth this year to proclaim to his own countrymen the unsearchable riches of Christ."

DIBEN.

"The new building at the Diben, the last sub-station we have formed, was opened in the course of June. A large number of friends from Morlaix and other parts of Brittany met on that occasion, and we had one of those bright days one loves to recall in after years. Lohou, the brother who has undertaken the care of the work at this spot, lives by his own trade (rope-making), and preaches the Word free of charge to anybody. I am glad to say that the work is prospering. The mission hall is well filled every Sunday, and the Sunday-school numbers thirty-two children, twenty-seven of which belong to Roman Catholic parents. Meetings are also held in the neighbouring hamlets, and that part of our Breton coast is gradually being leavened by Gospel truth."

LANNEANON.

"At the village of Lanneanon, where our brother, Collobert, is in charge of the work, much opposition has been met with of late, through the combined and persistent efforts of the parish priest, the mayor, and some influential farmers, who seem determined that the village shall not become Protestant if they can help it. Our brother used to visit the sick, and, having some practical knowledge in this line, people came even from long distances to ask his advice. This was too much for his enemies, who threatened him with legal proceedings if he continued to tend the sick without having a doctor's certificate. He had, therefore, to give up this useful branch of his work. At the same time the priest dogged his steps, and with a determination worthy of a better cause followed him in every house where he knew he had been, and did his utmost to destroy his influence there.

"If the work at Lanneanon itself seems checked for the present, I am glad to say that the work which our friend carries on in that part of the country which extends between Lanneanon and Carhain is decidedly encouraging. There are no less than nineteen different places where he has preached, and met at intervals numerous groups of interested listeners."

ROSCOFF.

"The Sailors' Rest at Roscoff has rendered good service this year, more especially as two of our friends, Mr. and Mrs. Messervy, have resided there and kept the place open every day of the week. English and French sailors have freely availed themselves of the reading-room, and when the English crews have been in the harbour I have gone and held the meetings on the Wednesdays."

I T A L Y .

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbivello, Leghorn, and Florence.

SOUTH ITALY—Naples and Avellino.

SUB-STATIONS	...	...	...	...	...	19
Missionaries	...	...	...	...	...	5
Female Missionary	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	12

NORTH ITALY.

TURIN.

Reporting on the work of the past year in Turin, the Rev. W. K. Landels writes:—

"In looking back on the year that has closed, the loudest note that sounds within our hearts is that of praise and thanksgiving. The Lord has given us great cause for rejoicing for rich blessings have been poured out on the work here.

“OUR MEETINGS

have been attended as they never were before in all the history of the work; the average attendance at our services having been 39 per cent. better than in 1890. The Sunday night evangelistic meeting has always been crowded. The hall is capable of holding comfortably about 80 persons, and our average attendance has just reached that figure. In the summer months, on account of the intense heat, the numbers fell to about 65, but in November and December they rose to 99, so that we were unable to find room for the people who were anxious to hear the truth. Our three week-night services, two of which are for the study of the Bible, had an average attendance of 50 each, and our prayer-meeting, mothers' meeting, and young men's association were all of them encouraging. The number of services of all kinds held in the course of the year was 400.

“OUR CHURCH MEMBERSHIP

has not increased as we might, perhaps, have expected from the number of persons who have heard the Gospel. However, we are happy to be able to report that during the year *twelve* persons confessed Christ in baptism, *twelve* new members were received into the church, the net increase having been *ten*.”

Referring to *Sunday-school work*, Mr. Landels reports a far larger attendance of children than in any previous year, the average for January being *fifty-three*, a number that might not be thought large for England, but for Catholic Italy, where everything is adverse, there are few Protestant schools with such an attendance.

The *Mothers' Meetings*, conducted by Mrs. Landels, have been very encouraging, and two of the women connected with these gatherings have been received into church fellowship during the year.

The *Printing Office* has also been actively at work, and has turned out 48,000 handbills of services and meetings, &c.

Colportage has also been vigorously carried on, and 50,000 tracts distributed in neighbouring towns.

All the expense of this special work, as in former years, has been met by the generous gifts of Miss K. Emery, who also pays the colporteur, and his travelling expenses.

Mr. Landels desires to call special attention to the work of the *Italian Baptist Publication Society*. He writes:—

“On the 25th October, 1889, five Baptist ministers in the North of Italy met together in Turin, and decided on the formation of this Society, its aim being ‘to disseminate, by means of books and tracts, the principles of the Gospel, and especially the distinctive principles of the Baptist churches.’ The management of the Society was confided to, and has ever since been in the hands of, the two ministers in Turin. The principal publication for the year 1891 was a book of over two hundred pages, entitled ‘Cristiano Santini, detto il Misanthropo,’ which was produced at a cost of about twenty pounds. It is a story dealing with the conversion of a man who all his life had been a misanthrope, and showing the power of the Gospel in changing the heart. The story is told on Baptist lines. Dr. Taylor, writing of the book, says: ‘Yesterday evening I took it up, and finished it at two sittings. I like it very much. The story carries one on, and precious doctrines of God's Word are inculcated in a very fresh and pleasing way. I think the work a valuable contribution to the Christian and Baptist literature of Italy.’ During the current year we are hoping to issue several books and tracts. A sixteen-page tract by

my brother, T. D. Landels, and translated by Mr. Walker, will be published in February, the subject being, 'Why are we Baptists?' A hymn-book, containing over two hundred hymns, and compiled by the Italian Baptist Union for use in our churches in this country, is now in the press. This is being printed in America at the expense of the Baptist Publication Society of Philadelphia, and will be published by our Society in Turin. We hope also to issue a book by our evangelist, N. Nardi-Greco, on 'The Lives of the Italian Religious Reformers.'

Concerning

ENGLISH WORK,

Mr. Landels reports :—

"Some three years ago Messrs. Thos. Adams and Co., of Nottingham, established a lace curtain factory in one of the suburbs of Turin. A small English colony, numbering about twenty souls, thus settled down in that district. I paid them several visits, and tried to induce some of them to attend our meetings, and even offered to hold an English service for them in our hall in Via Cernaia. My efforts, however, were unsuccessful, and for some time I made no further attempts. About a year ago a young man who had been a member of Circus Road Church, Nottingham, came out to take a position in the factory, and he began soon after to attend our services, and later on joined the church together with his wife. From him I learned that most of the English had got out of the way of all religious influence. One or two of them came into Turin to the English church service, but the majority, owing to the distance, had given up attending any religious service whatever. I then felt that it was my duty, having failed to get the people to come into our hall, to go out to them. I therefore went to see the director of the factory, and was astonished to find that both he and his wife had been members at Derby Road. I told him what I was intending to do, and he immediately showed the greatest interest, offered me a room in the factory, and agreed to meet all the expenses connected with the work. We began the meetings with the New Year, and have now preaching services on alternate Sundays, and a social religious service on alternate Tuesdays."

Mr. Landels is specially anxious to secure a permanent chapel in Turin, and expresses the earnest hope that the cost of purchasing or building such a structure may be borne by the Centenary Fund. He considers a permanent building would greatly add to the stability of the work in Turin.

With regard to

GENOA,

Mr. Landels reports :—

"Little needs to be said. Year after year we have to report crowded meetings and interested hearers. The year 1891 has been one of the most successful in the history of the work. Not only has the Sunday evening service been attended by as many people as our hall will hold, numbers being sent away almost every night, but even on the Wednesday evening the place has been quite full, every chair being occupied, and a number of people standing through the whole of the meeting. I have sometimes paid a surprise visit to Genoa on the Wednesday, and found as many as from 110 to 130 people at the service.

"The membership of the church has grown considerably; the church books have lately been revised, and now show seventy-eight names; this being a net increase on the year of some sixteen members. Twelve persons, during the year, put on Christ in baptism.

"The Sunday-school has also made considerable progress, and has now an average attendance of between thirty and forty.

"Signor Cuomo has, I think, found his right sphere of work in Genoa; the people seem very fond of him, and, as far as I can see, there is the most perfect harmony and peace in the church."

CENTRAL ITALY.

ROME, FLORENCE, LEGHORN, ORBETELLO, CIVITA
VECCHIA, AND TIVOLI.

ROME, PIAZZA LUCINA.

The mission carried on in the city of Rome proceeds now from two centres—the Piazza Lucina, under the Rev. James Wall, and the Via Urbana, under the Rev. Nathaniel Herbert Shaw. There are evangelistic halls in connection with the work in

TRASTEVERE,
CONSOLAZIONE,
PIAZZA V. EMANUALE,
BORGO or PRATI, and
VIA DEI CAMPANI.

Reporting on the work of the past year the Rev. James Wall writes:—

“The year has been marked by an attempt, on the part of foreign Catholics, to resuscitate the Roman question in the city itself. Thousands of Papal pilgrims swarmed the Eternal City. Their presence alone was a sufficient trial to the tolerance of this population, but when they added to it insolence and provocation, the patience of the Romans broke down, and popular indignation made it necessary for them immediately to leave the city. Ever since this forcible expression of loyalty to the capital of United Italy, the Vatican, like an extinct volcano, retaining earthquake and lava, limits itself to rumble and smoke.

“What is more serious in its consequences for our Mission is the terrible misery of the people, by which some classes are constantly kept on the verge of famine and revolution, and in utter ignorance of religion. The struggle for the bread which perishes absorbs all their energies.

“The time of prosperity has ceased in Italian trade and commerce. Deficit after deficit has dragged the Government into discredit, the people to a state of bankruptcy. Their very soul seems to wither under this constant and grinding poverty. This cannot but be most unfavourable to religious reform.

“Still, amid this upheaval and troubling of the waters, it is not difficult to discern an undercurrent which makes for the truth.

“*The City of Rome.*—Some changes have taken place, since last year, in the location of our evangelists. Signor Baratti, whose wife, through sickness, was obliged to leave Leghorn, has come for a time to Rome.

“Signor Ageno has taken Signor Baratti's place at Leghorn, and is doing well.

“My son's presence in Rome has made it possible for me to send one of our helpers, Signor Giordani, to work in the province, where he has been much blessed. At Orvieto a church has been formed already, and at Viterbo several seem to have received the Word, believing with all their heart.

“Thus, the preaching in Rome has principally fallen on Signor Dal Canto, Signor Baratti, and my son Campbell. Mrs. Wall and her sister have helped us on every side, besides making constant efforts in their special branches of work.

“The past year has called for much patience on my part. Ten weeks of continual fever brought me very low. The freedom from malarious infection enjoyed for so many years had possibly made me less careful than I ought to have been. It was in Tuscany and not in Rome, where one would take more precautions, that a chill resulted in my illness. I am, however, at present restored to health, and can, I am thankfu

to say, look back upon the past long weeks of sickness as a training for further service.

"We have baptized 47 converts during the year in Lucina, and our present membership is 291. We have 212 Sunday-school scholars with 14 teachers, but the lack of day schools makes this branch of our work very difficult.

"The preaching at several stations has been well attended. During Lent many well-to-do people frequented the special services at the hall in Lucina, and some have remained with us until now. Several of these will shortly be baptized.

"Worship on the morning of the Lord's-day has been very well attended throughout the year, but the development of true spiritual life seems slow and feeble. Rome is full of morbid influences. Much of our time is taken up with the instruction of catechumens and cases of discipline, while only now and then we get a member who is also a worker.

"Mrs. Wall's and Miss Yates' mothers' meetings have continued, increased, and yielded some true fruits, while the meetings for the very poor have been more than ever crowded.

"The *Christiano Romano* has been published every month, and circulated both in Rome and in many towns throughout the province.

"Fifty copies of a Scripture text are posted on the walls of Rome monthly.

"Notices of meetings and large numbers of tracts have been constantly distributed.

"We have sent out this year nearly a thousand New Testaments and Psalms to Senators and Members of Parliament, receiving from the same about two hundred acknowledgments; some of which are most interesting and encouraging.

"Many places round Rome have been visited either by the colporteur or by an itinerant evangelist. Two small churches have been formed this year within the circle visited, and in several places, through the reading of the Scriptures, tracts, and the *Christiano Romano*, which we send from Rome, there has sprung up a desire to have our services and know our teaching. This work of the press, the visiting of districts, and the formation of nuclei of believers, with whom correspondence is established and to whom occasional visits are made, seem to be of the greatest importance possible."

ROME, VIA URBANA.

The Rev. N. H. Shaw reports:—

"The work of the year 1891 has yielded but few of those sensational incidents, which, however, much they may please and excite hope, are too often followed by disappointment. We have had a year of hard, incessant, hand-to-hand fighting against the powers of evil, and, thank God, we have not been beaten. The greatest difficulty we have to contend against is the stolid indifference to all religious truth, which is one of the most conspicuous effects of Romanism as seen by a resident of this city. But attention is roused here and there to the most important concerns of life, and we have baptized seven persons, all of whom yield us much satisfaction.

"I have observed with thankfulness an increase of spiritual life and zeal in the members of the church. It used to be difficult to rouse any of them to do any work for the Lord, that being considered the duty of the minister, but recently a change has shown itself. A number of them have offered help in various ways. One, besides teaching in the Sunday-school, and assisting in many other ways, has often helped us in preaching, speaking with acceptance and promise of great usefulness.

"Our *Sunday School* has grown in numbers and in efficiency. We have now more than sixty scholars on the register, and generally have an attendance of over fifty.

"The *Medical Mission* has been frequented by a large number of sick poor. Dr. Gason has been indefatigable in his gratuitous labour for these poor people, and the Mission affords us a fine opportunity for preaching the Gospel, sometimes by means of close conversation, while the patients await in one room their turns to see the doctor in another. A medical mission well conducted seems to be a most Christian work; it meets and satisfies the feeling here that Christian teaching and philanthropy should go together.

"We have been very much encouraged at the mission-room in *Via Dei Campani*. We have had interesting conversations with people after our meetings. One elderly man, who asked for baptism, but has since left the city, told me how his first interest in the Bible was aroused. He had bought a second-hand New Testament in Florence, and kept it in his house without knowing very much about it. But, caught one day by the priest as he was about to read from it to a sick neighbour, he was told it was a horrible book, and he must do penance for having it. The priest even insisted on performing a certain function to purify the house, rendered impure by the presence of such a book. The poor man was deprived of his New Testament, but never rested until he found and bought another, and since then has evidently read it with considerable profit, and now delights to hear the preaching of the Gospel.

"Sig. Tummolo has laboured zealously and well. He does much preaching, and has continued, with many interruptions, to pursue certain studies with my assistance. He has been called to suffer the loss of his only daughter, a little girl of nine years. It has been a severe trial, but he has manifested in it true Christian fortitude and faith.

"One feature of the work which is peculiar to *Via Urbana* consists in my unique English classes. They have been tried elsewhere and have failed, not through any fault of those who sought to work them, but from other causes. My classes disappointed me for years, and I was often on the point of giving them up. Now, however, they are a success, and one of the best means of evangelising, though they may not yield us at present those results we like best to see. At *Via dei Campani* and also in *Via Urbana* we preach the Gospel to the poor. But the intelligent classes should not be forgotten, and these, to a large extent, hold themselves aloof from our religious meetings and from all religion. But by offering them instruction in English I can get large numbers of them, and can evangelise them. In these classes I have had school teachers, professors, students at the university, doctors, lawyers, one magistrate, and large numbers of Government employees. More than 120 enrolled themselves on my list in this winter of 1891, and though all do not attend, I have had for several months as many as from 40 to 70 present at one time."

The Rev. James Wall reports with regard to

"FLORENCE.

"Evangelist, Sig. PETOCCHI. | Members, Thirty-five.

"Our evangelist, Sig. Petocchi, has been able to hold a meeting on four or five nights every week throughout the year. The attendances marked are 21,358, or nearly 4,000 more than during the preceding year. Many profess to have found the Saviour, of whom twelve have already been received into communion.

"LEGHORN.

"Evangelist, Sig. E. AGENO. | Members, Thirty-one.

"Baptized this year, Six.

"The illness of Signora Baratti necessitated her removal to Rome. Sig. Ageno, therefore, went to substitute Sig. Baratti at Leghorn. In the midst of a population almost entirely sceptical he has done much to overcome difficulties, and is apparently much blessed.

"ORBETELLO.

"Our *locale* here is in the centre of the town. The deacon is a schoolmaster, who conducts services and superintends the Sunday-school, which, owing to the night-school, is unusually large.

"Sig. Lucchetti has been elected member of the Town Council, and seems to be popular with all classes. This station is occasionally visited both from Rome and Leghorn. Orbetello is so opposed to the priest that a new *curato*, who tried to form a procession through the streets on the feast of Corpus Domini, was driven back into the church, and afterwards fined for disturbing the peace. The time is most favourable to all efforts in Orbetello.

"CIVITA VECCHIA.

"This station is visited occasionally from Rome. Until the beginning of this year a deacon held the meetings regularly. He, however, fell into temptation, and was removed from the church. Since that time, and until gifts are manifested among the brethren here, the work must depend upon visits from Rome. When an evangelist is present he is generally able to secure good meetings both for worship and evangelisation. There seems, however, no ability on their part to conduct their own services. During the year a senior deacon was removed by death. He was faithful to the end, and, as he was much respected, being a veteran soldier, many attended his funeral service, where the truth was fully set before them.

"TIVOLI.

"Here the meeting has been well sustained, several converts coming during the year to be baptized in Rome. Our members here are principally from the towns among the mountains, and are profoundly convinced of the truth. They believe and speak also when the evangelist is not present, holding the meetings themselves."

Mr. Wall has also undertaken extended evangelistic tours amongst the Apennines, visiting and preaching in Vicovaro, Tagliacozzo, Sulmona, S. Benedetto, Salle Avezzano, and other towns, meeting with much persecution and opposition in many of these places.

Itinerant evangelistic work has been also actively carried on in the chief towns on the main line between Rome and Florence.

SOUTH ITALY.

NAPLES AND AVELLINO.

During the past year, in the important city of Naples, the Rev. Robert Walker has devoted himself incessantly to evangelistic work; indeed, to such an extent that his health has greatly suffered, and he is now in a prostrate condition.

He writes:—

"Our meetings during last summer were such as to justify the highest hopes. I thought the ripe fruit was ready to gather, when I was taken very ill, and had to remain in bed during October.

"Now the doctors tell me I must relinquish work for two or three months, as I am quite unfit for any effort.

"During the year we have baptized seven, and we have three or four waiting now for baptism. We have not been able to work at the Second Hall, as we hoped to do, and consequently the results there have not risen to our expectations; but we are still hopeful that in that quarter of the city we may be blessed in our efforts for the salvation of souls. In Avellino, Sig. Greco has had much encouragement among the soldiers. He and Mrs. Greco, and some of the few members there, teach in the night school, and the soldiers willingly come to the meetings, and, by their ability and good conduct, some of them have had the satisfaction of gaining distinction. On one occasion the colonel gave expression to his satisfaction at the men attending our schools. At special lectures, Signor Greco has had the Hall crowded with officers and persons of distinction; but, unfortunately, their interest ends with the special meeting.

"In some of the villages and towns of the province of Avellino we have had much to encourage us; and at present I have two colporteurs labouring in and around one of these towns, where there is a very wide-spread desire to hear the Gospel, and where I hope to see a Mission established ere long."

FINANCES.

On the 31st of March of last year the accounts of the Mission exhibited a debt of

£10,561 8s. 11d.

During the year just closed this sum has been reduced by special contributions amounting to **£497. 13s. 0d.**, leaving a balance of **£10,063 15s. 11d.**

With regard to this debt, the Committee in their Report stated that, in consequence of large and rapid extensions in China and upon the Congo, a heavy additional annual charge had been incurred, the permanent expenditure being at least £10,000 in excess of the ordinary income.

They expressed the confident hope that the Special Centenary Celebrations would secure, not only a worthy Thanksgiving Fund, but such an increase in the annual income as should enable the Committee to meet annual liabilities, and respond also to the urgent appeals from East and West for further reinforcements.

At present the Committee are not in a position to state with accuracy how far these anticipations of twelve months ago have become facts.

A considerable sum has been raised towards the Thanksgiving Fund, and numerous promises given of new and increased annual subscriptions, the benefit of which will not be realised until the new year.

The Committee confidently anticipate that, resulting from present and future efforts in connection with Centenary Celebrations in various parts of the country, further and considerable additions will be made to the permanent income, securing, it is to be hoped, the establishment of an equilibrium between expenditure and receipt.

But the churches of the denomination will surely refuse to be satisfied with a stationary policy. India, Africa, China, and Ceylon are to-day all earnestly appealing for reinforcement and extension. Are the Committee to GO FORWARD or FALL BACK ?

Brethren who for long years have borne the heat and burden of the day on the high places of the field plead earnestly for help.

"It cannot surely be," writes one such, "that our churches in the Homeland will rest satisfied with our present scale of effort, so utterly inadequate to the needs of the world and the resources of the Church. In this memorable Centenary year, of all others, we shall, I hope, unitedly resolve upon greater things, larger plans, nobler efforts, vaster work, and rarer self-sacrifice.

“ONE HUNDRED NEW MISSIONARIES,
and an annual income of

“ONE HUNDRED THOUSAND POUNDS.

“We have men and wealth enough in our denomination, and I feel confident our churches can secure this if only baptized into the Master's Spirit, and aflame with zeal for souls. May the blessed Saviour touch all our hearts.”

Statistics tell us that the entire missionary contribution of the whole Christian Church, of all sections, in these realms, amounts to only one million three hundred thousand pounds. Yet on strong drink alone, the national expenditure amounts to one hundred and forty millions annually, and more than thirty-five millions are annually spent in the maintenance of the national forces.

The balance-sheet for the year just closed, exhibits

A total income for general purposes of	£69,125 10 4
And a total expenditure for general purposes of	£74,935 5 6
Leaving a deficiency upon the years' account of	£5,809 15 2

To this should be added the balance of debt from the previous year of **£10,063 15s. 11d.**, making a total present deficiency of

£15,873 11s. 1d.

As already stated, it is proposed that this sum be liquidated out of the Special Centenary Thanksgiving Fund.

The ORDINARY INCOME, as compared with the previous year, exhibits an increase of

£7,918 12s. 1d.

Of this sum, **£5,490 7s. 11d.** arises from increased legacy receipts, in relation to which it should be stated that more than half the total sum received under this head was bequeathed subject to the absolute direction that “such money should be spent and not funded.”

There has also been a further gain of **£1,458 1s. 1d.** on the Indian Exchange as compared with the previous year.

It is cause for thankfulness that, notwithstanding the special Centenary appeals for the Thanksgiving Fund, the ordinary contributions from the churches exhibit an increase over the previous year of

£2,190 1s. 10d.,

although, beyond question, a large share of this increase is due to receipts

from General Baptist churches, now for the first time brought into the account, consequent upon the recent happy fusion of the two Societies.

The expenditure on the ordinary work of the Mission, as compared with that of the previous year, exhibits an increase of

£3,166 17s. 10d.

a considerable proportion of this being also due to the recent fusion and the consequent expenditure in Orissa and Italy.

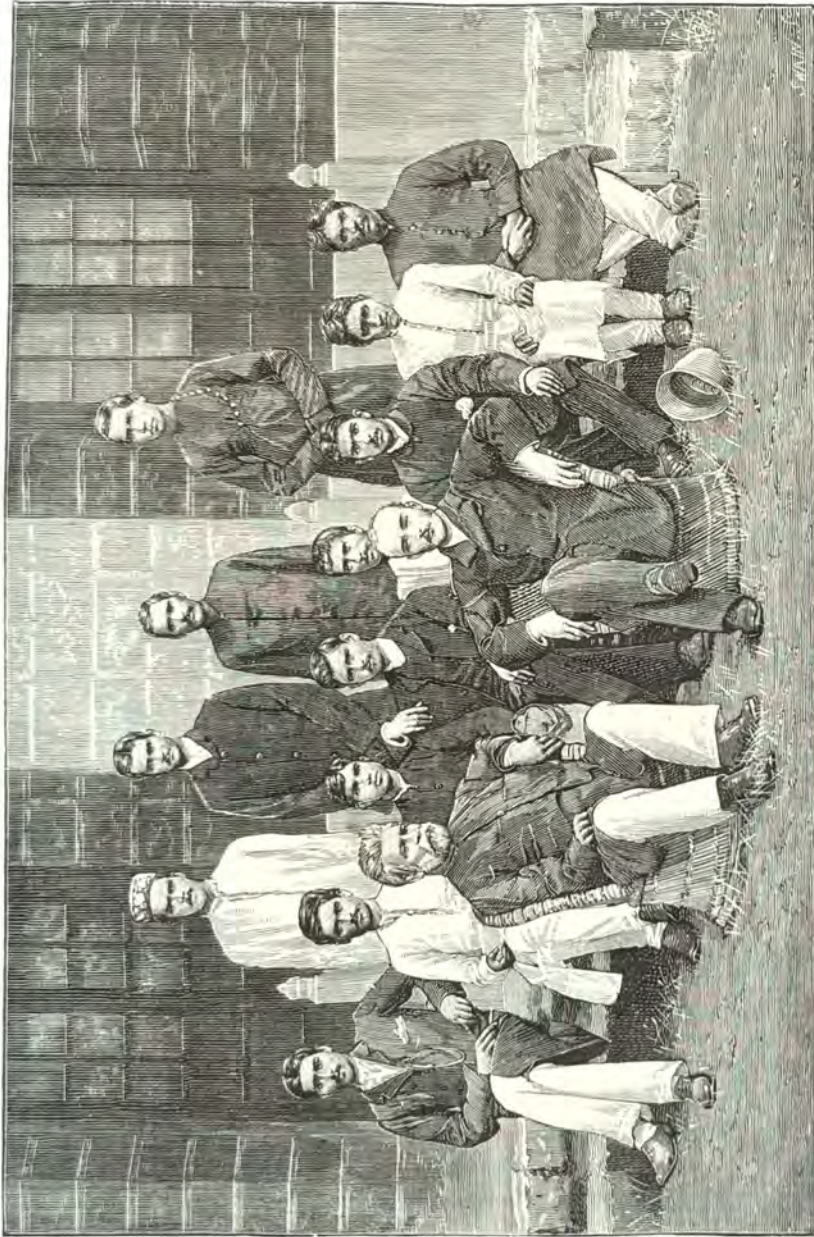
The China Mission expenditure is also **£622 5s. 1d.** more than in the previous year; the Congo Mission **£655 19s. 6d** more, and the Bahamas and Trinidad Missions **£451 2s. 2d.** more.

It is abundantly clear from the year's balance-sheet that an increase in the income of at least TEN THOUSAND POUNDS annually is absolutely requisite to meet current liabilities, while a much larger increase is urgently called for to enable the Committee to respond to the chorus of appeal that comes from India, Africa, and China for reinforcement and extension.

In view of an open world and fields already white unto harvest, the churches of the denomination will surely demand and support an onward policy, and so render memorable and fruitful that closing year of the century by nobler *enterprise* and sublimer consecration. We stand on the threshold of a new century of missionary effort. The time is coming when the Church of God will look back to the present age of missions as we now look back to the feeble beginnings of the century past, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost.

In the words of Dr. Pierson:—

"Once more we write large that word ENTERPRISE as the true motto of the Church of Christ. The world ought not to put us to shame in manifesting more zeal for that which perishes than we do for the unfading crown and heritage. If we are to make any approach to the ideal age of missions, all real radical advance must begin with the *individual* disciple. We can never convert or consecrate people in the mass; souls come one by one into the kingdom, never two at a birth; and so also is it that saints climb to loftier heights. When every true believer regards himself as one with his Lord in the enterprise of missions; when he seeks to inform himself thoroughly and constantly of the needs of the world and the progress of the work; when he follows for himself the great campaign, notes the strategic points and the position of the forces; when he studies to keep track of the world-wide field as he would trace day by day the movements of his country's forces in an enemy's territory—then the first granite block will be laid for the coming structure of a thoroughly organised work for God. The ignorance that prevails begets indifference as its natural offspring. Wherever there is true piety knowledge will kindle zeal. We long to see the spirit of holy and consecrated enterprise infused into all our missionary work; to see the Church taking up the cause of the Master as though there were faith in His leadership and undying confidence in the ultimate triumph of the Gospel. This result can be reached only by a searching self-scrutiny and a devout and most prayerful fellowship with Him whose we are and whom we serve. The world waits and He waits for a new spirit of thorough surrender to His will, and for a new epoch of enterprise in missions. How long shall this waiting of ages be in vain?"



DELHI TRAINING INSTITUTION.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

ON the date of the publication of this number of the HERALD, the meetings in the Midlands in connection with the public celebration of the Centenary are being held. We trust we shall be able to report next month that the large expectations with which this commemoration in the three historic towns of Nottingham, Leicester, and Kettering has been anticipated have been abundantly realised.

THE CENTENARY THANKSGIVING FUND.

Since our last acknowledgment of contributions to this Fund, which was in the April number of the HERALD, the sum then being £60,935, we have received the following donations, either in cash or in promises:—

£ s. d.			£ s. d.		
Russell, Mr. Joseph.....	1,000	0	0	Kingerlee, Mr. G., Buck-	
The Two Sons of a Deceased				ingham	25 0 0
Baptist Minister, Mon-				Nicholson, Mr. Frank.....	25 0 0
mouthshire	1,000	0	0	Pierson, Rev. A. T., D.D.	21 0 0
A Friend, Helensburgh ...	100	0	0	E. S. C.....	21 0 0
"Freely ye have received,				Brown, Mrs. J. G., and	
freely give," per Rev. J.				Friend, for <i>Congo steamer</i>	20 0 0
Baxandall, Lancaster ...	100	0	0	Clark, Rev. J. A., Congo...	20 0 0
Stiff, Mr. Jas., a Thank-				E. W., Chepstow	20 0 0
offering	100	0	0	Johnson, Mr. John, Wigan	20 0 0
Barran, Mrs., for <i>Congo</i>				Shaddock, Mr. Wm., Saltash	20 0 0
steamer	50	0	0	Banister, Mr. H. C.	10 10 0
Knott, Mrs., Ashton-under-				Peto, Sir Henry, Bart.....	10 10 0
Lyne	50	0	0	Starkey, Mr. S. F.	10 10 0
Shaw, Rev. N. H. and Mrs.,				Wright, Mr. Henry.....	10 10 0
Rome.....	50	0	0	Bebington, Mr. E. J., Bootle	10 0 0
Edminson, Mrs.	37	10	0	George, Rev. David, Brith-	
Vipan, Mrs., Biggleswade	30	0	0	dir Mawr	10 0 0

	£	s.	d.		£	s.	d.
H. L.....	10	0	0	Oram, Mr. W. E. S. ...	10	0	0
Lewis, Mr. Thomas.....	10	0	0	Wells, Mrs.	10	0	0
Miller, Rev. W., Chesham	10	0	0	Winterton, Mr. J.	10	0	0
Watkins, Mr. B., Sidcup...	10	0	0	Smaller sums	168	3	10
Smaller sums	98	12	0	Ferne Park (additional)—			
Arthur Street—Camberwell Gate—				Cooke, Rev. J. Hunt ...	10	0	0
Pedley, Mr. George.....	20	0	0	Islington—Salter's Hall			
Pedley, Dr. S. E.	20	0	0	Church	11	0	6
Small sums	2	16	0	Maze Pond	14	11	6
Bloomsbury (First List)—				Peckham—Rye Lane—			
Benham, Dr. Henry.....	50	0	0	Field, Mr. T. J.	10	10	0
Benham, Mr. W. J., B.A.	25	0	0	Smaller sums	26	12	0
Warmington, Miss	25	0	0	Regent's Park Chapel (Second List)—			
Benham, Mrs. (the late)	20	0	0	Lush, Dr. and Mrs. Percy	30	0	0
A Friend (F. S.)	20	0	0	Chandler, Mr. and Mrs.			
Denny, Mr. C. W.	20	0	0	B. W.....	21	0	0
Baillie, Rev. Jas.	10	0	0	Habershon, Dr.	20	0	0
Carter, Mr. J.	10	0	0	Psalm cxv. 1	20	0	0
Jennings, Mr. G. D.....	10	0	0	Martin, Miss.....	13	0	0
Smaller sums	40	3	6	Meyer, Rev. F. B., B.A.	10	10	0
Brockley Road Chapel (additional)—				Smith, Mr. and Mrs.			
Hammer, Mr. G. M. ...	21	0	0	S. P.	10	0	0
Francis, Mr. W. E.	10	0	0	Stockwell—			
Lewis, Rev. J. and Mrs.	10	0	0	Mursell, Rev. A. and Mrs.	20	0	0
Smaller sums	33	3	6	Brookes, Mr. Heygate...	10	0	0
Camberwell—Denmark Pl.				Smaller sums	2	2	0
Chapel—(First List)—				Shooter's Hill Road Ch. ...	14	14	6
Appleton, Mr. William				Woodberry Down Chapel—			
(acknowledged before)	400	0	0	Bowser, Mr. W. A.	50	0	0
Wood, Mr. H.	50	0	0	Ogden, Mr. and Mrs. ...	50	0	0
Wood, Mr. E.	20	0	0	A Friend, in Memory of			
Skerry, Rev. W. R. and				the late Rev. J. Traf-			
Mrs.	20	0	0	ford	20	0	0
Wilson, Mr. J.	10	10	0	Churchill, Mr. C	20	0	0
Stanford, Mrs. C.....	10	0	0	Anon.	10	10	0
Thompson, Mr. S.	10	0	0	Smaller sums	67	13	2
Smaller sums	34	0	6	Aberdare District—			
Clapton—Downs Chapel (additional)—				Calvaria.....	29	4	0
Garland, Mr. T.	50	0	0	Gwawr	17	3	0
Payne, Mr. W.	50	0	0	Bethany, Cwmbach.....	11	0	0
Medley, Rev. E., B.A....	30	0	0	Other churches.....	38	7	0
Baines, Mr. J.	25	0	0	Addlestone—			
Baines, Miss	25	0	0	W. T. (second donation)	20	0	0
Hughes, Mr. E. W.	20	0	0	Ashton-under-Lyne.....	20	0	0
Lewis, Mr. G.	10	10	0	Bedford (additional)	10	5	0
Tozer, Mr. J. E.	10	10	0	Beverley—			
Francis, Mr. F. C.	10	0	0	Arnott, Mr. W.	10	10	0

	£	s.	d.		£	s.	d.
A Friend, per Mr.				J. F. P.	50	0	0
Sample	10	0	0	Stewart, Mrs. James ...	50	0	0
Sample, Mr. T. H.	10	0	0	Tulloch, Mr. Wm., jun.	50	0	0
Sample, Miss	19	0	0	Arthur, Mr. Chas.	30	0	0
Juvenile Sewing Society	10	0	0	Eekhout, Mr. B.	20	0	0
Collections	11	11	11	Walker, Mrs. William...	20	0	0
Smaller sums	24	6	6	Shanks, Mr. William ...	15	0	0
Bideford	16	13	1	Alexander, Dr.....	10	0	0
Bradford-on-Avon—				Boyd, Mr. and Mrs. R. H.	10	0	0
Aldis, Rev. J.	10	0	0	Brodie, Mr. MacLean ...	10	0	0
Smaller sums	7	2	6	Fulton, Mrs.	10	0	0
Bromley—				Galbraith, Mr. John B.	10	0	0
Smith, Mr. and Mrs.				Honeyman, Mr. and			
Gurney	50	0	0	Mrs. P. S.	10	0	0
The Misses Smith	10	0	0	Jack, Mr. D. Hill	10	0	0
Calabar College, Jamaica—				Macdiarmid, Mrs.	10	0	0
East, Rev. D. J. and Mrs.	10	0	0	Rankine, Mrs.	10	0	0
Tutors and Students ...	58	15	0	Smaller sums	143	0	6
Calne—				Glasgow—John Street—			
Self-Denial Society.....	30	0	0	“Carey”	100	0	0
Coleford	35	10	3	“Marshman”	100	0	0
Coventry, Queen’s Road... 280	0	0		“Ward”	100	0	0
Edinburgh, Charlotte Ch.	20	0	0	Smith, Mr. F.	100	0	0
Falmouth	16	6	6	Smith, Mrs. F.	100	0	0
Felinfoel, Adulara	18	17	3	A Friend	50	0	0
Glasgow—Adelaide Place—				Dun, Mr. Thos.	50	0	0
Bowser, Mr. Howard ... 1,000	0	0		Coats, Mr. Jervis	10	0	0
In Memoriam	100	0	0	Watson, Mr. Thomas ...	10	0	0
Japp, Miss J. R.	25	0	0	Watson, Misses S. and J.	10	0	0
Coats, Dr. Joseph.....	20	0	0	Woyka Family.....	10	0	0
Murray, Mrs. Jas.....	13	2	6	Smaller sums	108	3	5
Reid, Mr. and Mrs. Chas.	13	2	6	Gloucester—			
Arthur, Mr. and Mrs.				Quartus	10	0	0
F. W.....	10	0	0	Collection and smaller			
Gardner, Mrs.	10	0	0	sums	27	16	9
McKean, Mr. and Mrs.				Halifax—			
Jas.....	10	0	0	Asquith, Mr. Joseph ...	100	0	0
Scott, Mr. D. M.	10	0	0	Barker, Mr. N.....	10	10	0
Smaller sums	92	5	0	Hebblethwaite, Mrs., and			
Glasgow—Hillhead—(addi-				Family	10	10	0
tional)—				Drake, Mr. Jonas	10	0	0
Hunter, Mr. Richard H.	100	0	0	Drake, Mr. Jno. A.	10	0	0
Rose, Mr. Alexander ...	100	0	0	Fawcett, Mr. John	10	0	0
Dick, Miss Margaret ...	50	0	0	Hoyle, Mr. Richard.....	10	0	0
Hamilton, Mr. and Mrs.				Walker, Mr. John Wm.	10	0	0
John	50	0	0	Collections	14	5	3
				Smaller sums	57	17	6

	£	s.	d.		£	s.	d.
Harlow (additional)—				Peebles, Mr.	10	0	0
Sale of Work, per Mrs.				Smaller sums	6	0	0
Chaplin	35	16	4	Leamington—			
Smaller sums	5	5	0	Wilcox, Mr. Thomas ...	100	0	0
Hebden Bridge — Hope				Smaller sums	15	10	0
Chapel—				Leeds—(First List)—			
Crossley, Mr. and Mrs.				Barran, Mr. Alfred	25	0	0
D. J.	100	0	0	Town, Messrs. Wm. and			
Crossley, Miss S. A.	10	0	0	John	25	0	0
Crossley, Misses A. and E.	10	0	0	Spice, Mr. W. H.	20	0	0
Jones, Rev. W. and Mrs	10	0	0	Anonymous	20	0	0
Collections	24	6	1	Fearnside, Mr. and Mrs.			
Smaller sums	29	9	6	Edwin	15	0	0
Heptonstall Slack	10	3	0	Phillips, Mr. T. W.	10	10	0
High Wycombe—				Hield, Mr. Thos.	10	0	0
Clarke, Mr. D.	100	0	0	Thompson, Miss Emily	10	0	0
Spicer, Mrs. R. and Miss A.	10	0	0	Thompson, Miss Annie	10	0	9
Smaller sums	12	9	6	Collections (less ex-			
Hitchin—Daintree, Mrs ...	10	0	0	penses)	37	6	3
Ipswich—Burlington Ch.—				Smaller sums	88	19	0
Collier, Mr. J., and Family	10	10	0	Leicester (First List)—			
Davies, Mr. E. J.	10	10	0	Goddard, Mr. J. Wallis	100	0	0
Smaller sums	11	16	6	Goddard, Miss	100	0	0
Ipswich—Turret Green (ad-				Harvey Lane Chapel ...	100	0	0
ditional)—				Robinson, Mr. and Mrs.			
A Friend	53	2	6	C. S.	100	0	0
Smaller sums	8	6	0	Turner, Mr. S., Blaby ...	100	0	0
Kettering (First List)—				Wates, Mr. and Mrs. B. C.	100	0	0
Bryan, Mr. John	131	5	0	A Friend	30	0	0
Gotch, Mr. D. F.	100	0	0	Coltman, Mr. H.	20	0	0
Meadows, Mr. W., sen.	100	0	0	Viccars, Mr. W. P.	20	0	0
Timpson, Mr. Wm.	100	0	0	Bennett, Misses	15	0	0
Goosey, Mrs. (previously				Wates, Mr. A. C.	10	0	0
acknowledged)	50	0	0	Wheeler, Mr. George ...	10	0	0
Meadows, Mr. Wm., jun.	25	0	0	Wheeler, Mr. S. S., and			
Phillips, Rev. Thos.	25	0	0	Daughters	10	0	0
Gotch, Miss R. Muriel ...	13	2	6	Wilshere, Mr. H. W. ...	10	0	0
Gotch, Miss Dorothy M.	13	2	6	Smaller sums	69	8	0
Loake, Mr. Wm.	13	2	6	Littleborough	10	0	0
Wallis, Mrs. S.	13	2	6	Liverpool (Fourth List)—			
Hales, Mr. Thos.	10	0	0	Anonymous (No. 5)	100	0	0
Jones, Mr. Thos.	10	0	0	Boden, Mr. Adam	20	0	0
Morris, Mrs.	10	0	0	Drysdale, Mrs. D. M. ...	20	0	0
Small sums	64	18	0	Hall, Mr. and Mrs. Martin			
Kingstanley—				L., and Family	18	0	0
Gwinnell, Mrs. N. (book)	13	2	6	Anonymous (No. 3)	10	0	0
Kirkcaldy—				Howarth, Mr. Thos.	10	0	0
Ireland, Mr. and Mrs. W. L	10	0	0				

	£	s.	d.		£	s.	d.
King, Mr. Geo.....	10	0	0	Collection at Public			
Morrow, Mr. John	10	0	0	Meeting.....	53	11	2
Owen, Mr. Ed. R.	10	0	0	Smaller sums	68	0	6
Smaller sums	142	0	0	Merthyr, Tabernacle	21	10	7
Llanely—				Newport, Mon. (Third List)—			
Thomas, The late Mr.				Davies, Dr. G. A.....	10	10	0
Wm.(second donation)	187	10	11	Wheeler, Mr. M.	10	0	0
Thomas, Mr. and Mrs.				Francis & Son, Messrs. J.	10	0	0
H. R.....	50	0	0	Schofield, Mr. W.....	10	0	0
Thomas, Mrs. W.....	25	0	0	Smaller sums	12	1	0
Thomas, Mr. H.	25	0	0	Nottingham (First List)—			
Smaller sums	87	10	11	Broad Street—			
Loughboro' Woodgate.....	14	16	6	Hunt, Mr. W.	100	0	0
Maidstone, Union Street...	10	0	0	Squier, The late Mrs.	30	0	0
Manchester (First List)—				Brownsword, Coun-			
Galloway, Mr. John, J.P.	300	0	0	cillor	25	0	0
Armitage, Mr. Samuel...	100	0	0	Goodliffe, Mr. W. ...	20	0	0
Gleave, Mr. J. J.	100	0	0	Hill, Mr. Chas.....	20	0	0
Maclaren, Rev. Alex.,				Douglas, Rev. J., B.A.	10	0	0
D.D.	100	0	0	Thornton, Mr. J.	10	0	0
Spence, Mr. Frank	100	0	0	Smaller sums	20	4	0
Browne, Dr. Henry.....	50	0	0	Derby Road—			
Knott, Mr. Harold, M.A.	50	0	0	Bright, Councillor J.	50	0	0
Knott, Mrs. Harold.....	50	0	0	Bright, Mr. A.	30	0	0
Melland, Mr.....	50	0	0	Bright, Mr. L.	30	0	0
Tarbolton, Mr. G. S. ...	50	0	0	Rogers, Miss M. L. ...	25	0	0
A. B. C.....	40	0	0	Rogers, Miss C. V. ...	25	0	0
Pratt, Mr. and Mrs. C.W.	30	0	0	Ashwell, Mr. H., J.P.	20	0	0
Wallace, Mr. Thos.	26	5	0	Bright, Mrs. L.....	20	0	0
Bew, Mr. John.....	25	0	0	Cooper, Mr. H.....	20	0	0
Crosley, Mr. W. J.....	25	0	0	Small, Mr. W.	20	0	0
Hall, Mr. J. W.	25	0	0	Baker, Mr. W. J.....	10	0	0
Lejeune, Mr. E.	25	0	0	Pike, Misses E.E. and E.	10	0	0
Bax, Mr. W. T.....	20	0	0	Ward, Mrs.	10	0	0
Parker, Rev. E., D.D....	20	0	0	Ward, Mr. J.....	10	0	0
Wilson, Mr. Robt.	20	0	0	A Granddaughter of			
Ridgway, Mrs.	15	0	0	an old lady who			
Alcorn, Mr. Robt.	10	0	0	heard Carey's great			
Birkett, Mr. and Mrs. ...	10	0	0	missionary sermon	13	12	6
Brook, Mr. and the Misses	10	0	0	Smaller sums	44	12	0
Jefferis, Mrs	10	0	0	Mansfield Road—			
McDougall, Mr. Arthur	10	0	0	Bradley, Mr. Alfred...	50	0	0
Roberts, Rev. J. E., B.A.	10	0	0	Leighton, Mr. J.	30	0	0
Spencer, Mr. Thomas ...	10	0	0	Bradley, Mr. F. J. ...	10	0	0
Spencer, Mr. William...	10	0	0	Felkin, Mr. and Mrs.	10	0	0
Streuli, Rev. Arnold ...	10	0	0	Smaller sums	12	4	0

	£	s.	d.		£	s.	d.
Woodborough Road—				Anderton, Mr. and Mrs.			
Bayley, Miss.....	100	0	0	Wm.	150	0	0
Barker, Mr. H.....	50	0	0	Powell, The late Mr. T.,			
Bayley, Mr. T.....	20	0	0	per Messrs. Hobbs and			
Roe, Mr. W.	20	0	0	Andrews	100	0	0
Cox, Mr. H. F.....	10	0	0	Franklin-Hindle, Mr. Jas.	50	0	0
Smaller sums	6	11	0	Hodgson, Mr. Abraham	50	0	0
Old Basford—				Plummer, Mr. and Mrs.			
Bexon, Councillor A. ...	10	0	0	J. H.	20	0	0
Paisley—				Sunday-school	16	12	0
Coats, Mr. James, jun.	250	0	0	Pilkington, Dr. G. A.			
Coats, Mrs. T.	100	0	0	(Mayor)	10	10	0
Victoria Place Ch.	18	0	0	Ashworth, Miss	10	0	0
Penydarren, Elim	13	4	0	Evans, Mr. and Mrs. John	10	0	0
Penzance	23	0	0	Smith, Mrs. Henry.....	10	0	0
Plymouth (additional)—				Smaller sums	132	5	0
"Mutley"	25	0	0	St. Albans—			
1 Cor. vi. 20	10	0	0	Wiles, Mr. E. S.	40	0	0
Smaller sums	18	5	6	Church, Miss	20	0	0
Porth, Salem	23	9	3	Fisk, Mr.	20	0	0
Ramsgate—Cavendish Ch.	15	3	1	Wiles, Mr. J.	20	0	0
Rhydfelin, Bethlehem.....	29	13	5	Betts, Mrs.	15	0	0
Rochdale—				Page, Dr.	15	0	0
Scott, Mr. Hugh	300	0	0	Fisk, Misses	10	0	0
Watson, Mrs., and Family	275	0	0	Smaller sums	51	6	0
Watson, Mr. and Mrs. R.	100	0	0	St. Austell—			
Watson, Mr. and Mrs. T.	100	0	0	T. S.	50	0	0
Scott, Miss	100	0	0	Stocker, A. and R.	10	10	0
Taylor, Mr. and Mrs.				Smaller sums	3	8	7
E. L.	25	0	0	Sutton—			
Clegg, Mrs.	20	0	0	Hepburn, Miss E. M.			
Butterworth, Mr. and				(book)	13	2	6
Mrs. John, Shawclough	10	0	0	Hepburn, Miss S. (book)	13	2	6
Holroyd, Mr. Jas.	13	2	6	Ventnor.....	15	15	0
Smaller sums	61	10	6	Wellington	26	17	1
Rothsay	10	6	0	Weston-super-Mare.....	31	0	0
Southport, Hoghton Street—				Wincanton	18	1	3
Bury, Mrs. Wm.	250	0	0	Smaller sums from various			
				places.....	235	3	5

A further sum of £510 18s. 5d. has also been received as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source (February).

The total receipts and promises on the Centenary Account, up to 21st May, amount to

£78,084 Os. 2d.

We would respectfully and earnestly urge those churches which have not yet arranged their Centenary meetings to communicate without delay to the local Centenary secretaries, or direct to the Mission House.

THE CENTENARY MEMORIAL VOLUME.

It is with much pleasure we announce the publication of this important work. As the supreme object sought by the Committee is the quickening of missionary interest by the diffusion of information relative to the past work and present claims of the Society, it has been decided to issue this volume at a cost which ought to secure a very extensive circulation. The published price will be two shillings net; but, by all subscribers, it can be obtained through pastors of churches, or officers of missionary auxiliaries, or from the Mission House, 19, Furnival Street, Holborn, E.C., at one shilling and sixpence, postage and carriage extra; the postage of one copy, 4½d.; two copies, 7½d.; three copies, 9d.; larger parcels by rail at cheaper rates. To prevent disappointment, orders should be sent without delay. We may add that the book contains numerous illustrations and maps, as well as an appendix consisting of statistical and other tables.

THE CENTENARY COLLECTING BOOK,

specially prepared for friends who desire to secure contributions towards the Thanksgiving Fund and subscriptions on behalf of the annual income, will be supplied on application.

CENTENARY MEDALS.

We take this opportunity to inform those friends who have intimated their wish to possess silver or bronze medals, that these interesting tokens have now been struck, and, if not already forwarded, will be despatched at once. A cheaper medal in tin-bronze has also been prepared, and can be obtained at sixpence each. The cost of the one in silver is ten shillings; bronze, half-a-crown. Those friends who desire to obtain them should communicate with the Mission House. The expense of postage will, in each case, be additional.

CENTENARY FESTIVAL

AT THE CRYSTAL PALACE,

On SATURDAY, JULY 23rd, 1892.

The arrangements for this Festival are now nearly completed, and we urge ministers and superintendents to bring the matter, where

this has not been done, before their congregations and schools without delay.

In addition to the usual attractions, there will be special performances by the Stockwell Orphanage Handbell Ringers, the Bloomsbury Chapel Gymnastic Club, the Crystal Palace Band,

RECITAL ON THE GREAT ORGAN BY MR. FOUNTAIN MEEN,

Military Bands in the grounds, Grand Display of the FOUNTAINS, &c., &c.

At the MISSIONARY MEETING the chair will be taken by General Sir Henry Havelock-Allan. Speakers:—Revs. J. J. Fuller, W. Holman-Bentley, C. Jordan, and A. Sowerby.

Admission to the Palace and Rail from the London stations of the London, Chatham, and Dover, or Brighton lines:—Adults, 1s. 3d.; Children under fourteen, 6d; but tickets at these reduced rates can only be obtained from the Mission House.

Church and school officers will greatly oblige by informing us, *as early in June as possible*, what number of tickets (for adults or children) will be required.

All communications to be sent to Mr. C. Holliday, Secretary Y.M.M.A., at the Mission House, 19, Farnival Street, E.C.

If there are any friends in the Provinces who wish to be at the Festival, their presence will be very cordially welcomed.

THE NEW MAP OF CENTRAL AFRICA,

which, for some weeks, has been in course of preparation, is now published. The Committee, feeling the need of a new map to show the rapid developments which have taken place in Central Africa, took the advantage of Mr. Grenfell's recent visit to the country and committed its execution to the well-known map publishers, Messrs. Philips & Son, of Fleet Street, E.C. The map is 5ft. 6 in. by 7 ft. 6 in. in size, and shows, not only the stations of our own, but of other missions. Political divisions and altitude are also indicated. It is published in two forms—on linen, for folding, suitable for portorage, and on paper mounted on linen and varnished, fitted for wall purposes. We should like to see this, with other of our missionary maps, hanging in every schoolroom. As no direct profit is sought, the price will be thirteen shillings, carriage extra. We are informed that this is the best map of Central Africa in existance.

THE ANNUAL MEETINGS.

WE feel confident that all who attended the recent anniversary meetings will thankfully acknowledge their helpful and encouraging character. To the several speakers our most cordial thanks are due for their earnest and inspiring words. Particularly do we feel indebted to the Rev. R. Glover, D.D., who preached the annual sermon at Bloomsbury Chapel, the Rev. A. T. Pierson, who preached to young men at the City Temple, and to the Right Hon. Lord Reay, late Governor of Bombay, the Rev. B. Baring-Gould, M.A., the Rev. C. Silvester Horne, M.A., and to Miss Greenfield, of Ludhiani, representatives of other Christian communities, for their most acceptable services.

Though the religious press will already have acquainted our readers with the many excellent things that were said, we are glad to be able to give *verbatim* reports of the admirable paper read by the Rev. W. Hackney, M.A., of Birmingham, at the Missionary Breakfast Conference; and also of Miss Greenfield's stirring address at the meeting on behalf of the Zenana Mission.

Paper read by

THE REV. W. HACKNEY, M.A. :—

Our Supreme Need—a Missionary Church.

COULD the twelve pioneers, who met in the Kettering back parlour, direct our deliberations this morning from the excellent glory—could we hold an hour's communion with the dead—what counsels would they give? While on earth they were no mere philosophers. Their heart-feeling was deep, intense, overpowering. They spent days in fasting and prayer. They took long journeys across the land. They literally fulfilled the Apostle's words, and held not their lives as of any account, to carry Christ's grace to the heathen. What would *such* men say to this Conference?

Would they not urge us, in solemn and burning words begotten of higher knowledge and place, to cherish their aims and do their work, only with

MORE DETERMINED AND CONSUMING ZEAL?

Would they not argue, with convincing force, that a believer in Christ *must* mean an obedient disciple, ready at all times to spread the Redeemer's Kingdom? Would they not plead, with passionate persuasion, that since the whole world was open to the Word, the whole Church, in all its membership, must advance to evangelise? Would they not recount the long line of illustrious dead—missionaries from our own and kindred societies—whose reward they were sharing, and whose example they would point out for our imitation? Would they not speak of the Lamb as It had been slain, in the midst of the throne, and call us to follow the Crucified through suffering to glory? Would they not tell us the day demands a missionary church—a church of missionaries—every member alive with the love of God and aflame with the fire of the Holy Ghost?

Their voices are silent, but their deeds in the past prove what they would do if on earth to-day. *Our day is here, and soon will be gone.* Oh, for grace to fulfil our day. Up, up, up, the voices cry of the living and dead. "Let the slackness be girt, and the softness be quelled, and the slowness be swift." "Work while it is called to-day, for the night cometh when no man can work." As I lay on my bed one morning, while still the darkness filled the room, I heard through the open casement from a tree close by the clarion call of a thrush's melodious song. He uttered with piercing and musical sweetness the rapid trills and piping notes of his lay, as though to tell me, recumbent there in the gloom, that he saw already in the east the breaking of a day for strenuous life and work. I listened to receive his gospel, and soon there stole upon my waiting eyes the growing radiance he had prophesied. Then the day came, and I rose for its clamant duties.

So, one hundred years ago, William Carey sang to the Church, which rested in slumberous ease, neglecting responsibility, ignorant of men's need, mistaking God's will, in the darkness of tradition and pride. He sang in the sublime words of that inspired sermon the stirring charge, "Expect great things from God; attempt great things for God." He sang in that masterly pamphlet the fruit of his painstaking toil, all alight with the glow of Divine wisdom and power. He sang with penetrating appeal, cleaving through prejudice, arousing conscience, heart, and will, to do and dare for the cause of Christ. He sang in tones of holy rapture, making glad the saints in every age, who long for the Kingdom of God. He sang from a soul strong in the sure conviction, and bright with the beginnings, of

A REDEMPTION DAY FOR THE HEATHEN.

That day of redemption has now come. It is our opportunity. What shall we do with it?

For *to-day*, as never before, we feel God's love is able and eager to save mankind. *To-day*, the doors are open in every land for Gospel preachers. *To-day*, each mail brings joyful news of larger blessings poured out on faithful workers. *To-day*, Christ's unrepealed command sounds forth with clear and fresh precision of meaning—"Go ye into all the world and preach the gospel to every creature"—till Carey's heaven-lit words flame up in our hearts again with intenser strength of Divine ambition, and we cry,

"We will attempt *greater* things for God.
We will expect *greater* things from God."

Let our ambition be less mechanical and more heroic. God-given men must be *poured* into the field—as any great nation would maintain its honour and its independence—in scorn of consequence. Timid counsels have no place in the armies of God at such a time as this. Let us make room for the Holy Ghost to provide men and to send them forth. As for money, Samuel Pearce writes to William Carey: "Go on, my dearest brother, go on. Do not fear for want of money. God is for us, and the silver and the gold are His; and so are the hearts of those who possess most of it. I will travel from Land's End to the Orkneys, but we will get money enough for all the demands of the Mission." That witness is evermore true.

GOD'S BANKING ACCOUNT IS OUR MONEY LIMIT.

When we are ready, He will convert the millionaires. We can all do more—much more—than we have yet conceived in collecting and giving His wealth to this cause.

Let our *work* be less material and more spiritual, depending on the hand of Christ rather than on the barley-loaves. Dr. Moffat's biography tells that, for a period of ten years, not a ray of light shot across the gloom to cheer the hearts of the missionaries. At length, in 1829, a marvellous awakening began. It came, apparently, without human means. It transformed the whole aspect of the Mission. The people thronged to hear the Word and to inquire the way of life; heathen songs changed to Gospel hymns, and impassioned prayers were heard on every hand. The foul habits of ages gave place to decency and Christian living. Mrs. Moffat writes to her father about that time: "The Spirit of God has commenced His operations, and surely He will go on. *I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home.*" "Whatsoever ye ask in prayer, believing, ye shall receive." Almost before they sought, God gave; and the quickened faith of English Christians was answered by a Divine movement in that distant land.

God's finger is stronger than the might of all our societies and of all the churches put together. Let us only become missionaries ourselves—in prayer, in gifts, in consecration, in service, in hope, in trustful love; then our heart's purpose and God's promise shall be speedily fulfilled. "I will give unto Him" (unto Jesus) "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

A missionary church is our want to-day. It is Scriptural. It is reasonable. It is possible.

I.—A MISSIONARY CHURCH IS SCRIPTURAL.

In the Acts of the Apostles, chapters xi, xiii, xiv, xv, contain a suggestive picture of the missionary church.

(a) It is formed of members converted by God's hand. That is, they are spiritual men and women, in keen sympathy with spiritual ends, vividly realising salvation and peace.

CHRISTIAN AGNOSTICS CAN NEVER CONSTITUTE A MISSIONARY CHURCH.

They have no testimony of salvation to give, nor experience of salvation to guide. God-made Christians are conscious of the power by which they are saved, and compelled by the constraint of love to convey it to others.

(b) They are instructed, multiplied, strengthened, and officered by ministers filled with the Holy Ghost and with faith. A missionary church must have Holy Ghost leaders—men like the apostles, who say, "We will give ourselves continually to prayer and the ministry of the Word." Those who know little or nothing of vital communion with Christ and of the deep infinite tides of Holy Ghost power, however great in the eyes of the world, are defeated chiefs in the army of God.

(c) The disciples are so distinct from the pleasure-loving people of Antioch that they earn for themselves the nickname "Christian." In a missionary church there can be no yoking of the members unequally with unbelievers. They go forth to

Christ without the camp, bearing His reproach. We become of necessity different from the world when we gaze into the face of Christ, and the Comforter dwells in our hearts. "With unveiled face, beholding as in a mirror the glory of the Lord, we all are transformed into the same image, from glory to glory, even as from the Lord the Spirit."

(d) Each member according to his ability devotes his substance to his brethren's needs, and the cause of God. There is infinite joy in giving to Him. He returns so much to loving hearts. What gladness is theirs who sell their all for treasure in heaven! The men of to-day would be startled by the gifts of a missionary church. All the pence of the poor, and all the wealth of the rich, consecrated alike in obedient love. William Carey gives each year to the Mission out of his Government salary of £1,500 not less than £1,400. John Wesley lives on a mere pittance, to bless God's people with the wealth his books brought to him. When every Christian gives like this, there will be no want in the treasury of the Church.

(e) Continuous fasting and waiting [upon God in sympathetic prayer are natural conditions in a missionary church. The unseen predominates. God is the great fact. Carey, Fuller, Pearce, and their brethren dared not commence their holy crusade without solemn, prolonged, and united fasting and prayer.

THE MISSIONARY FIRE IS KINDLED IN FELLOWSHIP WITH GOD.

Union in prayer is quickening to zeal, and conditional to blessing. "Whatsoever two of you agree together to ask, it shall be done." A cold unbelieving heart chills like an iceberg. Paul's madness makes others mad. They are *all* mad in a missionary church.

(f) Leaders and members are ready to answer God's call at once. The Holy Ghost mentions the men, and they start. So William Burns gave himself to China. "When can you go?" he was asked. "To-morrow," was the reply. But Paul and Burns had been prepared by Divine guidance and discipline. The secret of readiness is learnt by God's willing ones. Pearce writes again when hoping to go to India for service:—"It has pleased God lately to teach me more than ever that Himself is the Fountain of happiness; that likeness to Him, friendship for Him, and communion with Him form the basis of all true enjoyment; and that this can be attained as well in an eastern jungle amongst Hindus and Moors, as in the most polished parts of Europe." Each member of a missionary church belongs to God only, enjoys God supremely, and is yielded wholly to obey God's will.

(g) Their own members, perhaps their most honoured and beloved ministers, are sent forth on a perilous and distant mission amongst barbarous tribes. They are sent forth by the Holy Ghost, but by the people too; and sustained while away by the prayer and affection of the entire Church.

THEY HAZARD THEIR LIVES

for the name of the Lord Jesus Christ. They return to tell of God's wonderful grace in souls saved, churches established, the devil defeated, and God's arm revealed. All hearts are stirred to a love on fire by the recorded experience of their own dear friends, when they send word or come back to the missionary church.

(h) Each member is an evangelist, testifying of personal salvation by lip and

life, either at home or in foreign lands. The Antioch church began with those who, being scattered abroad, went everywhere preaching the Word. The nickname they gained proves their singularity. At all new stations, Paul trains men for service as soon as converted.

We need a church of missionaries to save old England. Listen to the cry from the villages! Compare Birmingham, where I live, with the Fiji Islands! They say 90 per cent. of the Islanders, lately cannibal, out of 110,000, are found each Sabbath within God's house. Do 20 per cent. attend worship in Birmingham out of over 500,000? Heathen to evangelise are at our doors. God made converts, instructed by Holy Ghost leaders, separated from the world, reckoning all they have God's, used to fasting and prayer, ready to do God's will, supporting missionaries abroad who, by their perils and successes, and holy lives, inspire imitation:—Christians like these, will go out to their neighbours first, and, trained in such service as evangelists are prepared, by scores, in every church, for the foreign field when God shall call. We shall never do missionary work successfully until these conditions prevail. How terribly below their force we live! How strong is unbelief! How fascinating and tyrannical is worldliness! How little the eternal interests of men are valued! I attended a conference once to consider the relations of working men to the church, where the idea of saving souls, in dependence on God's Spirit, was pooh-pooed by some as indifferent, while men had earthly interests to care for, and bodies to be blessed. Had those sixty or seventy persons been ruled by these principles; had they waited upon God, like Paul and his brethren at Antioch, in simple faith upon the promise, "Ask and ye shall receive, all things are possible to them that believe," as in a church of missionaries, they would of necessity do; no one could have measured the vast results which would have followed to themselves and others, in time and eternity, through the power of God in their midst. But

THE REAL WEAKNESS OF OUR MISSIONARY WORK

abroad is the spiritual stupor and paralysis of the church at home. A dead tree cannot sustain living branches, and a dead church cannot maintain living missions. If we are not dead—and God's blessing proves our life—we are weak and feeble when we might be strong. We need a great revival of spiritual power; we need the pruning knife amongst churches, ministers, and people. We need to go back to the ancient spirit of a Christian church set forth in Scripture. We need to learn of the missionaries we send, their patience, their godliness, their self denial, their resolution, their unworldliness, their consecration to Christ, and their love for souls. We need to become a *Church of Missionaries* before we can take advantage of the grand opportunities God has placed in our hand, or tread in the footsteps of the glorious men whose centenary we celebrate this year.

II.—A MISSIONARY CHURCH IS REASONABLE.

(a) It is reasonable, for it is Christ's ideal, and His positive command. That final word, "Go ye into all the world and preach the Gospel to every creature," includes, in germ, all we have described as apparent in the church at Antioch. We can only do Christ's work victoriously in His own appointed way. As in building and farming there are laws to be learnt, so in soul-saving. The Telugu Mission is a miracle of success. Tens of thousands in a few years have been born again. But the blessing came

when the missionary accepted the ideal of Scripture, and risked all to obey Christ. Our Lord's plan is to evangelise the world by means of the disciples. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." None can neglect and disobey the King's law without peril. A church made up of missionary members is Christ's ideal, and Christ's command. This is the church we need.

(b) It is reasonable, for God honours a missionary church with extraordinary power of conversion at home. We are creeping up the Congo, we are holding our own in India and China, the signs are cheering; but it is manifest to all that from our own home churches

ONE HUNDRED TIMES MORE MISSIONARIES

might go, if only *all were on fire*. What would not our Baptist community become under such a missionary spell? Our 300,000 membership would grow into 3,000,000, and England would rapidly be won for Christ. Then the world could not despise our faith. The triumphs of the Cross would be so great men could not gainsay its power. Remember Louis Harms and the church at Hermansburgh. Dr. Pierson tells us that in 1849 these people (poor peasants, farmers, and labourers) organised their own Foreign Missionary Society. Africa was chosen as a field, and all the zeal of the parish turned into that channel. Now see what God wrought. During the seventeen years of Louis Harm's ministry the Church enjoyed one long revival; 10,000 members were received into its fold; while abroad, 30 stations, 357 workers, 3,920 communicants, and 8,520 adherents from heathendom, with an expenditure of £20,000 per annum, were, in 1883, the seal to God's faithful word. Those churches who answer the heathen's cry with fullest consecration, are always most blessed at home. What would some of us think of an increase of 600 *members a year*? And why not, from our great city populations? The people are there who need salvation. God is willing to save them all. Let every member become an evangelist; let the church become a church of missionaries; and the heathen, both at home and abroad, will come to Christ in the power of the Holy Ghost to receive the eternal life.

(c) It is reasonable, for salvation is so precious to those who obtain it. We have an actual blessing to give in the Gospel beyond any human price. All men need it. They need God, and Christ, and the Holy Ghost. They need to

LIVE THE BIBLE LIFE,

and to find the grace and joy and strength of Christ's salvation. They need a living hope within when death's shades impend. The greatness of the Gospel is seen in its trophies amongst the heathen. Yet how simple the story is: a child or a savage can read and accept it. You have traced that golden band of star-dust, thrown like a scarf across the dark blue vault of night; you pondered, with joyful awe, the expanse of creation revealed in that ring of distant worlds. Surely it is a pathway for Eternity's King! Yet how simple it is! How familiar! How little its value, weighed in earth's scales! You can't see to read by its light! Electricity or gas are of much more use! But in that splendid sweep of almost invisible glory there are unnumbered shining suns of fiercest flame and finest beauty, surpassing even our own orb of day in burning majesty; all joined together in union of inter-related place and all-prevalent law.

The story of the Cross *seems* of little worth to some, tried by the tailor's tape of utilitarianism. Though the words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in *Him* shall not perish, but have eternal life," may reach a simple mind, and fill it with heavenly light, and rest, and sweetness, and power; whilst its mystery is so profound, the archangel stands dazed on its brink. In its depths of grace and glory, of God's love and man's salvation, there is infinite blessedness—"the unsearchable riches of Christ." This talent is placed in *our* hands to be used for God and man, and not to be laid in the earth.

WE ARE RESPONSIBLE TO JESUS FOR EVANGELISING THE WORLD.

How many have never yet heard the Gospel, and are dying without hope and God! Eight hundred millions, at least, in the bondage of heathendom. We are oppressed, we are appalled, by such awful figures. Small aims and limited means seem puerile and contradictory. We must lift up our aims and means to the conception of God working through a church of missionaries.

(d) It is reasonable, for the opportunities and calls for missionary service are found now in all parts of the world. Men can go to the Congo, to China, to India, with comparative ease. Compare Carey's difficulties in reaching India; Morrison's hardships in China; or Livingstone's painful march across Africa. The pioneer work is largely done. God's hand has opened doors for the Gospel. He calls upon us, His servants, to go in and possess the land. The cries for help from the nations will never be met by a worldly church. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child, that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone into the woods, and tried to ask Him for help, and I only got back the sound of my own voice. You don't know what I mean, for you never reached out your hand and took hold of nothing. Will you not give me a missionary?" But the church thought she had neither the man nor the means.

A MISSIONARY CHURCH WILL RESPOND OR DIE.

It will send its men. It will devote its wealth. Its passion to tell of Christ's love, and win souls to Him, will usurp its thought and will and heart and life. Like Bernard Palissy, it will consume, in its extravagance of impetuous desire, the materials of its earthly home. For it will value the salvation of souls and the glory of Christ before the treasures of Egypt, the relations of time, or the existence of self. Open doors and heathen cries make a missionary church alone reasonable.

(e) It is reasonable, for if *not* a missionary church it will stagnate and perish. The evils which kill the spiritual life cannot exist in a missionary church. Its young converts grow into stalwart disciples; filled with the spirit, fired with enthusiasm, and formed into an army of invincible workers. They know whom they believe, and are ready to die for His Name's sake if needs be. They have learnt in the joy of winning souls delights transcending earthly good. Once I sat by the side of a Congo missionary, who had much to do with the Combers. I learnt that he frequently went to their graves, and would think whilst there—without melancholy, in the reality of faith—that perhaps on the morrow he, too, would be gone; for death is so sudden in that clime. I said to him, "Don't you fear it at all, nor desire

to stay here?" I watched his face glow with a smile, as in calm and radiant strength of peace he replied, "Oh, no, it makes Christ so real to be living a day at a time." I felt that here was the secret of life. Here is the Church's salvation. If we were all ready to die with Christ as these men and women are; if we spent lives of heroic trust like theirs; if we had Christ so precious and so real to us, the Church would soon "arise from the dust and put on her beautiful garments." You don't need amusements to please the members of a church of missionaries. You don't need to prove your faith, nor to fight against unbelief there. They live by faith in the Son of God. He is with them, and their souls' desire is in Him.

HERE IS THE SPHERE FOR OUR YOUNG PEOPLE.

Here is the chance of noble deeds. Each morning brings its call to duty, and however perilous its path of honour, it draws out the heroic in the man. Our young men and maidens require this inspiration to sanctify their pith and fancy, to give them rich, deep, and abiding joy, to stay the power of unbelief, of worldliness, of pride, and sin. Non-missionary conditions in a church are the sure signs of a barren fig-tree, like that one Christ found on the way, without fruit, yet covered with leaves. He said to it, "Henceforth let no fruit grow on thee for ever"; and presently the fig-tree withered away. So shall those churches wither which despise our Lord's command. Decay has already commenced, when supineness and selfish fear govern our counsels, and worldly prosperity is the badge of success. "Ye cannot serve God and mammon." We are come to the parting of the ways. "If the Lord be God, follow Him; but if Baal, then follow him." A church of missionaries is Christ's ideal and His command; it receives God's blessing in all service; it loves the treasure it carries to others; it goes forth to the work which waits at its hands; it finds its life-springs in the power of God, its reason for existence in the salvation of men; labouring at home amongst its neighbours, and sending abroad freely, gladly, courageously, trustfully, all whom God calls; following Christ fully, it grows rich with the promise He gives: "There is no man who has left house, or brethren, or sisters, or father, or mother, or children, or lands for MY sake, and the Gospel's, but he shall receive, *in this time*, an hundredfold." "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, for the Lord shall be thine everlasting light, and thy *God thy Glory*."

III.—THE MISSIONARY CHURCH IS POSSIBLE.

Three things are required. We must get back to God. We must give up all to God. We must go forth from God to the people.

(a) It is possible if we get back to God.

We must repent of our sins as churches and individuals—of our unbelief, our worldliness, our social pride, our hardness of heart, our forgetfulness of God, our self-indulgence, our satisfaction with earth, and refusal to obey Christ. We need humiliation and prayer, self-repression, trust in the atoning blood. "These things saith the Faithful and True Witness. I know thy works, that thou art neither cold nor hot. I would thou wert hot or cold. So because thou art lukewarm, I will spew thee out of my mouth. As many as I love I rebuke and chasten; be zealous, therefore, and repent."

WE MUST REALISE GOD AS OUR LIVING, PERSONAL GOD.

The one fact of life to us must be the presence of God by the Holy Ghost. How painfully lacking is much experience to-day! How empty our churches of God! How few love to wait on Him, or to enjoy communion with Him as their chief delight! How many act what one exquisite lady member once said, "I think prayer-meetings are ghastly affairs, don't you?" Listen to Samuel Pearce again. He had been spending a day in fasting and prayer about God's call to India, and had realised his willingness to go anywhere for Him. But his heart was dull, and he was about to close with a lamentation, when, he says, "on a sudden it pleased God to smite the rock with the rod of His Spirit, and the water flowed. Oh, what a heavenly, glorious, melting time it was! My eyes, almost closed with weeping, scarcely suffer me to write. I feel it over again. Oh, what a view of the love of a crucified Redeemer did I enjoy! If ever in my life I knew anything of the influence of the Holy Spirit, I did at this time. I was swallowed up in God, I was in a new world. Hunger, fulness, cold, heat, friends, enemies, all seemed nothing before God. All was delightful, for Christ was all in all. Many times I concluded prayer, and when rising from my knees communion with God was so desirable, that I was sweetly drawn to it again. Then I thought it would be pleasure to burn for God." Could every member of all our churches have such a filling with the Holy Ghost, we should soon become a church of missionaries.

WE MUST RELY UPON GOD ALONE.

Strong, unwavering, uncalculating faith makes a missionary church. God speaks to His people, "Fear not, thou worm Jacob. I will make *thee, thou worm*, a new sharp threshing instrument having teeth, and *thou shalt thresh the mountains.*" Nothing is less likely to thresh mountains than a worm. But a worm in the hand of God! Then He makes that twisting, wriggling, three-inch thread of soft, slimy, boneless matter a *new, sharp threshing instrument having teeth*, with which *He* will thresh the mountains, and drive them away like chaff, however great, or solid, or imposing. God has done this beforetime. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and He will do so again, only let us rely on Him, and place ourselves in His hand as worms for His use.

(b) It is possible if we give up all to God. Laying all down at His feet, allowing no claims but His, refusing any lead but His. We belong to Him, to go or stay at His word. Whether with Carey, to evangelise in India for forty years; or with Pearce, to die and leave this earthly sphere; or with Fuller, to pass too and fro through the land arousing the churches' zeal in missions, stimulating their gifts, and organising the work at home. *It is all included in our Baptismal vows.* We are dead with Christ that we may live to God. Our hymn says—

"Take my life, and let it be,
Consecrated, Lord, to Thee;
Take myself, and I will be,
Ever, only, all for Thee."

What a revolution would be wrought if every member of a Baptist church, every minister, every officer, and all the executive engaged in this holy service would simply carry out these words! A missionary church would quickly arise as the armies of heaven, to conquer the world for Christ. The Holy Ghost would

come down in power. Money, life, time, influence, children, friends, given to God would receive so much in return. Gazing upon our crucified Lord, can we hold back aught? He died for me! He is altogether lovely! He has forgiven my untold iniquities, and changed my heart from stone! He has gained me access to God! He will never leave me! And at last He will bring me where no sin can check the music of my song, nor any grief be known! I am His slave. Every bit of me is Christ's! So when to me the word is spoken, "Go ye into all the world and preach the Gospel to every creature," what can I but obey?

(c) It is possible if we go forth from God to the people. We must go

FILLED WITH GOD.

"Tarry ye, till ye be endued with power from on high," is Christ's command. Then, when filled with God, how great the blessing carried forth! How strange and startling the story of success! How certain each man's testimony! How pure and simple our deeds! We shall be filled with sympathy. Men are perishing here and in distant lands, wounded with sin, weary of life, wanting Him Who has said, "Come unto me all ye that labour, and I will give you rest," yet ignorant of Him, without hope and without God.

Listen to a story of heroic mercy. In the American war a Southern fort was attacked by Northern troops, who, repulsed, left many killed and wounded on the field of battle. From the heights around, however, they kept up such a deadly fire that no Southerner could venture out. And through the long night and morning, cries of pain-stricken and dying men were heard imploring help and water. At last, a brave old sergeant, touched by God's pity, said to his general, "I can bear their cries no longer; let me go to help them." The General told him it would be certain death to show his face. But the man persisted, replying, "Let me go. I must go." And so the General, with much emotion, gave him leave, saying: "Go, then; perhaps God will keep you safe on such an errand." With his cans of water, and other aid, he emerged from out the shelter of the fort to help his enemies in their dire distress; and for one and a half hours the angels of God hovered about that scene; since the Northern soldiers ceased their firing when they perceived his purpose to console their comrades.

Surely this was a bright spark of the love of God which sent His Son into the world, not to be ministered unto, but to minister, and to give His life a ransom for many! Shall any soldier in the ranks of human armies surpass the Saviour's men and women in sympathy and courage? Shall the records of deadly hate and carnage contain more striking deeds of sacrifice than those written in the Lamb's book of life? Shall Tom, Sidney, Percy, Carrie Comber, and the two bright girl-lives laid down with theirs on the Congo banks, call forth no answering sacrifice from us? Shall Christ long to make men holy—to lift them out of their darkness, guilt, and wretchedness, to bring them back to God—and shall we not help Him?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Shall we not become to-day a church of missionaries and a living seed amongst all the churches?—determined to spend and be spent for the salvation of men;

determined to keep close to the heart of God by faith, by watchfulness, by prayer, by obedience to Jesus; determined to follow Him fully—when finding His joy in His Father's will—when toiling till late at night in relieving sorrow—when passing long hours in secret communion with God—when speaking forth in the Holy Ghost—when treading the steeps of Olivet's garden, and standing before His foes—when wearing the thorny crown, and pierced with the cruel nails; having fellowship in His sufferings; being made conformable to His death that we may rise with Him to the heights of God; praying, with Paul, "that in nothing *we* may be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in our bodies, whether it be by life or by death."—Amen.

MISS GREENFIELD'S ADDRESS.

THE occasion of my being asked to speak to you is one which shows forth the grace of Christian sympathy in a somewhat unusual light. I am indebted to your Committee for the opportunity of much-needed change to the home country.

We have in Ludhiana a large medical work, 9,000 dispensary patients, a hospital with sixteen beds, often full, and no other zenana hospital within eighty miles of us. I, though unqualified, save by private study and sixteen years' experience, could not leave it.

Out of two societies to whom I appealed for help yours was the one to respond, and that in a manner so kind and gracious, that I felt it like a fresh glimpse of the beauty of Christian love.

Miss Edith Brown was lent to us for a year, and has been doing splendid service; especially in some difficult surgical cases, for which, in Ludhiana, she has, of course, special facilities; the hospital, with a trained staff of nurses, enabling her to undertake a class of cases in which healing and life itself depend on the possibility of careful nursing after the operation. For this kindness, I am glad to have an opportunity of giving my thanks publicly to the Committee.

Nor do I forget that it was a Baptist church in Bristol that gave us dear Florence Leonard, whose brief service of barely twelve months has left a sweet aroma of utter self-forgetfulness and devotion that will, I trust, pervade and sanctify our little home for many years to come. To Him who is the fountain of all godly life, and the God of all grace, be all the praise for what He has worked in His people to will and do, according to His good pleasure.

Seeing, then, that I have had experience of your loving, Christian sympathy, I would, with the apostle, plead that ye should abound more and more.

Enlightened sympathy, the sympathy that is born of knowledge, is the first requisite for all helpful work for others. You must know the need before you can feel with the sufferer; and, in proportion as your knowledge is accurate, your appreciation of the whole need will increase.

I am persuaded that the greatest want of the churches and of individual Christians, in regard to foreign missions, is accurate information concerning the state of the heathen world. That, if you could but see and know (you, who have the mind of Christ), your pity, and love, and heart's deepest sympathy would all spring into zealous activity.

But is there not ample information given—reports of work from the field, speeches from missionaries, letters, &c. &c. ? Oh, yes, but where are the people that read them ? Where, above all, are the Christians that pray over them ? Nothing has given me more encouragement than to find some friends at home who know all about our work, our helpers, and our schools ; and the secret of this accurate knowledge is simply this—that every item of our reports has been made the occasion of earnest prayer. But I fear such friends are not common.

I am simply appalled at the profound ignorance of those who say they are very interested ! Ladies on committees, leaders of missionary bands and working parties make remarks that show pitiful want of real light on the subject—light that can be had for the seeking. If you would take your missionaries and individualise their needs, you would find your sympathy inevitably expanded.

The world, with its millions, is simply inconceivable. You array and manipulate your figures before the audience in vain. The naked eye, gazing into the stagnant tank in which rots all manner of pollution, knows nothing but its blackness, and sees nothing but the surface scum and filth ; but, take a drop from that water and magnify it under high power, and you will see it peopled with multitudinous life, and the beauty and grace of the Creator's hand even upon the denizens of this foul pool.

If you want to deepen your interest, to have an intelligent grasp of all that is meant by mission work (which is nothing more nor less than the whole errand of Jesus to our sin-stricken world), you must fix your eye and your thought upon some one portion of the field, and make yourself thoroughly well acquainted with it ; not that you may concentrate on it alone all your help and love, but that that drop may be to you a sample of the dark ocean.

I appeal to any one of you here who has not actually visited a heathen land. Take the mission that you know best, and ask yourself what do you know about it ? The country, the mission stations, the cities, the villages, the various peoples, their language—do you know them ? Have you any idea of their religions—of the practical outcome of them, that is to say ? Does your heart ever bleed for the Mohammedan woman crushed under the awful curse of polygamy ? And do you know that she writhes under it even as you would—that every young girl hopes she may hold her husband's love, and remain queen of his affections, alas, in vain ? (In one of the reviews of the day, a Mohammedan wrote a long description of the happy and influential sphere of the Mohammedan wife and mother, her control of her husband's finances, &c. ; but he omitted to state whether it was wife number one, two, three, or four who enjoyed this privilege ; and it was a fatal omission.) Do you know the Hindu mother's religion of fear, passing her life in bondage to an endless routine of religious practices, lest some evil should befall her husband or child ? Do you know the groans, the agony of the sick and dying, unrelieved by any of the merciful ministrations of nurse or doctor ? Has it entered into your thought that in every city and village hundreds of sweet, innocent, child-souls are yearly being polluted and destroyed by the foul upbringing in heathen homes ?

Look, again, at that mission that you know best. What is being done there ? What other societies are at work, and what are you doing ? How many of the possible female agencies are at work ? Have you schools in the city ? How

many, and what proportion do your scholars bear to the population? Your zenana work—what does it amount to? Is medical work being carried on by you, or others? What about the villages around? How many native agents have you, and what European or Eurasian aid is available on the spot? What open doors are as yet unentered? These all should be matters of vital concern to you, and every one of these points furnish matter for definite prayer. The native converts of that mission—what are their special needs, what is their moral condition, how much do you expect from them, are they rising socially, are their children being wisely educated, is there a little church formed, and how far is it self-supporting, what dangers threaten it, what special need is there for your intercession at the throne of grace?

As the vision clears before your eye, sympathy will be touched at many points, and your loving hearts will devise many new channels of usefulness. Books of reference (cumbering your library shelves) for eager students and pastors, many of whom know enough of English to profit by them; Scripture pictures for the children, good story books for older ones, Christmas gifts for the orphans whose only home is your boarding school, a print dress for each of the Bible-women, bundles of old clean white rags for the dispensary—all these will find their way out, and give immense pleasure. Have your own bit of work there. Take an orphan child yourself and support it, not forgetting your subscription to the general funds of the mission, for your Committee have many such stations to think of. Or pay for one bed in the hospital, and remember in your prayers the sick one tossing wearily there. Have your own native worker in the field, and see that she has the books and all she needs for her work.

How are you to get all this information? You may get it in many ways, but the way I should recommend, and by far the best way, is to know your missionaries. The Apostle Paul, in commending certain brethren to a church where they were unknown, says: "If our brethren be enquired of, they are the messengers of the churches and the glory of Christ." Strong language, and yet how true! At all events, your missionaries are your accredited representatives of the glory of the Master to the heathen. "Wherefore," adds Paul, "shew ye to them, and before the churches, the proof of your love."

I have often heard it remarked that whilst dismissal meetings are apt to be very impressive, and everyone is glad to shake hands with the outgoing ambassador, one does not hear so much of welcoming meetings when the missionary returns with his or her tale of what God has wrought amongst the heathen.

Why this should be so is, to me, a perfectly inscrutable mystery. I cannot fathom it. If you send a servant round the corner with a message to Mrs. Jones, you are apt to want to know what Mrs. Jones said in reply. And yet, when missionaries return from the Committee's errand, or the church's errand—your errand, my brothers and sisters, who have commended them to the grace of God for this ministry—oh! how few there are who care to ask, "What is the answer? What response?" And how chilling is this indifference to the heart of your returned missionary. Paul had a very high ideal of the kind of treatment due from stay-at-home saints to the messengers of the churches. "I commend unto you Phœbe, our sister, that ye receive her in the Lord as becometh saints, and that ye assist her in *whatsoever business she hath need of you.*" I envy Phœbe with that letter in her pocket! The great Apostle's chivalrous nature must have been of

infinite help to the women workers of the church, who are too often shoved on one side. "I entreat thee, true yokefellow, help those women who laboured with me in the Gospel." "Help those women" who come back, weary and faint, from the hand-to-hand fight with powers of darkness, where Satan's seat is. Help them, oh friends! with at least a loving, warm-hearted reception, and lend a ready ear to the business in which they have need of help from you.

But not only to churches and to committees, but to you individually, I would say "know your missionaries." Show them hospitality; let them have a taste of the grace and beauty and wholesomeness of English family life, so sweet in contrast to the heathen homes they have been working in. Receive them, refresh them, let them be "somewhat filled with your company." "Coming unto you with joy by the will of God, may they with you be refreshed."

Do you *know* that there is a great severing of home ties and ties of friendship when your missionaries go abroad; that, coming back to the home country after ten, twelve, or fifteen years, they find homes broken up, friends scattered, their nearest and dearest living in circles where they are strangers; surely it is not too much to ask that Christian love, love for Christ's sake purely, should do all it can to make up the loss.

Do you *know* that, with health impaired, nerves all unstrung, and purses only too thinly lined with half-pay allowances, many a missionary passes an unrestful holiday and returns but half refreshed to the field.

If you want to know the work, ask one of these weary ones to your country house or to spend a fortnight with you at the seaside; and, if all your own missionaries are too well provided for, look out for one of some other society. Let them play with your children and live in the sunshine; and, when the evening draws in, talk to them of the land and people that they love; and you will receive even here and now a rich tide of blessing in increasing sympathy with your Divine Master in the travail of His soul. The mission field will live and move before your eyes; and while you have put to her lips the cup of cold water which shall in no wise lose its reward, you will feel that you have indeed been drinking a fresh draught of the water of life, which will be in you as a spring of water welling up and bubbling over, bringing to others, as well as to yourself, everlasting life.

And when that missionary goes back to the field you will follow her, will you not? and bind with golden links of prayer (both hers and yours) that mission field to the throne of the Great Father, that she that soweth and she that watereth may, in the harvest day, rejoice together.

Aye, and your gifts will follow. "Epaphroditus boxes," things ordinary enough in themselves—a few groceries, or stationery, or housewifely odds and ends, such as will convey the assurance of your loving remembrance to her personally; a new book or periodical to refresh the tired mind, or some little convenience for camp life—*things*, only *things*, but how ennobled, how glorified for ever, by the motive that prompted them!

"I am full, having received from Epaphroditus the *things*, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

And may God increase you and make you to abound in everything; "in faith and utterance, and knowledge and all diligence, and *in your love to us*."

Native Christian Training Institution, Delhi.

(See *Frontispiece*.)

WE are very pleased to insert the following letter written to Mr. Husband, the secretary of the Young Men's Missionary Auxiliary at Birmingham, by the Rev. Stephen S. Thomas:—

“DEAR MR. HUSBAND,

“Many thanks for your letter and copy of report of the Birmingham Y.M.M.A.

“I very sincerely apologise for not having sent you an account of the Institution last year. I fully intended doing so, but during the first four months of the year there was frequent sickness in our house, and in April I lost my little girl. This must serve as an explanation of my silence. I am very grateful for your continued interest in the Institution. I believe, through God's blessing, a good many brethren who are now at work are realising the advantage of having studied here. I have been keeping the accompanying photograph expressly for you. I have the misfortune to be sitting in the front—that, I hope, you will excuse. To sit for my photograph in any group is with me a great corrective of spiritual pride.

“On the second chair sits Mr. Imám Masih, my colleague in the Institution.

“You may have seen a short account of him I supplied to the *HERALD* some little time ago. He is a splendid man, a fine preacher, and, in certain subjects, no mean scholar. His house is in the students' compound (*i.e.*, yard), and he renders valuable service by superintending the food arrangements for between forty and fifty men and boys, and is, in a general way, responsible for their conduct out of school. He is full of energy and enthusiasm, qualities that are apt to be rare in this country.

“It would take too long to give you an account of all the men. Seven of them left the Institution last session, and, with one or two exceptions, are doing well—some very well. The one in English dress, sitting between Mr. Imám Masih and myself, is a man of great promise. His father, named Haré Rám, was a Brahmin, but has been a Christian preacher for many years. It is a blessed thing for the two sons to be so worthily following in their father's footsteps.

“These men represent a good many classes of the people—Brahmin, a *saiyad* (*i.e.*, a distinguished class), from the Mohammedans, a writer caste, a weaver caste, leather workers, and, I believe, one is from the sweeper

caste. Now, however, they are all of them just *Ohristians*. Join us in praying the Lord to raise up worthy men to be witnesses and evangelists for Him and the people of His land.

“With regard to the four boys whose names I gave you, three of them are still here, and are doing well. One of them, Joel Lál, has written you a letter, which I send just as he wrote it, that you may see how much English he knows. I very much hope he has passed the ‘Middle’ Examination, but I am a little afraid he has not, as he was very seriously ill a little while ago—we had to feed him ourselves (my wife and I) seven times a day.

“Rubin has, to my great disappointment, been removed from the school by his father. I very earnestly desire that your association will pray for the school and for all of us connected with it. During the year two boys have confessed Christ by baptism.

“I shall hope to be able to send you the ‘General Report’ soon.

“May I again ask if you know any friend who would send me out a bale or two of the strongest unbleached calico he can get? It would be most acceptable for the boys. Also, it would be very pleasant if, for next Christmas, the Birmingham friends would send out some small presents suitable for boys. This year, not *one present* for the *Delhi School* was sent from England.

“I gratefully remember your kindness in getting a friend to send me out cloth last year.

“With kind regards,

“Yours very sincerely,

“STEPHEN S. THOMAS.”

The Mission at Pirizpore, East Bengal.

THE Rev. A. T. Teichmann writes as under:—

“19th and 26th February, 1892.

“DEAR MR. BAYNES,

“I am sending you a few photographs for the *HERALD* of two Christian families whom we went to see just after Christmas, and who are living away from all Christian influences, and yet letting their light shine. The one group is a picture of Deep Chand Shah and his family. They live at Kalmegha, a lonely place in the Sunderbunds, near the sea. The old man has been there for some twenty-four years, and, as his wife and

his brother died, he has his brother's wife and her six children living with him. The eldest son, Simson, is partner with his uncle, and helps him a great deal; Simson is the young man with the little child in his arms, and



DEEP CHAND SHAH AND HIS FAMILY.—(From a Photograph.)

his wife is sitting in front with her baby; beside her is Simson's mother. The other man to the left in the picture is Nobin Sircar, the school teacher.



CHAPEL AT KALMEGHA, SUNDERBUNDS.—(From a Photograph.)

“On New Year's Day they always invite their various customers and give them sweets, &c., and thus give to the missionaries and preachers present a capital opportunity to preach to the people.

“The little chapel, the picture of which you see, was beautifully decorated with white, blue, red, and gold paper for the occasion, but it was not large enough to hold all the people who had come, so we sat on the grass outside. I had the men in one part of the large compound, showing them pictures and telling them of the love of God, and warned them to leave their sins and their false gods and come to Jesus for pardon and cleansing. My wife had the women in another part of the compound.

“Robin Sircar has been at Kalmegha only a short time, but is liked and respected by all, and, as he is a true Christian, we hope that he will do much good work there. During the three days we were there we preached to a great number of people, both in that compound and in the homesteads around, and they all listened with great attention.

“Of course, it is very lonely for these friends there, especially as the Hindus and Mussulmans are friends only as long as their worldly interests are not interfered with, and yet true followers of Christ must often in this country go against the ways and habits of their heathen neighbours. As an instance, I might mention that one man in Kalmegha, who had often joined the Christian services, on meeting trouble from the people of his caste, denied having ever done so, and, because Deep Chand would not join in the falsehood, that Hindu threatened to shoot him and burn down his house.

“The other group represents Nondo Kumar and his wife, the only Christians in Ourabonia.

“Many readers of the *HERALD* will remember this brother, who, on declaring himself a Christian some eight years ago, had to suffer much persecution from his fellow-countrymen. As he was formerly a Hindu guru (religious teacher), and well versed in his own scriptures, the people felt all the more angry with him; still, seeing his blameless and consistent Christian life, I do not think there is one person in Ourabonia who does not thoroughly respect and honour him in his heart. Nondo Kumar supports himself by the sale of medicines, and speaks about his Saviour to all with whom he comes in contact. The consequence is that there are at present some four people in Ourabonia who sincerely believe Christ to be their Saviour, and upon many others Hinduism has lost its hold. Whilst there I had the pleasure of being present at a judgment of the above four men, because they were reported to have eaten rice and fowls in the house of Nondo Kumar. The whole was a get-up; the witnesses did not agree, and the accused were cleared; still, lest such a thing should ever occur, their Hindu friends forbade them, as well as others, to visit Nondo Kumar any more.

“ You may imagine how pleased I was to find, on the following Lord’s Day, that a good number of Hindus, and amongst them three Brahmins, came to the services, when I took the opportunity of telling them that the worst thing they could do was to oppose the work of the Spirit : history showed plainly that the more men endeavoured to suppress the work of God, the mightier did it grow. I also pointed out to them the unreasonableness and injustice of their proceedings on the former day. They would excommunicate a person on having intercourse with a really good man because he was a Christian, but allow him to associate with any



NONDO KUMAR AND HIS WIFE.—(From a Photograph.)

Hindu, however bad his life might be. Truly these people love darkness rather than light! If all our Mission friends knew how hard it is for our Christians out here to keep true to their Master, I think they would often remember them in their prayers!

“ With sincerest regards and best wishes,

“ Yours in Christ,

“ ALFRED T. TEICHMANN.”

Bible Translation Society.

THE annual meeting was held at the Mission House on Monday evening, April 25th. The attendance was small, but excellent addresses were delivered by Mr. W. Willis, Q.C., who presided ; by Dr. Underhill, Rev. A. H. Lapham (of Ceylon), Rev. W. G. Armstrong (of Burmah), and Rev. G. H. Rouse, M.A. (of Calcutta). The annual report was presented by the secretary, and in it there is a reference to the origin and necessity of the Bible Translation Society. It contains an appeal for an annual income of £3,000, which for Baptist churches alone, to say nothing of outside help, is only a very moderate sum to ask. We regret that we cannot find room for more of the report than the CONCLUSION, in which help is solicited on the following grounds :—

1. Because it is a *Bible Society*, its supreme object being to promote the circulation of God's most Holy Word—the Book of books, the great illuminator, instructor, inspirer, converter, comforter, and the preserver of Divine life among men.

2. Because it is a *Bible Translation Society*, and seeks to reproduce in other tongues, from the most approved texts, the exact meaning of God's Word as originally given.

3. Because it can publish not only the Old and New Testaments, and separate books of Scripture, but it can also collect into one volume the teaching of the various books upon any important subject, as sin, salvation, holiness, idolatry, the words and works of Jesus—His incarnation, life, death, and resurrection ; on the future state, with its rewards and punishments.

4. Because it is the only Bible Society in the United Kingdom which translates the word *baptizo*, and gives to the nations of the earth its true meaning.

5. Because it provides the best, and in several cases the only, versions in India for one hundred and thirty millions of people.

6. Because it can add foot-notes or explanations of terms, such as Scribes and Pharisee, talent, shekel, penny, &c.—terms which no Hindu, reading the Gospel in his own remote village alone, can understand.

7. Because it supplies the Baptist Missionary Society with funds to enable it to produce and circulate those versions of Scripture from which the British and Foreign Bible Society withdrew its aid sixty years ago—aid which is still withheld from Baptists, though granted to every other Protestant Missionary Society, and even towards the circulation of Roman Catholic versions.

On the above, and other grounds that might be specified, the Committee earnestly appeal for general and enlarged support.

Acknowledgments.

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

Grant of books from the Religious Tract Society, for the Rev. S. J. Jones, India ; parcels from a Friend at Plymouth, for the Rev. R. H. C. Graham, Congo River ; a box of garments from the Castle Street Chapel Young Women's Society, Calne, per Miss Bibbing, for the Rev. J. L. Roger, Congo ; a parcel from a Friend, for the Rev. J. Lawson Forfeitt, Congo ; a number of garments from the Sewing

Society, Newtown, Waterford, per Mrs. Bennett, for Mrs. H. Ross Phillips, Congo ; a box of magazines, &c., from Mrs. Fuller, Wolverhampton, for missionaries on the Congo River ; a supply of Brand's meat lozenges, lint, and mustard leaves, and also one dozen garments, from Mrs. Anderton, Southport, for Mr. and Mrs. Cameron, Wathen Station, Congo River ; a parcel from A. E. S. Hyde, for the Rev. F. R. Oram, Congo River ; some books from Miss Hepburn, Haslemere, for the Rev. G. Cameron, Congo ; a copy of "Modern Domestic Medicine," from Friends at Cross Street Chapel, per Mr. W. Clark, for the s.s. *Goodwill* library ; a parcel of 28 girls' frocks from the Ladies' Missionary Working Party, Warwick Street Chapel, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador, Congo ; a roll of pictures from Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. J. A. Clark, Congo ; a doll from Miss Amy Barnfield, of Biddestone, for India ; a parcel of books from the Religious Tract Society, for Miss Saker, India ; a box of dolls, cards, and work-bags, from the Young Women's Christian Association, Haslemere, per Mrs. Whympier, for Mrs. Drake, Shantung, N. China ; a telescope from the Rev. J. T. Mateer, of Canonbury, for the Rev. J. S. Whitewright, China ; parcels of cards from Miss Arnold, Stamford Hill, Miss Rees, Llandelog, and a Friend, Dundee, for China ; a box of books from Mrs. Hewson, Camberwell, and parcels of magazines and of clothing from other Friends.

The cordial thanks of the Committee are also given to Charles Townsend, Esq., of Bristol, for 12 dozen bottles of cod liver oil and 50 ounces of sulphate of quinine, for the use of the Rev. S. S. Thomas, of the Delhi Mission ; to H. R. Babb, Esq., of Plymouth, for a pastel drawing, to be sold for the benefit of the Mission ; and to the Rev. G. Dunnett, of Coseley, for a bust, in Parian marble, of the late Rev. C. H. Spurgeon, for the library.

Recent Intelligence.

AS we go to press, the intelligence has reached us of the death of Mr. William Thomas, of Llanelly, who for many years has taken the deepest interest in the work of the Society. In his removal, the Mission has lost one of its most generous supporters. We doubt not the Committee will take the earliest opportunity to record the high esteem in which the character and services of Mr. Thomas were held. To Mrs. Thomas we desire very respectfully to tender our prayerful sympathy.

We are thankful to be able to report the return, in good health, of the Deputation to the West Indies—the Revs. J. Bailey, B.A., and J. G. Greenhough, M.A. The Rev. D. J. and Mrs. East have also arrived from Jamaica.

We are pleased to report the safe arrival of the Rev. Ernest Hughes at the Congo, on the 6th of April. The Rev. G. D. Brown left London, on the 4th ult., for Antwerp, sailing thence for Africa by s.s. *Akassa*.

At the quarterly meeting in April, the Committee accepted, with much thankfulness, offers of service from Dr. Sydney R. Webb, of Hampstead, for the Congo, and Dr. T. C. Paterson, of Edinburgh, for China ; these two brethren being fully qualified in the medical profession. At the same meeting, Mr. E. W. Burt, B.A.,

formerly of Bristol College, and since of Oxford University, was also added to the missionary staff in China. The Committee earnestly hope that other devoted young men, of similar exceptional training, will be led to consecrate their talents to the service of the Saviour in heathen lands.

Mrs. Coxeter, of The Grove, Highgate Road, N.W., asks us to announce a sale of work, to be held at Highgate Road Chapel, on the 16th and 17th of June, on behalf of the Baptist Zenana Mission, to provide for the outfit and passage expenses of new missionaries. Tickets for admission are free on application to Mrs. Coxeter. We cordially comply with this request.

We have received a copy of a poetical contribution, occasioned by the Centenary, from Mr. William Hinde, a teacher of Harvey Lane Sunday-school, whose father was intimately acquainted with William Carey. The price is one penny, and can be obtained of Mr. W. S. Biggs, printer, 32, New Bond Street, Leicester.

Contributions

From February 13th to March 31st, 1892.

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

ANNUAL SUBSCRIPTIONS.			Scaudamore, Rev. G. and Mrs.			Stokes, Mr. C. N.			
Arlom, Mr. J. H.	0	10	0	3	3	0	0	10	0
Baddeley, Mr. P.	0	10	0	Sharpe, Mrs. M., for			W. and J. E. M., for		
Baldwin, Mr.	0	10	0	<i>Congo</i>	1	0	<i>Congo</i>	1	0
Barran, Mr. John, M.P.	150	0	0	Sheldon, Mr. John,			Woodward, Miss Eva,		
Baynes, Mr. and Mrs. A.				Tenby	1	1	for <i>China</i>	0	10
H., and Family	12	12	0	Smith, Mr. A. Gurney..	5	5	Under 10s.	1	9
Beath, Mr. E. T.	4	4	0	Stoneman, Mr. C.	0	10	Do., for <i>China schools</i>	0	7
Beaumont, Mrs., Edn-				Swain, Mr. Joseph ..	5	0			
burgh	1	10	0	Symington, Mr. J. S.,					
Bennett, Mrs.	2	2	0	Belfast	2	12			
Bentall, Miss C.	0	10	0	Talbot, Misses R. and L.	1	1			
Bigwood, Miss	2	2	0	Thomson, Mr. G. B.	2	2			
Billing, Mr. Joseph ..	1	0	0	Tott, Rev. J.	0	10			
Birt, Rev. J.	0	19	6	Williams, Miss M.	0	10			
Butlin, Rev. J., M.A.	4	4	0	Williams, Mr. J., New-					
Cadby, Mrs.	1	1	0	port	0	10			
Cadby, Mr. P.	55	0	0	Under 10s.	0	10			
Cox, Mr. T., Luton ..	0	10	6						
Davies, Mr. John M.	0	10	6						
Davies, Mrs., Bromyard	2	0	0						
Goodman, Mr. T., Royston									
ton	5	0	0						
Gray, Misses	1	0	0						
Green, Mrs., Leicester ..	1	0	0						
Greenstreet, Mrs.	5	0	0						
Gurney, Mrs. H.	1	0	0						
Hepburn, Miss E. M.	1	1	0						
Hines and Waterman,									
Misses	2	2	0						
Hill, Rev. J. F. and Mrs.	5	0	0						
Holland, Mr. and Mrs.									
F. W.	2	2	0						
In Memoriam	2	2	0						
Johnson, Mr. John	5	0	0						
Kinglerie, Mr. Geo.	10	10	0						
Lamb, Mrs., Bromley ..	0	10	0						
Leonard, Rev. H. C. and									
Mrs.	1	11	6						
Mall, Rev. W.	1	0	0						
Miller, Rev. W., Ches-									
ham	1	0	0						
Roberts, Mr. R. J.	2	2	0						
Rowe, Mrs., Newport ..	1	0	0						
Samuel, Mr. John	0	10	0						
Sayce, Mr. Geo.	5	0	0						

LONDON AND MIDDLESEX.

Bloomsbury	22	0	11
Bow, Blackthorn-street			
Sunday-school	2	0	0
Brentford, per Rev. W.			
A. Blake	4	10	0
Camberwell, Cottage			
Green	11	4	9
Castle-street, Oxford			
Market	4	17	10
Dalston Junction, Men's			
Bible-class	1	1	0
Do., Sunday-school ..	11	11	0
Edgware-road, Church-			
street	10	19	11
Do., for <i>W & O</i>	2	10	0
Enfield	32	19	7
Do., for <i>Congo</i>	0	7	2
Enfield Highway, Tot-			
teridge-road Sunday-			
school	5	19	0
Child's Hill	0	14	3
Do., for <i>Mrs. Wall's</i>			
<i>work in Home</i>	0	7	6
Hackney, Mare-street			
Sunday-school	1	11	6
Hampstead, Heath-st.	125	12	0
Hampton Court, Sun-			
day-school	2	2	0
Hanwell	4	10	11
Harrow	1	0	0
Hawley-road	6	0	0
Hilghata, Southwood-			
lane, for <i>W & O</i>	1	10	0
Islington, Cross-street	17	3	6
Do., Sunday-school ..	2	19	4
Do., for <i>Barisat Sch.</i>	5	0	0

DONATIONS.

Brown, Mr. Jos.	1	1	0
Butlin, Rev. J., M.A.,			
for <i>Debt</i>	1	1	0
"C." for <i>Congo</i>	0	19	0
C. A. P., for <i>W & O</i> ..	2	0	0
Clark, Rev. J. A., Congo	10	0	0
Dolling, Miss (box) ...	0	15	0
Down, Miss.	3	3	0
E. O. (box)	2	6	0
Friendes, per Mr. W. C.			
Howgate, amount col-			
lected for <i>rice machine</i>			
for <i>Underhill</i>	17	9	0
Harkins, Mr. A. D.	0	10	0
Harris, J., and Page, J.	0	10	0
Hines and Waterman,			
Misses (box)	1	16	0
Jones, Mr. A. (box) ...	2	2	0
Masters, Mr. John	25	0	0
McDonald, Miss J.,			
amount collected ...	1	1	0
Mitchell, Mrs. D., for			
<i>Congo</i>	1	0	0
Rhodes, Mr. W. H.			
(Pupils)	0	10	0

Kilburn, Canterbury-road Sunday-school..	3 10 10
Lower Edmonton, for <i>W & O</i>	2 13 0
Do., Sunday-school ..	5 0 0
Do., for <i>Italy</i>	1 1 0
Do., for <i>Italy</i> Orphanage.....	6 0 0
Metropolitan Tabernacle.....	253 9 6
Peckham, East Surrey Grove Sunday-sch.	0 13 0
Do., Park-road Sunday-school, for <i>Ram Chunder Ghose</i> , <i>Khoolna</i>	20 0 0
Do., for <i>N P, John Paul, Agra</i>	6 0 0
Peckham, Rye-lane.....	5 0 0
Peckham Rye, Barry-road Sunday-school..	0 12 11
Pinner.....	2 0 0
Do., for <i>N P, India</i>	5 1 5
Putney, Union Chapel	117 12 0
Regent's Park.....	60 0 0
St. Peter's Park Sunday-school.....	2 7 0
Stoke Newington, Devonshire-square Sunday-school, for <i>Barisal schools</i>	12 0 0
Do., for <i>China schools</i>	5 0 0
Stockwell Sunday-sch., for <i>Bengals School</i> ..	0 3 6
Tottenham.....	64 4 1
Upton Chapel.....	105 0 0
Do., Sunday-school, for <i>Barisal School</i> ..	8 0 0
Do., for <i>China School</i> ..	6 0 0
Do., for <i>Congo boy, "Nekat"</i>	8 0 0
Walworth, Victory-place Sunday Evening-sch.	2 10 6
Wealdstone, Sunday-school.....	1 5 9
Westbourne Park.....	41 19 8
Do., for <i>W & O</i>	7 14 6
Do., for <i>Orissa Bible-woman</i>	3 7 0
Westminster, Romney-street Sunday-school, for support of <i>Congo boy</i>	5 0 0
BEDFORDSHIRE.	
Bedford, Bunyan Meeting.....	0 10 0
Leighton Buzzard, Lake-street, for <i>N P</i>	1 4 0
Luton, Union Chapel ..	27 3 11
Do., for support of <i>Congo boy, "Harry Collins"</i>	5 0 0
BERKSHIRE.	
Maidenhead.....	7 19 6
Do., for <i>Congo</i>	0 10 0
Wallingford.....	47 13 7
Do., for <i>W & O</i>	4 4 9
Wokingham.....	2 9 0
BUCKINGHAMSHIRE.	
Great Brickhill.....	2 19 3
Great Marlow.....	4 1 7
Do., for <i>W & O</i>	6 19 9
High Wycombe, Union Chapel.....	28 11 3
Do., for <i>N P</i>	2 19 9
Do., Sunday-school ..	6 7 9

Little Kingshill.....	1 8 3
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 7 5
Mursley, Sunday-sch..	0 19 6
Olney.....	8 19 0
Do., for <i>W & O</i>	1 5 0
Do., for <i>N P</i>	1 18 0
Speen.....	1 7 4
Stony Stratford, for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 5 6
CAMBRIDGESHIRE.	
Sham, for <i>W & O</i>	0 13 0
Wisbech, Ely-place ..	11 13 0
Do., for <i>Cuttack Orphanage</i>	0 17 0
CHESHIRE.	
Birkenhead, Jackson-street.....	1 11 6
Do., for <i>N P</i>	0 18 3
Chester, Grosvenor Park.....	13 15 0
Frodsham, Union Ch..	7 7 6
Latchford.....	5 18 0
Do., for <i>W & O</i>	0 18 0
Wheelock Heath.....	14 3 5
CORNWALL.	
Calstock and Metherill	4 5 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 16 0
Falmouth.....	18 9 0
Redruth.....	4 0 0
Do., for <i>N P</i>	0 4 7
Saltaash.....	20 17 10
Do., for <i>W & O</i>	2 0 0
Do., for <i>N P</i>	4 3 8
Do., for <i>Congo</i>	4 0 0
DERBYSHIRE.	
Castle Donington.....	36 1 0
Chesterfield.....	12 9 9
Clay Cross.....	6 5 6
Long Eaton, Station-street Sunday-school, for <i>N P</i>	0 7 0
Melbourne.....	43 0 11
Do., for <i>W & O</i>	0 18 0
Swardlacs.....	27 2 4
Wirksworth, Shottle, and Bonsall.....	17 7 9
DEVONSHIRE.	
Bovey Tracey, for <i>N P</i>	0 12 0
Hemyock and Sainthill	2 7 8
Do., for <i>N P</i>	0 9 4
Kilmington.....	11 7 2
Modbury.....	6 17 3
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	3 16 3
Paignton.....	3 0 7
Do., for <i>N P</i>	1 3 6
Plymouth, George-st..	28 8 6
Do., Morice-square, for <i>W & O</i>	1 6 0
Prescott, for <i>N P</i>	0 4 1
Torquay, Upton Vale ..	34 2 2
Do., for <i>Congo</i>	1 1 0
DORSETSHIRE.	
Buckland Newton.....	5 9 0
Gillingham.....	1 0 4
Do., for <i>N P</i>	3 19 5
Do., for <i>W & O</i>	0 17 6

Poole.....	14 6 8
Do., for <i>N P</i>	0 7 7
Weymouth.....	10 8 3
DURHAM.	
Steckton-on-Tees, North-cote-street.....	2 7 10
Sunderland, Lindsay-road.....	1 5 0
Wolsingham.....	10 7 0
Do., for <i>N P</i>	0 14 2
ESSEX.	
Blackmore.....	0 10 0
Earls Colne.....	1 5 4
Do., for <i>N P</i>	2 17 2
Harlow.....	45 1 6
Do., for <i>N P</i>	3 2 3
Langham.....	8 1 6
Leytonstone.....	18 8 7
Loughton.....	18 10 0
Southend, Tabernacle..	5 18 0
Thorpe-le-Soken.....	1 18 0
Upton Cross.....	0 6 0
Woodford, Union Ch..	4 14 6
GLOUCESTERSHIRE.	
Boniton-on-the-Water	21 2 0
Cheltenham, Bennington Hall United Sunday-school ..	3 3 4
Do., Cambray Chapel	26 3 3
Cirencester.....	10 0 5
Do., for <i>N P</i>	4 11 9
Gloucester.....	25 1 11
Do., for <i>W & O</i>	2 0 0
Do., Sunday-school ..	7 9 2
Do., for <i>Jessora</i>	5 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>N P</i>	5 0 0
Do., for <i>Congo</i>	2 10 0
Do., for <i>Congo giri, "Katuma"</i>	5 0 0
Longhope, Zion.....	2 9 8
Tetbury.....	0 3 0
Do., for <i>W & O</i>	0 5 8
HAMPSHIRE.	
Christchurch.....	0 8 6
Romsey, for <i>W & O</i>	1 6 9
Do., for <i>N P</i>	2 6 3
Whitchurch.....	1 1 0
ISLE OF WIGHT.	
Niton.....	6 2 7
Roud.....	1 15 3
Hyde, George-street ..	6 1 0
Do., Park-road Sunday-school.....	1 14 7
Ventnor.....	4 17 7
Wellow.....	2 2 0
HEREFORDSHIRE.	
Ewias Harold.....	0 13 7
Do., for <i>N P</i>	0 16 11
Garway.....	2 1 0
Do., for <i>W & O</i>	0 5 0
Gorsley.....	5 5 0
Leominster.....	3 1 4
Hyeford.....	9 13 6
HERTFORDSHIRE.	
Berkhamstead.....	11 15 7
Markyate Street.....	7 3 10
Do., for <i>N P</i>	5 8 11

Mill End.....	2	5	1
Do., for <i>N P</i>	0	19	6
Do., for <i>W & O</i>	0	4	10
Rickmansworth, for <i>N P</i>	1	7	1
Ware.....	3	2	0
Watford.....	26	4	9

HUNTINGDONSHIRE.

Huntingdonshire.....	90	0	0
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KENT.

Belvedere.....	11	0	2
Brasted.....	7	15	7
Do., for <i>W & O</i>	0	16	10
Do., for <i>N P</i>	2	16	8
Catford Hill, for <i>W & O</i>	3	1	0
Edenbridge.....	8	3	8
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	16	7
Do., for <i>Congo boy</i> under <i>Mr. Grenfell</i>	5	0	0
Eynsford.....	6	12	7
Eythorne.....	25	0	0
Faversham, Sunday-school.....	1	4	0
Folkestone.....	0	10	0
Gravesend.....	1	0	0
Lee.....	47	17	0
Maidstone.....	21	4	3
Do., for <i>W & O</i>	3	5	9
Margate, Sunday-school.....	10	12	7
Rochester, Sunday-sch.....	1	0	6
Sevenoaks, Walthamstow Hall Sunday-school.....	2	12	6
Sittingbourne, for <i>W & O</i>	2	1	0
Tonbridge.....	6	5	9
West Malling.....	1	5	0
Woolwich, Queen-street Sunday-school, for <i>Bartsal School</i>	6	0	0
Do., for <i>China School</i>	6	0	0
Do., for <i>N P</i>	0	16	6

LANCASHIRE.

Ashton-on-Ribble.....	31	3	5
Do., for <i>W & O</i>	1	12	0
Atherton.....	10	17	10
Do., for <i>Mr. Darby's Congo work</i>	5	0	0
Bacup, Irwell Terrace, for <i>W & O</i>	1	0	0
Do., do., for <i>N P</i>	0	1	6
Do., Zion.....	13	2	9
Do., do., for <i>W & O</i>	1	1	0
Do., do., for <i>N P</i>	0	4	6
Barrow-in-Furness.....	4	11	9
Bolton, Claremont Chapel.....	22	7	4
Briercliffe, Hill-lane.....	7	15	0
Burnley, Enon.....	27	12	6
Do., Angle-street and Brierfield.....	18	17	3
Darwen, Sunday-school.....	13	7	0
Hurstwood.....	1	17	9
Do., for <i>W & O</i>	0	5	0
Liverpool Auxiliary, per <i>Mr. John Cripps, J.P., Treasurer</i>	20	13	10
Liverpool, Fabius Chapel.....	1	9	3
Do., Mile End.....	1	17	4
Do., Myrtle-street.....	61	5	4
Do., do., for <i>W & O</i>	40	0	0
Do., do., Juvenile Association.....	10	0	0
Do., do., for <i>Calabar College</i>	20	0	0

Do., do., for <i>Trelawney Girls' School</i>	20	0	0
Do., do., for <i>School work, Maldon</i>	20	0	0
Do., do., for <i>school under Mr. Darby, Congo</i>	10	0	0
Do., do., for <i>Mr. Hay, Dacca</i>	10	0	0
Do., do., for <i>Mr. Spurgeon, Bartsal</i>	10	0	0
Do., Richmond Ch.....	69	5	11
Do., Toxteth Tabernacle.....	35	16	2
Do., do., for <i>W & O</i>	9	5	3
Do., do., for <i>boy and girl under Mrs. Cameron</i>	10	0	0
Do., do., for <i>boy under Mr. Darby</i>	5	0	0
Do., do., for <i>Mr. Crudgington's work</i>	10	0	0
Do., do., for <i>Mr. Dixon's work, China</i>	10	0	0
Do., do., for <i>Medical work, China</i>	10	0	0
Ogden.....	7	12	0
Oldham, Manchester-street.....	28	8	6
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	1	7	8
Oswaldtwistle, New-lane.....	2	12	5

LEICESTERSHIRE.

Arnaby.....	9	16	4
Barton Fabs, &c.....	27	4	3
Do., for <i>W & O</i>	0	13	4
Blaby and Whetstone.....	24	9	4
Hinckley.....	9	0	0
Hose and Clawson.....	9	9	3
Hugglescote.....	24	13	0
Husbands Bosworth.....	1	15	3
Ibstock.....	4	5	9
Leicester, Archdeacon-lane.....	28	8	8
Do., do., for <i>Rome</i>	0	15	0
Do., Belvoir-street.....	31	18	9
Do., Carley-street.....	25	3	4
Do., do., for <i>W & O</i>	1	0	0
Do., Charles-street.....	22	17	11
Do., Dover-street.....	67	6	8
Do., do., for <i>education of women in Orissa</i>	13	10	6
Do., Friar-lane.....	67	12	0
Do., Melbourne Hall, for <i>support of Mr. Rogers, Congo</i>	63	10	7
Do., do., Sunday-sch., for <i>support of Mr. Rogers, Congo</i>	4	11	6
Do., Victoria-road.....	10	7	1
Loughborough, Baxter Gate.....	26	11	9
Market Harborough.....	2	13	6
Oadby.....	4	16	9
Sutton-in-the-Elms and Cosby.....	5	8	1
Syston.....	1	2	4
Quorn.....	13	6	9

LINCOLNSHIRE.

Boston, Salem.....	4	19	9
Do., for <i>W & O</i>	0	4	2
Do., for <i>N P</i>	2	4	6
Grantham.....	2	13	4
Do., for <i>W & O</i>	0	16	2

Great Grimsby, Tabernacle.....	35	8	6
Do., do., for <i>N P</i>	2	11	9
Do., Zion.....	20	10	0
Horncastle.....	0	14	6
Louth, Eastgate.....	14	8	7

NORFOLK.

Bacton.....	1	5	0
Diss.....	23	17	3
Downham.....	4	16	7
Do., for <i>N P</i>	0	13	3
Hunstanton, Union Ch.....	4	5	6
Old Buckenham.....	3	1	6
Swaffham, for <i>W & O</i>	1	0	0

NORTHAMPTONSHIRE.

Northampton, Grafton-street.....	2	17	8
Peterborough.....	103	17	2
Do., for <i>support of "Bukari Santra"</i>	20	0	0
Do., for <i>support of "Mosa"</i>	4	0	0

NORTHUMBERLAND.

Newcastle - on - Tyne Auxiliary, per <i>Mr. Edward Culley, J.P., Treasurer</i>	20	7	9
North Shields.....	9	8	1

NOTTINGHAMSHIRE.

Newark.....	4	0	2
Do., Juvenile Missionary Society.....	5	1	0
Nottingham, Derby-rd.....	15	18	6
Do., Palm-street and Hyson Green.....	34	5	6
Do., do., for <i>W & O</i>	1	1	0
Do., Woodborough-rd.....	17	14	5
Do., do., for <i>W & O</i>	1	0	0
Do., do., Juvenile Auxiliary.....	38	3	6
Stanton Hill.....	4	0	0

OXFORDSHIRE.

Chaversham.....	8	14	11
Chadlington.....	0	6	3

SHROPSHIRE.

Dawley.....	1	13	6
Newton, Sunday-school.....	1	10	10
Wellington.....	2	0	8

SOMERSETSHIRE.

Boroughbridge.....	5	7	2
Burton.....	0	10	3
Cheddar Association.....	6	0	0
Fivehead.....	4	18	0
Hatch Beauchamp.....	11	17	3
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	6	3
Montacute.....	10	7	11
Do., for <i>W & O</i>	1	0	0
North Curry and Stoke St. Gregory.....	8	4	6
Do., for <i>N P</i>	0	11	6
Stogumber.....	6	4	8
Do., for <i>W & O</i>	0	16	9
Street.....	1	5	0
Do., for <i>N P</i>	0	14	6

Taunton, Albermarle ..	1 15
Do., do., for <i>N P</i> ..	1 7 5
Do., Silver-street ..	0 5 0
Watchet and Williton ..	1 7 0
Do., for <i>W & O</i> ..	0 10 0
Wellington ..	18 19 7
Yeovil ..	62 15 2

STAFFORDSHIRE.

Coseley, Darkhouse, and Tipton, Princes End ..	36 3 11
Hanley, New Street ..	9 19 0
Do., for <i>W & O</i> ..	1 1 0
Do., for <i>N P</i> ..	0 11 9
Longton ..	2 0 5
Do., for <i>W & O</i> ..	0 10 0
Walsall, Vicarage-walk ..	42 11 0
Do., for <i>W & O</i> ..	2 0 0
West Bromwich ..	12 5 10
Wolverhampton, Waterloo-road, for <i>W & O</i> ..	2 10 0

SUFFOLK.

Ipswich ..	3 2 1
Do., Stoke Green ..	26 14 4
Do., Turret Green ..	60 0 0
Somerleyton, Union Ch. ..	3 17 7
Walton, for <i>W & O</i> ..	1 1 0

SURREY.

Anthony's ..	1 11 6
Dulwich, Lordship-lane ..	5 2 4
Esher ..	1 11 0
Outwood ..	7 13 7
Do., for <i>W & O</i> ..	0 17 9
Redhill ..	6 8 0
South Norwood, Sunday-school ..	8 13 11
Streatham ..	1 0 0
Sutton ..	12 2 0
Upper Tooting, Trinity-road ..	36 0 7
Do., for <i>W & O</i> ..	4 0 0
Wallington ..	18 8 3
Do., for <i>N P</i> ..	1 18 5
West Norwood, Chatsworth-road ..	30 6 9
Do., for <i>Congo</i> ..	0 10 0
Woking ..	1 14 6
Do., for <i>N P</i> ..	0 13 1

SUSSEX.

Brighton, Bond-street ..	0 5 0
Eastbourne ..	1 1 0
Lewes ..	12 18 4
Do., for <i>W & O</i> ..	0 12 0

WARWICKSHIRE.

Henley-in-Arden ..	1 0 0
Leamington, Clarendon Chapel ..	18 7 4
Do., for <i>W & O</i> ..	1 1 0
Do., for <i>Congo</i> ..	5 5 0
Do., Warwick-street ..	40 8 3
Rugby ..	6 11 8
Do., for <i>W & O</i> ..	1 0 0

WILTSHIRE.

Bower Chalke ..	3 10 0
Bratton ..	8 3 2
Do., for <i>W & O</i> ..	1 5 0
Do., for <i>Congo</i> ..	2 17 6
Chippenham ..	10 17 1
Do., for <i>W & O</i> ..	0 15 7
Do., for <i>N P</i> ..	1 14 8

Oamerham and Rockbourne ..	3 2 4
Do., for <i>W & O</i> ..	0 5 0
Devizes ..	31 9 9
Melksham ..	47 7 9
Pewsey ..	3 18 10
Semley ..	2 8 2
Swindon ..	44 1 10
Do., for <i>W & O</i> ..	2 10 7
Do., for <i>N P</i> ..	2 15 0
Yatton Keynell ..	2 8 10

WORCESTERSHIRE.

Pershore ..	20 5 9
Do., for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	2 0 4

YORKSHIRE.

Bedale and Masham ..	5 0 11
Denholme ..	1 10 0
Elland ..	0 12 0
Gildersome ..	6 4 6

Kelghley District.

Bingley ..	3 10 0
Do., for <i>W & O</i> ..	0 10 0
Cullingworth and Cowling Hill ..	4 15 3
Earby ..	5 0 0
Kelghley ..	14 8 4
Long Preston ..	10 15 0
Oxenhope ..	2 0 0
Skipton ..	3 1 9
Slack Lane ..	14 16 9

Leeds, Y.M.B.U. ..	58 17 1
Do., Blenheim Ch. ..	3 3 0
Do., do., for <i>W & O</i> ..	38 7 3
Do., do., for <i>Congo</i> boy, "Manteya" ..	4 17 3
Do., South Parade Juvenile Anx. ..	5 0 0
Do., Burley-road Juvenile Anx. ..	24 0 0
Do., Newton Park, Union Ch. ..	24 6 6
Do., do., for <i>W & O</i> ..	7 17 6
Lydgato, for <i>W & O</i> ..	1 8 9
Lydgato, for <i>W & O</i> ..	0 14 0
Salterforth ..	1 8 0
Scarborough, Albermarle ..	28 6 3
Sheffield, for Mrs. Lewis's work, Congo ..	4 0 0
Do., Glossop-road ..	38 0 0
Skipton, Otley-street ..	6 1 0
Do., for <i>N P</i> ..	3 1 2
Slathwaith, Zion Ch. ..	1 2 6
Sowerby Bridge ..	0 19 3
Do., for <i>N P</i> ..	0 3 0
Staincliffe, for <i>W & O</i> ..	0 13 0
Wakefield, Sunday-sch., for support of <i>Oroona-day Ghose, Hucker-gunge</i> ..	13 8 0
West Vale ..	3 9 3

NORTH WALES.

ANGLESEA.

Capel Gwyn ..	2 8 6
Gwalchmai ..	0 4 0
Llanfaethlu, Zoar ..	16 14 0

CARNARVONSHIRE.

Bethesda ..	10 4 7
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Garn, Capel-y-Beirdd, and Aion ..	9 15 1
Groeslon, Llandwrog ..	0 15 0
Nevin ..	2 19 0
Rhosirwaen ..	0 14 8

DENBIGHSHIRE.

Dolywern ..	2 0 8
Do., for <i>N P</i> ..	0 3 4
Ffordlas ..	2 4 0
Gefallirhyd ..	1 10 0
Glynceiriog ..	7 5 0
Llangerniew ..	3 6 6
Llanhaidr ..	1 15 0
Ponkey, Ston, for <i>N P</i> ..	0 18 0
Wrexham ..	0 10 0

FLINTSHIRE.

Bontnewydd ..	2 0 0
Caerwys, Zion ..	0 7 4
Halkyn ..	3 0 0
Lixiom ..	2 4 10
Llanefydd ..	2 10 0

MERIONETHSHIRE.

Barmouth ..	6 0 0
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MONTGOMERYSHIRE.

Rhydfele, Bethlehem ..	4 19 2
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SOUTH WALES.

BRECONSHIRE.

Crickhowell ..	8 2 8
Erwold, Hephzibah and Ramah ..	1 4 6
Llanidngelantbran ..	0 7 6
Maesyberlan ..	2 15 6
Nantymfryn ..	0 16 8
Pantycelyn ..	0 16 9
Pisgah ..	0 10 6
Pontestall ..	0 8 0

CARDIGANSHIRE.

Cardigan, Mount Zion ..	12 14 6
Do., for <i>Africa</i> ..	2 10 0
Do., for <i>China</i> ..	2 10 0
Do., for <i>Italian Evangelist</i> ..	1 5 0
Do., for <i>N P</i> ..	1 0 6
Verwig, Sioam ..	5 14 6

CARMARTHENSHIRE.

Ammanford ..	2 2 2
Bwlchwrhiw ..	0 17 3
Carmarthen, Priory-st. ..	19 13 8
Do., for <i>N P</i> ..	2 1 10
Cwmdunl ..	1 3 0
Cwmifor ..	3 0 7
Ffynonhenry ..	1 16 1
Gollywen, Aion ..	4 10 3
Llandovery, Ebenezer ..	2 0 5
Llandyfan, Soar ..	1 1 7
Llandysaul, Ebenezer ..	0 12 3
Do., Penybont ..	0 13 2
Llanelly, Bethany ..	8 17 5
Llangunnog, Ebenezer ..	10 17 6
Logfa, Calfarla ..	16 11 1
Llwynhendy, Soar ..	58 0 5
Mydrim, Salem ..	10 17 3
Rhydwylym ..	15 2 8
Do., for <i>N P</i> ..	6 1 4
Sittim, Fellingwm ..	3 10 0

GLAMORGANSHIRE.

Abercanad, Siloh.....	2	11	0
Birchgrove, Alnon.....	4	9	0
Blaenllechan, Nazareth	4	11	2
Blaenhonda, Calfaria	2	0	2
Bridgend, Rumanh.....	3	11	3
Brynyberlan.....	2	5	9
Cardiff, Llongeross-st.	14	3	3
Do., Riverside.....	1	2	0
Do., Splott-road.....	6	6	7
Do., Tabernacle.....	56	11	2
Do., Tredegarville.....	21	7	11
Clydach Vale, Calfaria	3	10	6
Cwmpark.....	1	9	6
Cwmtyrch, Beulah.....	0	18	9
Dowlais, Beulah.....	10	9	6
Do., for W & O.....	0	9	6
Do., for support of Congo boy.....	5	0	0
Ferndale, Salem Newydd	20	15	10
Glyncorrwg.....	3	8	6
Gyfeillon.....	1	7	9
Hen-coed, Welsh Ch.....	7	15	4
Do., for N P.....	3	2	6
Laleston.....	1	1	0
Lilancarfau, for N P.....	2	4	6
Llwynypia, Jernsalem	30	0	0
Maesteg, Bethany.....	6	7	8
Do., for N P.....	1	0	6
Merthyr Tydvil, High-street Sunday-school	7	14	1
Morriston, Zion (2 years)	5	19	6
Penarth, Penuel.....	5	1	4
Do., Plassey-street			
Tabernacle.....	1	10	6
Penrhiwter, Slon.....	0	11	11
Do., for N P.....	0	13	4
Pentyrch, Pennel.....	1	19	9
Do., for N P.....	2	2	3
Pontypridd, Tabernacle	11	4	6
Rhydfeleu, Bethlehem	2	0	0
Tondu, Carey Ch. Sunday-school, for N P	1	18	0
Tonyrefail, Alnon.....	4	16	3
Ynysfyr, Alnon.....	2	11	2
Ynysybwl, Noddfa.....	2	12	4
Ystalyfera, Soar.....	5	17	5
Ystradgynlais, Alnon.....	1	14	6

MONMOUTHSHIRE.

Abercarn.....	20	0	3
Aberyschan, Eng. Ch.....	12	9	2
Argoed.....	56	4	0
Bedwas.....	7	7	4
Blackwood, Libanus.....	2	6	7
Do., do., for N P.....	3	0	2
Do., Mount Pleasant	3	2	3
Blaenau Gwent.....	19	4	4
Do., for N P.....	17	8	6
Blaenavon, Broad-street	4	10	3
Do., Ebenezer.....	5	6	6

Blaina, Salem.....	23	13	1
Caerleon.....	3	3	0
Ebbw Vale, Brynhyffryd	5	12	6
Do., Zion English Sunday-school.....	18	11	9
Llangibby.....	0	14	3
Llanhiddel.....	3	17	2
Llanwearnth.....	11	15	0
Malndes, Summerhill.....	29	12	3
Do., for N P.....	1	10	0
Monmouth.....	8	18	6
Nantglo, Bethel.....	1	5	0
Do., Alexandra-road.....	1	2	9
Newport, Temple.....	2	5	6
New Tredegar, Saron.....	15	10	9
Do., for N P.....	4	0	3
Pontrhydrun.....	8	16	8
Do., for Congo.....	0	10	0
Pontypool, Upper Trosnant.....	0	12	0
Princetown.....	2	0	9
Risca, Bethany.....	7	5	1
St. Bride's.....	2	16	0
Sirhowy, Carmel, for N P.....	0	14	11
Tredegar, Carmel Welsh Ch.....	2	15	7
Treffil.....	3	9	0
Upper Cwmbrian.....	1	0	0
Upper Trosnant.....	3	7	6

PEMBROKESHIRE.

Beulah.....	3	6	9
Do., for N P.....	1	5	9
Caeraleem.....	6	1	11
Do., for W & O.....	6	10	0
Do., for N P.....	2	5	1
Ffynnon.....	6	10	6
Fishguard and Solva.....	15	17	19
Gelly.....	8	6	10
Do., for Rome.....	0	9	0
Do., for N P.....	4	18	6
Gerazil.....	4	6	1
Do., for Rev. W. R. James' work, India	5	0	0
Goedwig.....	1	2	9
Haverfordwest, Bethesda.....	37	15	7
Do., College.....	2	4	0
Do., Hill Park.....	19	0	6
Jabez.....	5	2	10
Do., for W & O.....	0	10	0
Do., for N P.....	4	6	2
Letterston, Saron.....	9	12	5
Do., for N P.....	2	0	9
Martletwy.....	3	10	0
St. David's, Zion.....	7	13	3
Star.....	3	15	5
Swyd Carfyrdyn, Rehoboth.....	1	6	0

RADNORSHIRE.

Elan Vale.....	3	19	0
Knighton.....	7	1	0
Vellindre.....	1	13	4

SCOTLAND.

Aberdeen, Crown-terrace.....	30	4	4
Do., for China.....	1	0	0
Do., for Italian Mission.....	8	14	0
Do., for Congo.....	3	0	0
Do., for Palestine.....	4	0	0
Ayr.....	0	3	6
Crief.....	1	16	6
Dunfermline.....	115	5	0
Edinburgh, Charlotte-street.....	23	6	2
Do., for W & O.....	2	12	5
Do., for Congo.....	2	18	11
Glasgow Auxiliary, per Mr. D. Lockhart, Treasurer.....	20	0	0
Glasgow, Adelaide-place	50	0	0
Do., Gallowgate Y.M.C.A., for support of "Loleko," Congo.....	2	10	0
Do., John-street.....	20	10	0
Hamilton.....	6	10	0
Do., for N P.....	0	4	0
Hawick, Sunday-school	6	10	0
Kelso.....	1	15	0
Do., Sunday-school, for support of Congo boy under Mr. Clarke.....	5	0	0
Kilmarnock.....	5	5	1
Do., Sunday-school.....	1	0	0
Kirkcaldy, for W & O.....	0	5	0
Paisley, Hope Hall.....	9	0	0
Perth.....	44	0	8
St. Andrews, for W & O	1	0	0
Stirling.....	28	17	10
Wishaw.....	5	12	1
Do., for W & O.....	1	10	0

IRELAND.

Ballymena.....	1	8	0
Banbridge.....	0	18	3
Carrickfergus.....	3	0	0
Clough.....	0	9	0
Tandragee.....	6	5	0
Do., for N P.....	7	19	9

CHANNEL ISLANDS.

Guernsey.....	2	0	0
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TO SUBSCRIBERS.

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



VIEW AT UNDERHILL, LOOKING DOWN RIVER.

Lawson Forfeltt to left of picture. Mr. and Mrs. Hartsock (A.B.M.U.) to the right.—(Photographed by) Dr. Harry Guinness.)

[JULY 1, 1892.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society

THE YEAR OF THE CENTENARY.

THE RECENT GREAT MEETINGS AT NOTTINGHAM, LEICESTER, AND KETTERING.

AS it is impossible in the pages of the HERALD to present an adequate report of the deeply interesting proceedings at the Centenary Celebration in the Midlands, we are pleased to intimate that it is the intention of the Committee to publish a verbatim account, which will probably take the form of a companion book to the Centenary Memorial Volume, just issued from the press. We feel sure this announcement will be welcome both to those who were privileged to attend the meetings and to the friends of the Society generally. This publication, however, will be delayed until after the London meetings in October next, with a view to a comprehensive and complete report.

And as we cannot, for want of space, reproduce the excellent sermons and addresses, so neither can we, though page after page were written, convey any just idea as to the tone and spirit which pervaded the several assemblies. Again and again it seemed to us as if the place where we stood were holy ground; that the sainted dead, whose names were so often upon the lips of the speakers, as a cloud of witnesses were surrounding us; yea, that the Christ Himself were indeed in our midst, bidding us to "expect" far greater things from Him than even the past has known, and with a fresh assurance promising His own ever-abiding and all-sufficient presence if we would only "attempt" the larger service His great love demands, and the widely open doors permit.

But though we cannot write as we would of these wondrous meetings, we can, and do very cordially, thank all the brethren who took part in them, and most of all would we thank the gracious Lord, who by His Spirit spoke

through His servants. And further, the Committee wish to take this opportunity publicly to acknowledge their indebtedness to those individuals in the three towns, respectively, who, in their position as local officers, contributed so materially to the comfort of the numerous visitors, and generally to the happiness and advantage of all concerned. For their efficient and generous services our warmest thanks are more especially due to Mr. William Hunt, the President of the Nottingham Baptist Union; the Revs. G. Howard James, J. G. Greenhough, M.A., R. M. Julian, T. Phillips, B.A., and Mr. W. Meadows, jun. To Mr. J. T. Stockburn, residing in the Mission House, who so kindly allowed the great marquee in which the Kettering meetings were held to be erected in his paddock, and so heartily welcomed all friends wishing to inspect "Mrs. Beeby Wallis's back parlour," our thanks are most respectfully and sincerely tendered.

But whilst reviewing the past meetings with gratitude, we wish to remind our readers that the Centenary Celebration has not yet come to an end. On Saturday, the 23rd of the present month,

THE CRYSTAL PALACE FESTIVAL

is to take place, full particulars of which appeared in the last number of the HERALD. Whilst this festival is more particularly intended for our Sunday-schools in the metropolis, friends from the provinces who would like to be present will be very cordially welcomed. Information as to trains and other arrangements can be obtained from Mr. C. Holliday, the Secretary of the Young Men's Missionary Association. Inquiries can be addressed to the Mission House. And especially do we ask all friends of the Society to take very particular note of the dates on which

THE GREAT PUBLIC CENTENARY MEETINGS IN LONDON

are to take place. These dates will be Monday, Tuesday, and Wednesday, the 3rd, 4th, and 5th of October next.

We are not in a position at present to give details as to arrangements. We may, however, state that Exeter Hall has been engaged for the Tuesday and the Wednesday.

We are happy to inform our readers with respect to the proposal to make Special Centenary Collections on

SUNDAY, OCTOBER 2nd,

this being the veritable date on which the Society was originally formed, that a large number of churches have very readily

complied with this request. We trust there will not be a single church that will not, either on this or some other near date, be found uniting in this particular effort. It would be a very gratifying element in the Centenary endeavour were these collections to yield the amount required to defray the debt existing on the Society's funds, so that a complete £100,000 might be devoted to purposes of missionary advance. We shall be much obliged if those pastors who have not yet returned the schedule form forwarded some time ago could see their way to do so without further delay; we should then be in a better position to judge how many churches have already resolved to make the proposed October collection.

THE CENTENARY MEMORIAL VOLUME,

as our friends are by this time doubtless aware, has been published and is having a large sale. The volume, which on all hands is declared to be a marvel of cheapness, is issued at two shillings net; but to subscribers is offered at eighteen pence. Orders should be sent at once to the Mission House. The postage—4½d. one copy, 7½d. two copies, 9d. three copies, or carriage of larger quantities at cheaper rates—will be an extra charge.

SPECIAL NOTICE TO PASTORS.

With a view to secure for this volume the widest circulation, the Committee announce to all PASTORS OF BAPTIST CHURCHES that they are prepared to send a FREE COPY to all pastors who may specially intimate to the Secretary their desire to have one, the Committee feeling confident that their brethren will take an early opportunity of bringing this deeply interesting volume before the notice of their various churches and congregations, and urging its widespread circulation and prompt perusal.

Letters relative to this arrangement to be addressed to the General Secretary, 19, Farnival Street, Holborn, London, E.C.

THE CENTENARY THANKSGIVING FUND.

Since our last acknowledgment of contributions to this Fund, in the June number of the HERALD, the sum then being £78,084 0s. 2d., we have received the following donations, either in cash or promises:—

Slater, Mr. James, Sutton	100	0	0	Two Friends (second don.)	100	0	0
Trestrail, Mrs., in memory of the late Rev. Dr. Tres- trail	100	0	0	A Thank-offering.....	100	0	0
Dent, Miss.....	100	0	0	Dawson, Miss S. T., Lan- caster.....	50	0	0
Tritton, Mrs. Joseph, In Memoriam of Joseph	100	0	0	Bowser, Miss Rosa M. (Drawing Room Sale)...	34	2	0
Tritton	100	0	0	W. B. and M. P., Sandhurst	30	0	0
				Bompas, Mr. H. M., Q.C.	25	0	0

Pinnock, Rev. J., Congo...	25	0	0	Shepherd, Mr. and Mrs.			
Tilly, Rev. A., Cardiff.....	25	0	0	Jas.....	10	0	0
Tritton, Miss	20	0	0	In Memory of Sister			
Nylon	20	0	0	Connie, from Ethel,			
A Deacon's Dying Boy ...	15	0	0	Jessie, and Lena Law	10	0	0
Webb, Mr. and Mrs. W. T., Tasmania	12	0	0	Shepherd, Mr. Jas. (col- lected)	13	2	6
Pierson, Rev. A. T., D.D. (second donation).....	10	10	0	Smaller sums	50	11	0
Goodman, Rev. W. E., Naunton	10	0	0	Birmingham (Second List)—			
Hanson, Mr. G. H.	10	0	0	Bishop, Mr. Councillor...	100	0	0
In Loving Memory of				Coney, Mr. C. W. F.....	100	0	0
M. A. G.....	10	0	0	Rayner, Mr. and Mrs. F.	100	0	0
Ridgway, Miss, Manchester	10	0	0	Emery, Mr. Geo.	50	0	0
In Memory of my				Griffith, Mr. Henry.....	50	0	0
sainted Father	10	0	0	Barber, Mr. Councillor...	25	0	0
Ward, Mr. John, Rick- mansworth	10	0	0	Dowse, Mr. J.	25	0	0
Ward, Mrs. J., do.	10	0	0	Hougham, Mr. W.	25	0	0
Smaller sums	75	12	6	Husband, Mr. C. G.....	25	0	0
Castle Street Welsh Chapel	10	5	0	Townshend, Mr. E.	25	0	0
Hampstead, Heath Street (additional)—				Williams, Mr. Joshua...	25	0	0
Brock, Rev. W. (includ- ing £30 already pro- mised)	100	0	0	Boxmoor	21	17	0
Woodall, Mr. F.....	50	0	0	Bradford, Westgate Ch. (First List)—			
David, Mr. A. J.	10	0	0	Whitehead, Mr. W. A....	250	0	0
Smaller sums	35	15	7	Acworth, Mr. and Mrs...	100	0	0
Kingsgate Street Chapel, Collected by Mrs.				Aykroyd, Mr. Jonathan	25	0	0
Pickering	13	2	6	Best, Misses	10	0	0
Andover—				Best, Mr. Joseph	10	0	0
Young, Mr., and Family	15	0	0	Birkinshaw, Mr.	10	0	0
Smaller sums	7	2	0	Newbould, Mr. Alfred...	10	0	0
Bacup, Ebenezer Chapel—				Smaller sums	50	17	0
Shepherd, Mr. and Mrs.				Brearley—			
George	300	0	0	Fawcett, Mr. and Mrs...	10	0	0
Proceeds of Sale of Work	200	0	0	Riley, Mrs. Jas.....	10	0	0
Law, Mr. John.....	100	0	0	Smaller sums	6	17	0
Law, Mrs. John	50	0	0	Bristol (Additional)—			
Law, Mr. and Mrs. John A.	30	0	0	Campagnac, Eliza and			
Law, Mr. John, In				Ernest T.	21	3	0
Memory of James Law	20	0	0	Burton Latimer	15	15	0
Shepherd, Mr. and Mrs.				Chalford—			
James.....	20	0	0	Clark, Mr. and Mrs. C. E.	21	16	10
Law, Miss	10	10	0	Smaller sums	19	8	8
Hargreaves, Mrs. R. H.	10	0	0	Colchester—			
Shepherd, Miss Annie...	10	0	0	Self-denial Week.....	15	2	6
Shepherd, Miss Alice ...	10	0	0	Y.P.S.C.E.	10	0	0
				Smaller sums	36	12	0

Dundee—		Bills, Mr. James	10	0	0		
Gourlay, Mr. Alexander	100	0	0	Thew, Rev. James	10	0	0
Anderson, Mr. Robert...	10	0	0	Collection	35	11	6
S. E. and Family	10	0	0	Smaller sums	46	8	6
Edinburgh, Dublin Street (Second List)—				Morley	10	3	0
A Friend	150	0	0	North Shields	18	15	6
Gray, Mrs. (second dona- tion)	10	0	0	Princes End, Tipton—			
Smaller sums	9	2	0	Greenway, Mr. and Mrs. W. P.	100	0	0
Essex Baptist Union—				Lewis, Mr. and Mrs. E. W.	100	0	0
Starling, Miss	10	0	0	Whitaker, Rev. J. C. and Mrs.	10	0	0
Coll. and smaller sums	17	5	0	Plymouth (additional)—			
Glasgow—				Yeo, Mr. John	50	0	0
A Friend, per Mr. Howard Bowser	25	0	0	Reading—Carey Chapel—			
Glasgow, Adelaide Place (Second List)—				Kidgell, Mr. John	120	0	0
Nimmo, Mr. James	100	0	0	Kidgell, Mrs.	20	0	0
Bowser, Mr. and Mrs.				Kidgell, Miss	10	0	0
Charles H.	12	12	0	Cooper, Mr. J. Omer ...	20	0	0
Lockhart, Mr. David ...	1	0	00	Manning, Miss	13	2	6
Nimmo, Mr. Adam	10	0	0	Smaller sums	12	4	6
Smaller sums	47	9	0	Rochdale (additional)—			
Hastings	25	3	4	Kemp, Miss Emily G. ...	75	0	0
Ipswich, Burlington Chapel (Second List)—				Kemp, Miss Lydia P. ...	75	0	0
Byles, Mrs.	10	0	0	Anonymous	10	0	0
Morris, Rev. T. M.	10	10	0	Scarborough—			
Smaller sums	21	18	0	Albemarle Chapel	14	15	4
Kettering (Second List)—				Stratford-on-Avon—			
A Friend (additional) ...	25	0	0	Smallwood, Mr. and Mrs.	25	0	0
Phillips, Rev. T. (do.) ...	25	0	0	Lewis, Mrs., for Congo ...	15	0	0
A Friend (do.)	20	0	0	Collection	18	4	0
Smaller sums	8	10	0	Upper Tooting, Trinity Road	30	0	0
Leicester (Second List)—				Ventnor	16	15	9
Eames, Misses	50	0	0	Western and Devon Assoc.— Meeting at Yeovil ...	10	19	4
Rust, Mr. A.	30	0	0	Yarmouth—			
A Soul-winner, per Rev. C. B. Sawday	30	0	0	Moore, Mr. and Mrs. H.	20	0	0
Paul, Mr. T. D., jun. ...	25	0	0	Smaller sums from various places	83	11	10
Anonymous	10	0	0				

Total amount of Promises and Receipts to date,

£83,149 3s. 4d.

The Centenary Volume.

THE Centenary Volume now published merits notice in the pages of the MISSIONARY HERALD. The HERALD records the work of the Society, and this book is a work of which its authors and projectors have "no need to be ashamed."

Most Baptists may be presumed to have fairly accurate knowledge of some field of missionary operation ; but the extent of the campaign in time and space, and the consequently voluminous nature of the documents embodying its history, have prevented many of our young people from obtaining a clear and comprehensive idea of Baptist missionary enterprise. A careful reading of this book will go far to supply the lack. And as in these matters knowledge and zeal are apt to co-exist, it is to be hoped and expected that this historic review and contemporary survey of English Baptist Missions will provoke a distinct revival of enthusiasm for the work of God.

The book is divided into eight sections. In the first, Rev. W. J. Henderson, B.A., describes our Mission "from the standpoint of home." He is concerned with the movements of soul and circumstance that bring about the initiation of each part of the enterprise ; and has withal brief but valuable information to communicate about the mechanism and the men by which "the ropes have been held" and the needful *supplies* obtained. Full knowledge and reverent sympathy have enabled the author to make a fascinating and delightful study of what might have been a dreary catalogue of names and dates. The moral of the essay inwrought into its texture, not tacked on, is this : The God of our fathers, Carey and Fuller, is our God.

Rev. Samuel Vincent, who writes upon India and Ceylon (1792—1892), has not attempted a history of our missions in those countries. Such a history crushed into fifty pages would be hardly readable—a mere aggregation of facts, well-digested by the author and absolutely indigestible to the reader. Instead, Mr. Vincent has aspired to give right *views* of his vast subject, and in this has wrought with conspicuous success. Every page is enriched by the fruits of careful study ; and, thanks to lucid arrangement and a crystallised style, the reader is able to assimilate them without weariness. India a hundred years ago, clothed in great darkness and thrilling with midnight horror ; the religions of India which could not scatter the gloom ; the moral majesty of Carey's personality and the worthiness of his colleagues ; the success of our Mission ; the achievements of our Government ; the uprising of a new India ; the dissolution of old faiths and old fetters—these things are pictured by a seer, and the call to duty which they constitute and dictate is haunting and painful in its urgency.

The third section, "Our Mission in China," is from the pen of Dr. Glover, who brings exceptional fitness to bear upon his task. For a long time China has fascinated him from afar. Lately, with Mr. Morris, he has penetrated to the very heart of its vast mysterious Empire, and felt the slow pulse of a civilisation that is at once incalculably old and amazingly tenacious of life.

He has seen with his own open eyes the field, the work, and the harvest of our Mission in China. His story is an inspiration. With skilful but reluctant haste former Christian invasions of China are passed in review. The rise of Protestant missions is described, and tribute paid to our noble pioneers, Messrs. Kloekers and Hall ; the great famine, a ghastly door through which Messrs. Richards, Jones, and others heroically enter ; reinforcements, victory in Shantung, battle in Shansi, new fields in Shensi, the numerical inadequacy of our missionary band, the Macedonian cry—these are the materials, fused by a Christlike love and irradiated by a heaven-wide hope.

"West African Missions," which occupy the fourth section, are perhaps best

known. Their history is compact, and, in its more arrestive developments, recent. Rev. Edward Medley, B.A., author of this chapter, will command an alert audience. He writes with customary grace of style and grasp of principle. In brief, pregnant sentences the truth is declared about African wrongs and African degradation. The story of the Apostle of Camerouns is told reverently; and once more, under competent guidance, we start out with Messrs. Grenfell and Cember to penetrate the interior through the great gate of the Congo. Eyes will be dim with sorrow and joy as the tale unfolds of early death and holy daring, of discovery and advance, of stations founded and churches formed. To-day the flag of the Cross waves on Baptist battlements a thousand miles above Stanley Pool.

The next section, which treats of the West Indies, is written by a missionary, Rev. D. J. East, who has himself borne a noble part in making the history which he recounts. To mention the heads of this history would more than fill the few lines which may be devoted to it here and now. It teems with interest, and is made illustrious by such saints as Knibb, Phillippo, and Burchell. Readers will perceive that the story of the conflict and triumph of the Gospel in Jamaica casts a glow of promise upon the regions of the Congo. "The Queen of the Carribean Sea" is evangelised. It contains more than 100,000 church members. Jamaican Christians were the means of initiating our West African missions; and the Church in the West Indies is a demonstration of what Christ can do for Africans, and, by consequence, for Africa.

"The Work of the Baptist Missionary Society in Europe" is recent and restricted. Something has been done in France and Norway, but interest and energy have chiefly been devoted to Italy. Dr. Landels has taken a helpful part in this work from the beginning. He writes the brief story with his usual dignity or clearness and eloquence of conviction. He has given two sons to this Mission, and one of them has given his life. The importance of our work in Rome and Naples, Turin and Genoa, will not be underestimated by those who know Roman Catholicism at home. From the shadow of the Vatican, as from the shadow of African forest, comes the call for reinforcement.

The story of the Orissa Mission is very well known by those who used to be General Baptists, probably much less well known by those who were formerly Particular Baptists. It is a noble story, and the fusion of denominations that entails its inclusion in the Centenary volume of the B. M. S. is a triumph of the grace of Christ. Surely this fusion was more than prophesied when the first missionaries of the General Baptist Society were sent to Serampore for counsel and help, and went and were received in the spirit of their Master. Dr. Clifford writes this section, and a reviewer will be pardoned for declining to digest him in a dozen lines. The theme is congenial. We are carried on by the author's impetuous earnestness. There is the rush of the torrent and the volume of the deep river. He writes as the Rhone runs through Geneva. His limited field made history possible, and it has been written.

Our founder, William Carey, was a man of God and a man of letters. His scholarship and achievements in translation have been of immense service to the whole Missionary Church. From Carey's day until now, Bible translation has formed an important part of Baptist missionary work. Perhaps no living man is better qualified to describe this work than Dr. Underhill. We are indebted to

him for the last chapter in the Centenary volume, headed "Bible Translation," in which the interest of an unique volume is fully sustained.

Space limits will not permit more than the briefest acknowledgment of the valuable services rendered by the Rev. J. B. Myers in the preparation of the tables of statistics, lists of missionaries, admirable maps, and numerous illustrations which so greatly increase the value of the book as a work of reference.

As a whole, it constitutes a cogent—one is fain to say an irresistible—appeal to the churches for more consecration of means and men. Its prevailing note is *the sense of God*. As the writers sort their material and shape their story, they feel that they are editing and interpreting what God has written in life and change. The spell of this feeling falls upon the reader. May it fall upon the whole denomination; so that, seeing with our authors what God has done and is willing and waiting to do, we may rise at the beck of our sublime opportunity and enter the doors that have been thrown open from above. The good that we can do is our duty.

GEORGE HAWKER.

View at Underhill, Congo.—Looking down River.

(See *Frontispiece*.)

THE accompanying illustration is from an excellent photograph taken by Dr. Harry Guinness, during a visit to Underhill, a few months ago.

In his book, on "The River Congo," Mr. H. H. Johnston writes:—

"Underhill stands a few miles from Vivi, on the opposite bank (or south side of the river, 110 miles from the mouth), and is situated amid really picturesque scenery. The great river takes a broad bend opposite the Mission station, and is shut in on both sides by the towering hills, so that it resembles nothing so much as a beautiful mountain lake lying in a profound gorge, save that the whirling, racing current shows you on reflection that there must be a great river harassed and exasperated by the many obstacles that incessantly beset its hurried course towards the sea. Caught in this great bend, the river, tearing down from Vivi, has to pass through a somewhat narrow passage, and then hurls the whole of its stream against an immense and imposing cliff that really seems a great mountain side shorn in half. It rises almost perpendicularly from the water, which so boils and whirls, and seethes and eddies at its base, that this loop of the river has been called by the Portuguese 'Hell's Cauldron.' The intense colour of the earth, where the cliff has been scarped and bared by the rains, and its lurid reflections in the streaks of smooth water; the dark purple-green woods that nestle in the sombre hollows of the hills—hills that seem pitilessly to enclose the scene and forbid escape—the unquiet water, and the ghoul-like vultures, always soaring in black and

white relief against the dark-toned background—all these details render the grim name singularly applicable, though the scene to which it has been applied has a savage beauty about it that redeems the gloom."

The part of the river in the photograph is a short distance below the point to which Mr. Johnston's graphic description refers. The station buildings are erected on the side of the hill, and are over two hundred feet above the level of the river, the beach being reached by a zigzag paved road about half a mile in length. The building shown in the illustration is the printing-office and dispensary. Near it stand Mr. and Mrs. Hartsock, of the American Baptist Missionary Union, while to the left of the picture are Mr. Lawson Forfeitt and one of his boys. Several carriers are also seen with bales of cloth or cases of provisions for the interior. As is well known, all goods for the up-river stations have to be carried on men's heads from Underhill through the Cataract Region to Stanley Pool, a distance of about two hundred and thirty miles, and similarly over one hundred miles in another direction to our San Salvador station. The men in the picture happen to belong to a San Salvador caravan.

J. L. FORFEITT.

Statistics Outdone.

IT has often been remarked that the full effect of the Gospel propaganda upon large populations like that of India is such as cannot be tabulated. An additional confirmation of this sentiment, respecting the silent working of the truth of the Kingdom in the minds of the people around us, came to my notice recently. By the merest accident there fell into my possession, the other day, a copy of a work lately published, which I had the curiosity to read. It is in the Hindu language, and is composed in various metres, but mainly in a species of blank verse, and is published with a view to wide circulation among the lower orders of the people. The writer, though a Brahman, a pundit, and a priest of the Hindu religion, is not a man of much learning (from anything that appears), but he has what is better than learning—a good deal of natural sense and understanding, and he has also a fair flow of ideas and the power of saying the thing he means.

The history of the publication is interesting. A man may be able to write a book, but he may not be able to meet the expense of publishing it. This priest had among his *clientele* a poor man, a carpenter of my acquaintance, who, in his early manhood, suffered a great deal in mind, body, and pocket, through the habit of intoxication. At length, he was led

to see that such a habit was foolish and useless, and ruinous alike to the interests of body and soul. Not satisfied with merely leaving the evil way himself, he became possessed of a desire to influence his fellow Hindus to follow in a better path. With this object in view, he enlisted the talents of his family priest just alluded to, and there resulted the manuscript of the treatise of which I have spoken. The priest found the brains, and the carpenter the rupees. The poor man (now, I may remark, the head of a flourishing business) provided from his own resources the sum required for printing and circulating the treatise, and thus brought forth fruits meet for repentance; first becoming a reformed character himself, and then doing what he could to save others from the evil from which he had himself suffered.

It is not, however, for the mere sake of giving these details that I am presuming to trouble you with this contribution. About half-way on in the poem, there occurs a line on the reading of which I could scarcely believe my own eyes. I rubbed them, and then read it over again. It seemed quite too good to be true, and it filled me with joy, almost to an ecstasy.

“Throughout our land to-day,
Jesus is everything, Rám is nothing.”

This testimony, considering the quarter whence it comes, is of substantial value as an indication of progress made; and it is a genuine piece of encouragement to all those whose minds are interested in the growth of the Kingdom of the Redeemer. It is a piece of disinterested testimony from the pen of a man who had every motive for keeping silent upon such a fact, and who (we may be reasonably sure) would not have rushed forward to proclaim the decadence of idolatry so pointedly if he were not aware that he was giving utterance to a sentiment which his fellow Hindus (for whose instruction he wrote) shared in common with himself. The fact shows that there is an undercurrent tending in the right direction; that there is a silent operation going forward amongst the people, of which no one but the Master can take stock; and it serves to bring back to our recollection the prophetic words of His Divine lips—“The Kingdom of God is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.” While *we* bear witness for God, He is thus bearing witness to us—urging us forward in the path of holy service by signs that assure us that our “labour in the Lord is not in vain.”

Harking back over a century to the days of Carey and John Thomas, “who, against hope, believed in hope”; and, remembering how, in those days (not so very long ago), every door was closed against the servants of

Christ in this land, and then, looking around us to-day upon the signs which have since followed, how ungrateful should we be, and how unworthy of the blessed privilege which the Lord has conferred upon us, if the encouragements by which we are surrounded in our own day and generation should fail to stimulate us to greater deeds of self-forgetfulness, and to inspire us with a spirit in more perfect accord with the spirit of Him who "pleased not Himself."

The case I have given is but a sample of others which are, ever and anon, cropping up all the country over, showing that, if not exactly in *our* way, yet in a way all His own, God is doing His part of the work, and proving to our imperfect faith that the Message of His love to man (the preaching of which is deemed "foolishness" by many) has lost none of its old vitality. But we must learn to leave Him space to work His own work in *His own way!* This is essential. I emphasise the point for a reason. We seem to have become possessed of the idea that we really *can* measure the ways of the Infinite One by our own little piece of tape; that the outcome of all our labour in the spiritual dominion is nothing unless it can be tabulated in what the man of the world calls "a business-like way." And indenting thus upon this sin-disordered world for our methods of appraising our progress, it seems to me that we are in danger, while thus borrowing the world's terminology, of importing also into the sphere of the spiritual those maxims and sentiments of worldliness which tend but to disappoint our anticipations and to paralyse our energies. There is but one remedy for us—a more entire and exclusive dependence upon the promised gift of the Holy Spirit in all our work for God.

Allahabad.

J. D. BATE.

Cheering News from Delhi.

THE Rev. G. J. Danh sends the following cheering letter from Delhi:—

"Delhi,

"April 28th, 1892.

"DEAR MR. BAYNES,—You will be glad to hear that I have at length succeeded in getting work opened out among the Muhammadans here. For some time I have been trying to get into their houses and otherwise to obtain a good footing, and now, at last, I have found my opportunity.

"THE BEGINNING.

"On Monday week I was going to preach in the Sadar Bazaar in the morning, but seeing half-a-dozen respectable Muhammadans sitting outside a shop, the time of fasting for the day having begun, I immediately 'joined myself unto them.' I had a very interesting conversation with them on the need of a new birth

and a right spirit, dwelling on John iii. 1-16; and the number soon increased. I was asked to come the next day, Tuesday, when the gentleman of the house promised to have some friends to meet me. The next morning, accordingly, I went and found about sixty men assembled on the roof, and among them, specially invited to meet me, was a very learned Maulvi who has lately held some very interesting discussions with Mr. Lefroy, of the Cambridge Mission. We had a friendly discussion for about two hours, and eventually narrowed the point of debate to the fundamental article of disagreement—Our Lord's Divinity. Mr. Imam Masih was present this time, and suggested (in answer to a remark made by the Maulvi to the effect that he wished we could have a large enough place to hold the people) that we should hold a public discussion in the hall of our Native Christian Training Institution on Saturday. Accordingly, time and place being agreed upon, the following preliminaries were settled:—Both to open with prayer; I to commence and the Maulvi to have the same time as I should take, and no 'judges' to be appointed, but each hearer's conscience to be the decider between us. No third party whatever to be allowed to speak.

"THE DISCUSSION.

"Accordingly, on Saturday morning last, at 7 a.m., the centre of the hall was packed mainly with Muhammadans, some Hindus and Arya Samaj people being present. I opened the debate with prayer in the name of our Lord, having told the crowd that no Christian could pray except through Christ. My line of argument was an exposition of the first chapter of John's Gospel, with references to other confirmatory passages, especially in the Fourth Gospel. I took my hour and a

half (the Maulvi having hinted that one good address each, with an adjournment of the debate, would suit him as well as myself), and the Maulvi then occupied the remainder of the time until 10 o'clock, at which hour we had agreed to close, it being the month of Ramazan and intensely hot for the poor Muhammadans, who fast from sunrise to sunset. The Maulvi began by quoting the passages in the Quran, in which our Lord's Divinity is denied, but His miraculous birth and supreme position as a prophet is asserted. 'Thus,' said he, 'has the glorious Quran settled the question. But the Christian Sahib has quoted the former inspired writings (the Bible) to prove that the Christian doctrine of Christ is correct, so I must follow him and see whether his passages will bear the meaning he puts upon them.' I had carefully taken a fresh line in presenting the Scripture evidence, and the Maulvi's reply, consequently, was beside the mark. He was really trying to refute a good book written in the 'forties,' by the late Dr. Pfander. The debate having been adjourned for a week or two, until the Ramazan fast is fairly out of the way, I shall have the opportunity of giving a rejoinder to my friend, which will not be difficult.

"RESULTS.

"Perhaps some may say, 'What is the use of all this?' I think it is quite sufficient to say, in reply, that I had about one thousand men listening in respectful and earnest silence for an hour and a half to an exposition of fundamental and saving truth, and that most of these men are otherwise quite inaccessible to Gospel influences. Moreover, this is, I believe, a providential opening, as it has gained me the *entrée* into their homes. Only yesterday I had a whole family of six men in

one house, and invitations are now coming to me to visit others. And while hundreds may hear, and as their own Quran has said, 'Their hearts may be sealed,' yet one here and there is often reached in this way. Only last week Mr. Lefroy baptized a Háfiz, a maulvi, knowing the Quran by heart, who had been gradually brought into the light in this way, and who was, up to the time he finally decided for Christ, our most bitter, persistent, and noisy opponent in the bazaar, a man who would stand and shout down an

ordinary preacher if he could not get the preacher to drop his preaching, and wrangle about words before a bazaar crowd. May the Lord give us many souls from among these men, a class corresponding to the Pharisees of our Lord's time. Our brother Imam Masih was of this class, and one such man's conversion—indeed, *the salvation of any one soul*—I feel to be worth more than the labour of one's poor lifetime.

"Sincerely yours,

"GEORGE J. DANN.

"A. H. Baynes, Esq."

News of the Death of George N'Kwe.

THE Rev. J. J. Fuller, formerly of the Cameroons Mission, communicates to us tidings of the death of George N'Kwe, who for many years was a devoted native helper in the West African Mission :—

"DEAR MR. BAYNES,—I have just received letters from Cameroons, which tell of the death of our venerable and faithful friend, George N'Kwe. He died on the 1st of March last. They write thus :—'You will be sorry to hear of the death of old George N'Kwe, who died on the 1st of the month. At the funeral service the chapel was crowded; people came from all quarters to show their respect to him. On the following Sunday our pastor gave a short address about his life and work with the Baptist missionaries, and told how he suffered for the good of his people, and then six of us spoke of the story of his life amongst us. It was a time of deep mourning with us, and a very touching meeting.' Thus has closed the life of one who had most devotedly served his God, the Mission, and his people; one, too, whose influence was for good to all around.

"It was very pleasing to me to hear that they are doing still good work. They opened their new chapel on Christmas Day with a baptism of fourteen, and on the 3rd of April last they had their largest baptism, forty-five persons, and are in hopes soon to have another addition. The pastor, Debundu, says it is pleasing to see the people flocking in groups to the house of God to hear the Gospel. He wishes me to thank you and the Committee for the iron sheets sent for their chapel roof.

"God has been very good to us in giving such marked blessings on the past labours of His servants.

"Yours very truly,

"J. J. FULLER.

"To A. H. Baynes, Esq.

"P.S.—I forgot to say that poor George N'Kwe was accidentally burnt by an explosion of gunpowder."

Work in Shantung.

THE Rev. A. G. Jones has kindly sent us the following letter for publication :—

“Chou-ts'un,

“December 24, 1891.

“MY DEAR MR. JONES,—I am writing from Chou-ts'un, having just arrived from a visit to the stations at Chih-chuan.

“To-morrow is 'patients' day, but I expect to leave early in order to join the Christmas party which Mrs. Drake has kindly invited us to.

“CHIH-CHUAN.

“The work at Chih-chuan is encouraging. We have a good band of Christians there. Those [baptized this year (thirty) are proving themselves faithful and active in the work of spreading the light they have received among their neighbours and surrounding villages, and their work is beginning to tell. We have opened two new stations, and seen inquirers in many other villages. My monthly visits with medicines, &c., keep up an interest, and many are on the 'look out' for the 'Dr.' or 'Shepherd.' The members at Shên-ma-chuang and Chang-chia-chuang have given me at each place a room for dispensary, &c., so that I am able to leave a stock of tinctures, liniments, powders, &c., with a few other things, which greatly facilitates my medical work, and makes my stay more comfortable.

“Chêng-tao-nan continues to render me invaluable assistance, not only in dispensing, but in teaching, singing, and conducting worship. He is making good progress in his medical studies, and next month he is to be married to a young lady, a scholar from the Presbyterian School at Tung-chou-fu. The teachers and others who know her speak highly of her attainments and

Christian character. They are to live at Chou-p'ing, and have comfortable quarters adjoining my own court. I hope they will be happy and helpful to each other. I have taken on another helper, Chao-shih-lu. He is quite a bright lad, and joins the other in classes which I have with them on therapeutics, &c. I think he will prove a very useful man, and will well repay me for all present expense and trouble.

“EVIL REPORTS.

“Since the death of the Governor, and the evil reports about his being poisoned by the foreign doctor, the patients at Chou-ts'un have been very few—as low as eighteen only on an open day. People here were warned against coming to me, and I have, even since, met with some who were so afraid that the medicine they were taking (although it was doing them good) they threw away. On the 14th inst. I was invited to a dinner party, having saved a man from opium poisoning. There were present quite a number of the shopkeepers, and I learnt quite a lot about the evil reports spread about since the riots in the south. We hear a great deal more here than at Chou-p'ing, the people having more business with Shanghai, &c. There have just been several robberies, and some lives lost on both sides. The present reports are that I am in league with the head brigand, and inform him and his band where we bank (hence the attack on Tu-hông Bank), and by my visits to the homes of the people I am able to learn what valuables, &c., they have, and where kept!

"So far we are quite in peace, and my friends here say by-and-by the people will regain their old confidence. We have about twenty or thirty men regularly at our evening and Sunday services, and I hope ere long a church will be established here; but, as you know, these market places are difficult and slow.

"THE BOOK SHOP.

"Last month I was at Chi-nan-fu, and took stock of the shop. Thanks to the good oversight of brother Reid, everything is most satisfactory and encouraging. The shop is now in good working order. An exact account of every book is kept, and a fair profit made. The sales are returned into stock, so that our grant from the Baptist Missionary Society may be less and less every year, and the stock yet well supplied.

"We sold during this year £98 1s. 3d. and made a profit of £24 15s. 11d. Mr. Reid says the shop is well spoken of at the Yamen's and other places where he has to visit. So I hope you will find this a help to your future work in the capital.

"I am well, and enjoying the work more and more. Of course, I have my longings to see my children, and will be glad to get another glimpse of them; but hope, however, to welcome you back first, and hand over the book-shop, house, &c., at Chi-nan-fu.

"I hope you are all enjoying your visit, and feeling the better for the change. Give my warmest regards to Mrs. Jones, and love to the children, wishing you all a very happy New Year and a safe return to China. —Believe me, as ever, yours very sincerely,

"WM. A. WILLS."

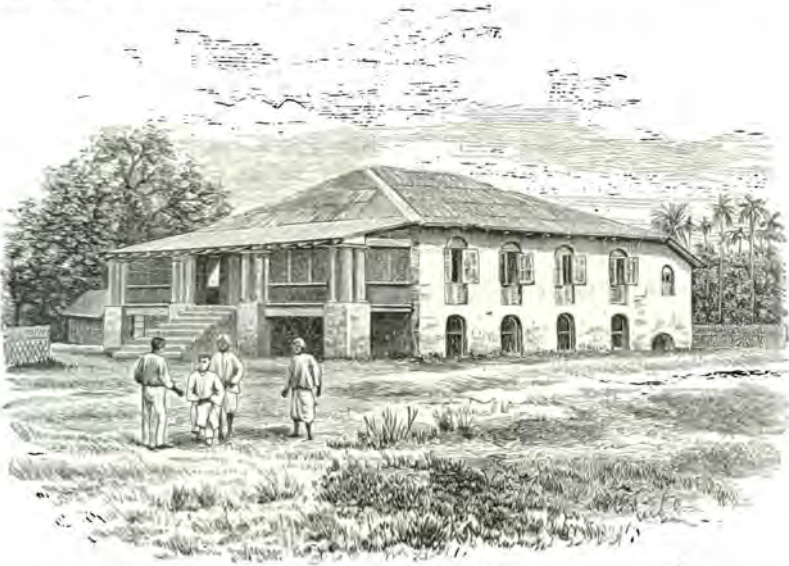
News from Chittagong, East Bengal.

THE Rev. J. A. De Cruz, of Chittagong, writes:—

"I enclose herewith a photograph of the band of workers at present in this district, taken during the recent visit of Messrs. Kerry and Summers. With them, the Revs. J. Herbert, Lorrain, and F. W. Savidge, of the Eastern Bengal Aborigines' Mission, who are at present staying with me, but intend eventually going to the Chittagong Hill Tracts, and beginning work amongst the hill tribes. Two Burman preachers from the American Baptist Mission in Sandoway have also arrived, and will be stationed in Rungamatti, the capital of the Chittagong Hill Tracts. During the stay here of Messrs. Kerry and Summers, a series of special services, in English, were held every evening in our chapel, including a Centenary Missionary Meeting, besides the services on Sunday, which were all well attended by the educated native gentlemen of the station. Prayer-meetings in Bengali were also held every morning for the benefit of the native Christians.

"The centre figure in the group, as every one knows, is Mr. Kerry, our father in Christ. To his right is Mr. Summers, the President of the Serampore College. To Mr. Summers' right is Mr. Savidge, and Mr. Lorrain is at the other end of the same row. Behind us are our Bengali

preachers, with their wives and some of their children. Behind Mr. Kerry is Nobin Chunder Dutt, who was educated in our school here, and was afterwards sent to the Serampore College to be trained for the work of an evangelist. He returned to us in November, 1887. To his right is his wife, with her infant son in her arms, and next to her is her sister, who was baptized by me about two years ago. To Nobin's left is Radha Nath Dass, his father-in-law. The lad behind Mr. Lorrain is one of our Mohammedan servants. In front of us is Ko Shiva Lan, the senior Burman preacher, with his wife and their son, who has also come here, as a preacher, to work with his father. The old man in his heathen days lived in Rungamatti, and traded there in india-rubber, and he comes back to the same place as a Christian preacher.



SAILORS' HOME, CHITTAGONG.—(From a Photograph.)

"I also enclose a photograph of the Sailors' Home here, taken by Miss Gilbert, of the Australian Baptist Mission in Noakhally, when she and Miss Keeley called to see us a fortnight ago on their way to Rangoon, while the steamer was waiting in this port, having been obliged, on account of their ill health, to take a sea trip.

"We had been praying to God for some time for more labourers for this district, and God has answered our prayers, exceeding abundantly above all that we ask or think. 'Thou art the God that doest wonders: Thou hast declared Thy strength among the people' (Ps. lxxvii. 14).

"Yours in Christ,

"To A. H. Baynes, Esq."

"J. A. DE CRUZ.



CHITTAGONG.—MESSRS. KERRY, SUMMERS, DE CRUZ, AND OTHERS.—(From a Photograph.)

The Congo Mission.

SETTLEMENT OF A NATIVE MISSIONARY.

THE Rev. P. Davies, B.A., of Wathen Station, writes :—

“ Wathen Station,
“ Congo River, S. W. Africa,
“ March 28th, 1892.

“ MY DEAR MR. BAYNES,—I am glad to be able to tell you of another move forward in our work at this station. Ten days ago I went to Tungwa, one of the towns in Mr. Percy Comber's district (not the Tungwa where T. J. Comber was shot), with one of our young men, a member of the church here, to leave him as evangelist and school teacher in that district. I must acknowledge that we wish he were more energetic ; and perhaps we couldn't expect much from him in a district where he would have to force his way, but he was the best man available ; and Mene Yaku, one of the chiefs (not the head one) has long been most anxious for some one to live at his town. He has built a really nice house for our use at his own expense, and came in in evident distress to the

station when he heard of Mr. Comber's death, in fear lest the contemplated plan should not be carried out. With the people ready to listen, and willing to send their children to school, we hope that good results will follow from Nkaku's work. When I got to the town I had a reception worthy of one of our mission stations, and had opportunities for speaking without being obliged to seek for them. The last evening I had a very attentive audience while I showed the magic lantern that Mrs. Butcher, of Worthing, recently sent me, a very handy little instrument, that one of the boys can carry without difficulty. I had to return here sooner than I wished, as a State official had come to see to Mr. Percy Comber's affairs, in accordance with the State law on the subject when any one dies.—With kindest regards, yours very sincerely,

“ PHILIP DAVIES.

“ A. H. Baynes, Esq.”

Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts :—A box from the Young Women's Prayer Union, Crown Terrace Chapel, Aberdeen, per Miss Marchant, for Mrs. Grenfell, Congo ; a parcel of clothing from Wilmot Street Sunday-school, Manchester, per Miss Chidlaw, for Mrs. Cameron, Wathen, Congo ; 36 coats, from Brunswick Road Chapel Missionary Working Party, Gloucester, per Mrs. Casswell, for Rev. W. H. Bentley, Wathen, Congo ; a parcel from Friends at Sabden, for the Rev. J. Whitehead, Congo ; a parcel for the Rev. G. Cameron, Congo ; a case of toys, clothing, &c., from Hope Church, Cardiff, per the Rev. T. W. Medhurst, for Mrs. J. G. Kerry, Barisal, India ; a box of toys from Union Baptist Chapel, Shirley, Southampton, per Rev. E. R. Pullen, for the Rev. B. Evans, Monghyr, India ; parcels of cards from Mrs. Watson, Rochdale, for China ; Miss Teall, Bourton-on-the-Water, for India ; and a Friend, for China ; and a parcel of chromos from Mrs. Chew, Bristol, for Mrs. Nickalls, China. Also a parcel of clothing from Friends at Brondesbury, for the Rev. G. Greuffell, of Stanley Pool, Congo ; and two boxes containing a variety of useful articles (tools, cloth, toys, &c.), from the Glasgow Foundry Boys' Religious Society, per the Rev. Wm. Martin, for the Congo Mission.

A Winter in North China.*

IT is an incidental, but great additional recommendation to missionary work that it furnishes us with "good value" for our contributions in the shape of volumes of "voyages and travels."

This book is a "full, true, and particular account" of the recent visit of our brethren as a deputation to China. The record is given to us in the best possible manner. It is a plain, unvarnished tale of what happened to the pilgrims, a detail of their personal experience and observation, without packing or disquisition; consequently, it has all the freshness and interest of a letter from a friend from parts truly foreign, whilst its missionary importance is first rate. It is philosophical without form, dramatic without sensation, religious without being commonplace.

The contrast of inner natures similar to our own with outer natures wholly different gives constant variety.

There is an entire absence of expressions of disappointment, and a healthy tone respecting the work already done in the Kingdom of Christ, and the certainty of the future advances on lines not only laid down but actually worked, pervades the volume.

We used to say of missions in China that they had to be done some time or other; now we can truly say they are being done, although the work, on closer view, seems really greater than before.

Fifty years ago, imagination played the principal part in every description of China. Our two travellers found facts stranger and stronger than fiction.

We regret that space will not permit us to give extracts. The impression given covers the whole of the great subject, and things sacred and secular are invested with a naturalness, and told with a vivacity, which renders the reading pleasant for all ages and tastes.

We have brought before us a world waiting for the Gospel, not in ignorance or indolence, but full of knowledge and active life, and missionaries have to labour amidst a crowd, not of hostile savages, but a busy, satisfied people, with religion as old as A.D., and art, manners, and learning full up *in their own esteem*. Yet there is room, and all the more need, for Him whose right it is to reign.

Every Sunday-school teacher, every schoolmaster, and every student should get this book and master its facts, and they will then be able to take part in the grandest and noblest attack ever made in the world against the millions of China by a petty army of English-speaking people. Already the Baptist Mission is chiefly carried on by native churches, and it is obvious that it must be so in the future. But there is work enough for all of us for many years in going out to sow the seed and teach the teachers.

We rise from the perusal of the book with enlarged conception of the marvellous and singular preparation for the Gospel insisted on by Dr. Glover with so much originality and eloquence in his recent address at Kettering.

S. R. PATTISON.

* "A Winter in North China," by the Rev. T. M. Morris, with an introduction by the Rev. Dr. Glover. Published by the Religious Tract Society, 56, Paternoster Row, London, E.C. Price Five Shillings.

Christian School Work in China.

THE Rev. S. Couling sends the following interesting account of school work in Tsing Chu Fu, Shantung :—

"MY DEAR MR. BAYNES,—It may interest the readers of the HERALD to hear a little more about school-work in Shantung.

"There are many Chinese questions which are quite misunderstood in England, and the educational system of China is one of them.

"CHINESE EDUCATION.

"In China education, in a Western sense, is not known. Boys first learn more or less of their Sacred Books by heart, without any attempt to understand the meaning. Owing to the structure of the Chinese language the books are as unknown to the schoolboy as though they were in a foreign language, yet he learns to repeat them by rote. Then the teacher begins to interpret and expound, more or less deeply, sentence by sentence ; but the interpretation is traditional, established and authorised hundreds of years ago, with no encouragement to criticism and research. Then the art of composition, including verse-making, is learnt, and a great deal of time is spent over handwriting — a most important subject among the Chinese, who reverence the written character. Even if the Chinaman goes to school at six years old, and stays there till twenty or twenty-five (as many do), all he learns or attempts to learn is included above. Arithmetic, geography, general history, &c., are untouched. A man may take the highest degrees, admitting him (theoretically) to the highest offices in the state, yet need not know that Europe exists, that Greece and Rome have been, or that the earth is round.

"No one can deny that the books studied contain much that is true and wise, and that properly conducted study of their philosophies, even without a comparison with other systems, is a mental discipline by no means to be despised. Still, such a narrow system of education must be considered as utterly inadequate for this age, and must keep China far behind in the progress of nations.

"CURRENT DELUSIONS.

"But there is something even worse than the narrowness of the range of studies, and something which is far more misunderstood in England. It is common to hear the Chinese spoken of as a people who put an extraordinary value on education, a people amongst whom the competitive examination in 'Arts' or Literature is the way to every office and honour. Black's capital little *Mulum in Parvo* Atlas, which gives statistics of education, &c., in each country says of China, 'Nearly all adults can read and write' (or words to that effect), and this no doubt is largely accepted and quoted. But this is a popular misconception, and we may dispose of it by simply quoting the words of Dr. Martin, of Peking, who ought to know if any man does. He says, 'We hear it asserted that education is universal in China, "even coolies are taught to read and write." In one sense this is true, but not as we understand reading and writing. . . . A lad who has attended school for several years will pronounce the characters of an ordinary book with faultless precision, yet not comprehend the meaning

of a single sentence. Of those who can read understandingly the number does not, according to my observation, exceed one in twenty for the male sex, and one in ten thousand for the female.'

"Now it is well known that the missionary's work lies not among the few who are, in a Chinese sense, well educated, but, perhaps too exclusively, among the confessedly illiterate labouring poor; and after this slight review of matters the need of education for Christian converts and their children will be more easily understood.

"IGNORANCE OF CONVERTS.

"Putting aside for the moment all Western ideas of education, let it be remembered that, even compared with their own standards, our church members are generally ignorant. Many of them—the women nearly all—are unable to read even the simple 'Colloquial' version of the Bible—a style which the educated despise. It is true that after conversion many, even women, learn to read a few hundreds of characters; but naturally it takes a long time to acquire freedom in reading, and the Bible is a big book, and God's Word never becomes easily accessible to such. If for this reason alone, their religious life is likely to remain feeble, their views of truth very limited, and their ideas of Christian doctrine crude in the extreme.

"It must be remembered that when a man first comes to us—perhaps in middle life—the Bible is a new book to him; and if he has first to learn to read, and then to read it, his disadvantage through his ignorance is evident. Imagine a hard-working English farm labourer who cannot read, and who wishes to become familiar with the works of Confucius! The illustration is more accurate than

may appear at first sight, though one important element is omitted—it will at least give some idea of the position of the typical peasant convert in China.

"NATIVES MUST SPREAD THE GOSPEL.

"But, besides this, the preaching of the Gospel ought to be done, must be done by native Christians. Now it is to their glory that they have done so much in this line; and it is admitted that human eloquence and human learning are not necessary before God's love can be told to one's neighbours. But it must be admitted, also, that a clear knowledge of the doctrines of grace and a ready knowledge of the Scriptures should be possessed by all who would preach or teach or talk with effect. It would even be allowed by everyone that among ignorant people who identify the Christian religion with the foreigner, and are suspicious of political motives, the preacher might with advantage know a little geography and history, at least to the extent of knowing that Christ lived on earth nineteen centuries ago, and that Judea is not England! At any rate, it will not be said by anyone that ignorance is of any service in the spread of the Gospel, or else why do not we in England use the untaught, newly converted villager for most evangelistic work? Of course, even in England he would not, as a rule, be the most successful worker among men of his own station in life, and would have little effect on the class above; in China there is a barrier between upper and lower—a pride of knowledge which is not seen in England.

"IMPORTANCE OF EDUCATION.

"It is evident then that a higher level of education in the church would

result in an increase of religious knowledge, and in more effective preaching and teaching. This education can only be given by giving it now, to the children of our church members. We think we ought to see to it, that every child of Christian parents can read well, has thorough grounding in Biblical knowledge, and has such an acquaintance with Chinese studies as will prevent his fellow-countrymen from identifying Christianity with ignorance. Besides this, some of them should learn such subjects as are considered fundamental in Western education, history, geography, &c., and some should learn elementary science, an absolute necessity in a country where eclipses are explained as a dragon eating the sun or moon, where fairies, foxes, and ghosts abound, where an imperial almanac of lucky and unlucky days is issued, and consulted before every undertaking—where, in a word, dark superstition, imaginative ignorance rules all things.

“It has long been stated that China is moving; it is certain that she already sees, with a rebellious heart, that foreign learning and foreign methods are necessary for her very existence. Guns and warships to begin with; but soon she will want chemistry and physics for her arts and manufactures—to give bread to her famished people, and engineering for her railroads and roads and devastating rivers, and all the sciences that have given wealth and safety to the West. It is not perhaps for the Church to give these things to China, but it is for the Church to associate itself early with all true progress, and to point or lead the way in all that tends to amelioration and enlightenment.

“All the above is general; may I say a little more about our own work in particular?

“MY WORK.

“The church members number some 1,500 adults: how many children of school age there may be belonging to these members I cannot say. All the children ought to go to school, and in general they should attend the day-school in their own villages. But there are many difficulties connected with the village schools. In many villages the Christians are too few to form a Christian school, and the lads are under serious disadvantage if they attend the Confucian school. If there are enough children to form a Christian school, the teacher is hard to find; too often he has to be a recent convert who but dimly understands the Scriptures, but who has been steeped from childhood in Confucian literature; and every man is likely to teach most that which he knows best. We want men who have been fed on the Bible from childhood—such men will make reliable and effective village schoolmasters. For this reason, among others, we need a much-enlarged boarding-school in connection with our work. There are numbers of lads who cannot get Christian education in their native villages, and there are others, who are specially bright and promising, who would amply repay the Church for their education by earnest service in after-life as school teachers, or in other ways. They would pay as much as we could rightly ask of them for their own maintenance while in school; and after a few years' contact with the foreigner, under his immediate influence, taught in the Scriptures as only the foreigner (at present) can teach them, mentally awakened as only the foreign methods of education can awaken them, many would become ornaments and leaders to the church and lights in the darkness of heathenism.

"MY SCHOOL.

"While writing thus, I feel it a duty to give some proof that there are grounds for such hopes. You are aware that a small school has been carried on in Ching Chou Fu. Three of the older scholars have been carried westward to Shensi by the tide of emigration. Mr. Shorrock is now working in that province, and Mr. Bruce has lately visited it, and the following are extracts from their letters. Mr. Bruce writes (not to me): 'C——'s boys shine well. They, young as they are, are a real support. Lu K'in-t'ang is quite pretty in his enthusiasm. If no other good boy turns out of the [present] school, to have turned out such a boy will be to have done a good work.' Mentioning four names, two of them former schoolboys, he says: 'These four give splendid promise for the future of this church.' Mr. Shorrock writes to me of the three boys: 'Wang has gone to Shansi to join his father . . . primarily with the idea of helping an official (who is friendly to Mr. F——) [a missionary] to make a pump for the salt mines. His main idea seems to be not to *chih chiao hue te fau* (eat the foreigners' food—that is, to be independent). Nieh is constantly unwell, but bright and earnest. Lu K'in t'ang is all alive, intensely in earnest, and always responsive to any suggestion in the way of advancement and self-support. I like all three boys.

. . . Thanks for drilling self-support ideas so thoroughly into them.'

"AN OPPORTUNITY.

"I do not at all like to quote these 'unsolicited testimonials,' Mr. Baynes, but I do it for the work's sake, to show how exceedingly useful the school-work properly developed may become. The growth of the church makes an immediate enlargement of the school-work simply necessary. We must have a larger school, and the scholars must be decently housed. They do without the ordinary luxuries of English boys; their food bill never exceeds twopence per boy per day, but still they must have room, and ventilation and light. Hitherto we have used an ordinary dwelling-house for a school, with great discomfort and detriment to the work, but we cannot do longer without larger and more suitable accommodation. There is an opportunity this centenary year for someone to build us a memorial school, a home of true learning and knowledge, in an ancient city, by the side of temples and colleges where philosophy falsely so-called has been taught for a millennium, a school from which light and salvation shall go out for many generations to come.

"Believe me, my dear Mr. Baynes,

"Yours sincerely,

"SAM. COULING.

"A. H. Baynes, Esq."

Autumnal Centenary Celebrations in London.

WILL our friends please make a note of the dates for the Great Autumnal Centenary Celebrations in London, on Monday, Tuesday, and Wednesday, October 3rd, 4th, and 5th? Our readers doubtless are aware, the Autumnal Meetings of the Baptist Union are this year to be held in London during the week of the Centenary Celebrations, and the Council have generously relinquished their meetings on Wednesday, and placed that day at the service of the Baptist Missionary Society for Centenary services.

Recent Intelligence.

The West Indian Deputation.—At the meeting of the General Committee, held in Nottingham, in connection with the Special Centenary Celebration, it was unanimously resolved:—"That the Committee of the Baptist Missionary Society welcome home from the West Indies, with feelings of deepest thankfulness and pleasure, their esteemed brethren, the Rev. J. G. Greenhough, M.A., and the Rev. John Bailey, B.A., and 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 the West Indies. To Mrs. Greenhough and Mrs. Bailey, the Committee tender their respectful 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 Victoria Road and Glossop Road churches, in Leicester and Sheffield, 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."

The Centenary Memorial Volume.—It was resolved with regard to the Centenary volume:—"First: That the grateful thanks of the Committee be presented to the writers of the various sections of the Centenary Memorial Volume: viz., to the Revs. W. J. Henderson, B.A., of Coventry; Samuel Vincent, of Plymouth; R. Glover, D.D., of Bristol; Ed. Medley, B.A., of London; D. J. East, of Jamaica; W. Landels, D.D., of Edinburgh; J. Clifford, D.D., of London, and to E. B. Underhill, Esq., LL.D., of London. Also to Rev. J. B. Myers for his care and skill as Editor. Second: That the officers of the Society be requested to take such steps as they may deem wisest and best to secure for this volume a widespread circulation, the Committee feeling confident that its perusal cannot fail to excite feelings of the devoutest thankfulness for God's abundant blessing on the work in the past, and a keener and deeper desire for more adequate and vastly larger efforts in the future."

A Centenary Memorial.—We are requested to announce that a photograph of the missionaries, the missionaries' wives, and the officers of the Society who were present at the Centenary meetings at Kettering can be obtained from Mr. S. Powell, High Street Studio, Rushden, Higham Ferrers, mounted, at 2s. and 4s.; unmounted at 1s. 8d. and 3s., according to size, these prices including careful packing and postage. Those friends who ordered copies of this photograph at Kettering will receive them from the Mission House in due course.

The Late Wm. Thomas, Esq., J.P.—With regard to the great loss which has fallen, not only upon the Baptist Missionary Society, but upon the whole Christian Church, by the decease of Mr. William Thomas, J.P., of Wellfield House, Llanelly, the Committee resolved:—"That the Secretary be instructed to forward to Mrs. Thomas, and the members of the bereaved family, a deep expression of the affectionate sympathy of the Committee with them in this

season of sore trial and loss, and assure them of the earnest prayers of the Committee for their solace and support. The Committee desire to very specially commend the widow and family to the special grace and comfort of the compassionate Saviour."

A Good Book.—We have much pleasure in calling the special attention of our readers to a work just published, entitled "Tanganyika; or, Eleven Years in Central Africa," by Captain E. C. Hore. It is a deeply interesting record of the London Missionary Society's Central African Mission from its commencement in 1877, including the pioneer journey with bullock-wagons, the survey of Lake Tanganyika, with a description of its geography and ethnology, adventures amongst its tribes of natives, establishment of the Mission, and building of the s.s. *Good News*; being the enterprise in the regions beyond the Congo and Nyassa Missions, and side by side with that of the Victoria Nyanza. It is well illustrated and contains also valuable maps; the published price is 7s. 6d., but it can be obtained for 6s., post-free, direct from the author, 22, Montague Road, Tottenham Lane, Hornsey, London, N.

Arrival of Missionaries—We are glad to announce the safe arrival in England of the Rev. W. H. and Mrs. Bentley from Wathen Station, and the Rev. William L. Forfeitt, from Bopoto Station, Upper Congo River.

Congo Frontier Commission.—The Rev. George Grenfell writes from Underhill Station, April 12th:—"At last we have received definite instructions to proceed with the work of the Frontier Commission. The meeting place for the Joint Commission is about 550 miles inland, and the date fixed for our assembling there is the 20th July. This allows ample time, and if we only get over the remaining portion of the journey at the rate of five miles per diem, we ought to finish it and be at the Station of Luebo in 21° 20' E. long. by the end of October or early in November. Seeing that steamers run frequently between Luebo and Stanley Pool, and the voyage down stream is only a matter of some ten or twelve days, we hope to be back at Bolobo by the end of the year. Of course, in undertaking such a journey in Africa, one has to be prepared for all sorts of eventualities, as well as for delay, but I am hopeful that, with God's good favour, we may get through both safely and soon. Mr. Ernest Hughes arrived nine days ago; carriers are here ready to take him up country, and he is arranging to start to-morrow. Unless there are developments on the Upper River, of which as yet we know nothing, he will proceed to Munsembe, and get into harness ready for Mr. Stapleton's home going. This will give three men to each of our three farthest stations, but gives us no colleague for Mr. Darby when he goes forward to his new station. Mr. Darby is now at Bolobo, and will probably stay there till I return. I am very glad he is able to be there while I am away."

Orissa.—We are grieved to learn from the Rev. George Kerry, our Indian Secretary, of the sudden failure of health of the Rev. T. Rutland, of Berhampore, Gangam, and his departure for Darjeeling, for a season of rest and change. We earnestly trust he may be speedily restored to health and strength.

The Congo Mission.—Arrangements are now complete for the return to Lukolela, on the Upper Congo, of the Rev. J. A. Clark. Mr. Clark contemplates leaving Antwerp on July 6th, by the African mail-steamer *Lualaba*. We affectionately commend our brother to the prayers of our readers.

The Lord Loveth a Cheerful Giver.

WE have received many most encouraging proofs of deepening interest in Mission work from all parts of the country, many of the gifts indicating rare self-denial and personal privation. The warmest thanks of the Committee are given for the following welcome contributions:—A dollar note from a Domestic Servant in America; a pencil case and studs from “A,” for the Congo Mission; a mizpah gold ring from Scotland; several articles of jewellery from H. P., Newry, Ireland, who writes:—

“MY JEWELS.

“Shall I hold them back—my jewels?

Time has travelled many a day
Since I laid them by *for ever*,
Safely locking them away;
And I thought them wholly yielded,
When I *dared no longer wear*,
Gems contrasting, oh so sadly!
With the adorning I would bear.

“Shall I keep them still—my jewels?

Shall I, *can I*, yet withhold,
From my *living, loving* Saviour,
Aught of silver or of gold?
Gold so needed, that *His Gospel*
May resound from sea to sea!
Can I know Christ's service lacketh,
Yet forget His ‘Unto Me.’”

Jewellery trinkets from a Friend to Missions, from M.R., South Wales; earring, sleeve links, and ring, from Two Friends in Cardiganshire, who write: “Having no money, we forward these, trusting that under God's blessing they may be of some use.” Jubilee coins, from M. S. G., for Mr. W. H. Bentley's Congo Translation work; a watch and twenty-nine articles of jewellery from a Friend in Bristol, who writes: “These are some of the things that belonged to my dear mother and sister, and we have felt it would be well to give them, as they would have wished to help the coming of the Kingdom of our Lord and Saviour Jesus Christ.” Proceeds of a gold watch-chain (£2), from a Poor Old Lady, for the Congo Mission. A cross, chain, and ring, and 10s., from M. M. B., Edinburgh, for the Congo Mission. A diamond ring and gold earrings, from a Friend, per a Congo Missionary, for the Congo Mission. A brooch, per the Rev. J. G. Williams, of Wimbledon. A small silver ring, from a Girl at Boarding School, for the Congo Mission. A pastel painting, value ten guineas, from Mr. Henry R. Babb, master of the Plymouth School of Art. A portrait

of the Rev. J. Sutcliffe, of Olney, from Mr. Thomas G. Grundy, of Bristol; £15 from Mrs. Lewis, for Congo Mission, per Mrs. Baum, who writes: "It is a noble gift from this aged servant of God. Her income for years has been only £18 a year, out of which she has saved, little by little, £20, placing it in the savings bank, besides giving £1 a year to the Missionary Society, intending to bequeath as much as possible for missionary work, but now desirous to have the joy of giving it in her lifetime as a thank-offering for the blessings and comfort the Gospel has been to her. She is eighty-five years of age, deaf, lives in one room, and her interest has been chiefly kept up by the HERALD monthly, also the magazine *Our Indian Sisters*. Whenever we visit her she always asks us to pray with her for missions, and listens with her ear-trumpet and responds most heartily. The remaining £5 she asks me to send to Miss Angus for Zenana work. I hope you will not mind my troubling you with all these details. My husband said I ought to do it, and we think you will be interested. May I add that the HERALD is an unfailing source of great interest to several dear aged ones here? Surely, if our Lord was upon earth, He would say of dear Mrs. Lewis, 'She hath cast in more than they all.'" Five shillings, for the Congo Mission, from Mr. Bowerman, per the Rev. H. B. Case, M.A., who writes:—"By request, I herewith forward five shillings, which represents an act of self-denial worthy of mention. Rather more than a twelvemonth ago, I delivered in our chapel your lecture on 'The Congo Mission,' at which there was present an old member of the church, who earns a precarious livelihood by making bundles of firewood, and so poor is he, that we continually help him from our poor funds, by making him a small weekly allowance. The lecture interested him very much, and on his return to the one room in which he lives, he set himself to discover how he might help that part of our missionary work. The problem was (not unnaturally) a very difficult one, since it is with the utmost difficulty he manages to obtain the bare necessities of life. Yet, presently, he reminded himself of the fact that just recently, owing to illness, he had discontinued shaving, and he determined that he would allow his beard to grow for the future, and the copper which he expended formerly every week for this purpose should be jealously hoarded for twelve months, and then he would be able to send the sum of five shillings towards the expenses of the Congo Mission. To me, Sir, being acquainted with the whole circumstances of the case, this is an act of self-denial worthy of being placed on record beside that of the widow at the Temple treasury, and I hope that many more of the members of our churches may be stirred up to acts of self-denial for the glory of God." Half-a-crown from a London Board School Pupil Teacher, who writes:—"This tiny offering is the result of a 'Do-without-farthing Box,' contributed by my class of five-year-old children in a Board School in a poor part of London. Although this is such a small effort, I believe that for the most part the children have denied themselves for Jesus' sake; a missionary spirit is spreading among them, and a few think with their teacher that the noblest way of helping in the missionary work will be to go out themselves when old enough. That the Lord of the harvest will richly bless all missionary work, and will give all Christian teachers and Christian workers the mind of Christ with regard to this." Twenty pounds from the Calne Self-Denial Society, per the Rev. J

W. Kettle, who sent us £10 in August last from the same Society, and wrote:—"A few of our people have joined together to contribute weekly according to their ability, promising to practise self-denial for the purpose. We are hoping that our number will be increased here, and that many others will be induced by our example to form themselves into similar societies. The greater number of our members give out of their poverty, the amounts averaging about 1s. per week. Those who will give more largely reserve their energies for a later occasion, when the Centenary Year commences in real earnest. We have adopted the plan of keeping secret from one another the amounts contributed by each individual—as we want it to be not a self-gratification, but a self-denial society." Mr. Kettle now writes:—"I am glad to be able to send you £20 again from our 'Self-Denial Society.' As explained in my last letter which accompanied the first £10, our Society is composed chiefly of those who have not been regular subscribers, but this year have made a special effort, and by denial for twelve months have been able to contribute so much weekly. Some servant girls even have given 6d. per week. The amount is only known to myself, so that it is not a 'Mutual Admiration' Society. I shall have another small amount to send at Midsummer, which will conclude the year of self-denial. Do you not think other churches might be induced to follow our example? If such a society were formed, many *poor* people would give 6d. and even 1s. per week. From all sources I expect we shall have gathered over £100 for you this year, and *we have no large givers.*" The grateful thanks of the Committee are also given to the following friends for most welcome and timely donations:—Mr. and Mrs. Edward Robinson, Bristol, £400; "Meg," for Congo, £50; Mrs. Thos. White, Eversham, £50; Mr. Alfred Thomas, M.P., £50; A Friend, £20; A Debtor to Christ, for Congo, £15; Mr. George Pedley, £15; Two Friends for *Educational Work, Congo*, £15; Miss Noble, for *Training N.P., India*, £12; Mr. C. H. Gatty, £10 10s.; Mr. M. Tutton, £10; May 1st, 1892, for Congo, £5, and 10s. for China; Mr. M. Craven, £10; Mr. and Mrs. J. Ward, for *Kotikawatta Chapel, Ceylon*, £10.

Contributions

To end of Financial Year, 1891-2.

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

ANNUAL SUBSCRIPTIONS.		Goodhew, Mrs., Potters		Mills, Mr. G., Hemel	
A. B. F.	0 10 0	Bar	0 10 6	Hempstead	1 1 0
A. W. M.	1 0 0	Hall, Mr. H., for <i>N.P.</i> ..	1 0 0	Do., for Congo	1 1 0
Banister, Mr. H. C. (2 years)	10 10 0	Hammond, Mr. N.	1 0 0	Morgan, Mr. John	1 0 0
Barrat, Mr. Josiah	0 10 6	Harper, Mr. W., Madeley	1 0 0	Oliver, Mr. R. G.	0 10 0
Bell, Mrs.	1 1 0	Harris, Mr. R.	6 10 6	Ovens, Mrs. L. W., for Congo	6 10 0
Bilbrough, Mrs.	1 0 0	Henderson, Rev. W. T., and Family	2 11 6	Roberts, Mr. D.	0 10 6
Blyth, Mr. P. A., Colchester	1 0 0	Hine, Miss	1 0 0	Do., for Congo	0 10 6
Brawn, Miss M. A.	1 1 0	Howgate, Mr. J.	5 5 0	Robinson, Miss	0 10 6
Cartwright, Mr. and Mrs., Rest	2 2 0	Hubbard, Mr. S.	5 0 0	Rowe, Mr. W., Mold	1 1 0
Clark, Rev. T.	1 0 0	In Memoriam, Rev. T. Burditt, M.A.	2 2 0	Stanworth, Mr. W.	0 19 6
Crudington, Miss	1 1 0	Iseley, Mr. E.	2 2 0	Veasey, Mr. G. A.	2 2 0
Evans, Mr. R., Consett (2 years)	20 0 0	Klickman, Mr. R.	1 1 0	Watkins, Mr. B.	5 0 0
Fletcher, Mr. Alfred E.	2 0 0	Marnham, Mr. J., J.P. (quarterly), for support of Congo mission	75 0 0	Wilkinson, Mr. T. L.	1 1 0
French, Mrs.	1 1 0			Under 10s.	0 9 6
				Do., for Congo	0 2 6
				Do. for <i>W & O</i>	0 2 6

DONATIONS.

A Friend, for expenses of deputation to West Indies.....	114	0	2
A Friend, for ditto.....	114	0	2
"Africa," for Congo	1	10	0
Anonymous	200	0	0
A Poor Old Lady, proceeds of sale of gold watch-chain, for Congo	2	0	0
Bible Translation Society, for T	900	0	0
Blake, Miss Nellie (box), for Congo	1	2	0
Brown, Mrs. H.....	2	10	0
Cleaver, Mr. R., Northampton	10	0	0
Dawbarn, Mr. R. O. (box)	0	12	6
Directors of the Freeman	5	5	0
E. S. and E. L. S.....	1	1	0
E. W., for Congo	20	0	0
"Flo," for Congo	2	0	0
Fowler, Mr. W., Vowchurch	0	10	0
Foster, Mr. Charles Finch	100	0	0
"H." Adlestone	1	1	0
Hammond, Mr. N., Seaford	1	0	0
Do. (family box)	0	13	6
In loving memory of a dear sister	0	10	0
Jackson, Mr. Thomas, Manchester	10	0	0
Macalpine, H. F. and B. (box)	1	0	0
Martell, Mr. E. J.	0	11	6
More Grumbs, for Congo	1	10	6
Nominis Umbra	99	0	0
Office Box	1	13	1
Payne, Mr. J.	10	0	0
Roberts, Miss E. (box), for Congo	1	0	0
Salter's, Miss E. K., Bible-class, for support of <i>Nobin Chunder Dutt</i>	3	0	0
Wates, Mr. Joseph	10	0	0
Watkins, Mr. B. (Sunday morning box) ..	2	16	0
Wilnot, Mrs. R. (box), for Congo	1	14	6
Woodeson, Mr. T. H.	1	1	0
Under 10s.	1	16	0

LEGACIES.

Craswell, the late Mr. Charles, of Barnstaple	100	0	0
Harris, the late Miss Mary, by Messrs. Warren, Murton, and Miller, for Congo ..	2,528	0	6

LONDON AND MIDDLESEX.

Abbey Road	35	1	10
Acton	16	18	9
Do., for W & O	2	17	9
Do., for Congo	1	1	0
Arthur Street, Camberwell Gate	2	13	3
Do., Sunday-school, for Congo	2	3	6
Battersea Park Tabernacle, for W & O	1	1	0
Bermondsey, Drummond-road	9	6	9

Bermondsey, Drummond-road Sunday-school, for support of <i>Dr. Paul, Delhi</i> ..	20	0	0
Do., do., for G. C. Dutt's medicine chest	0	5	
Bow, High-street, for W & O	3	11	2
Brixton, Kenyon Ch.	11	11	4
Do., Sunday-school ..	7	3	4
Do., Wynne-road	7	10	6
Brixton Hill, New Park-road	35	19	9
Do., for W & O	0	10	0
Do., Sunday-school ..	6	12	0
Do., do., for Congo ..	2	10	0
Brockley Road Sunday-school	11	0	8
Brompton, Onslow Chapel	46	16	11
Brondesbury	28	17	2
Do., for Congo	0	3	0
Camberwell, Cottage-green Chapel	0	17	6
Do., Denmark-place ..	24	5	0
Do., Comber Memorial ..	10	11	6
Do., do., for Congo ..	2	2	0
Do., do., Sunday-sch., for N P	2	3	6
Do., do., for China School	6	0	0
Do., do., for medical chest for G. C. Dutt ..	0	10	0
Do., Denmark-place Sunday-school, for <i>Indian Normal School</i>	2	0	0
Camden-road	149	2	10
Do., for W & O	11	13	4
Do., for Italy	5	10	6
Do., for Congo	168	18	7
Do., Sales at 26, Carleton-road, for Congo	18	1	9
Castle-street, Oxford-market	24	3	9
Chelsea, Lower Sloane-street	27	7	9
Do., for W & O	2	0	0
Chiswick, Sun-school ..	1	14	2
Clapham, Grafton-sq.	7	13	2
Crouch Hill	8	13	0
Dalston Junction	42	4	11
Do., for W & O	5	0	0
Eldon-street, Welsh Ch., Moorfields, Sunday-school	8	4	9
Ferne Park	8	5	1
Forest Gate, Woodgrange	3	18	6
Hackney, Hampden Ch., Haddon Hall, Sunday-school, for support of N P, P. O. Das, Bengal	10	0	0
Hammersmith, West End	24	13	10
Hampstead, Heath-st.	250	8	8
Highbury Hill	31	1	2
Do., Sunday-school ..	1	9	6
Higgate, Southwood-lane	7	14	2
Do., for Congo	0	17	1
Higgate-road	35	12	1
Do., for Congo	10	0	3
Do., for China	3	17	9
Honor Oak, Sunday-school, for Congo	10	0	0
Do., for China	7	6	0
Islington, Salters' Hall ..	8	13	8
Do., for Congo	1	0	0
John-st., Bedford-row ..	12	16	11

Kilburn, Canterbury-rd.	2	4	6
Kingsgate-street	4	0	0
Lower Edmonston	12	0	10
Maze Pond	24	15	8
Do., Sunday-school ..	19	18	4
Do., for N P	1	0	0
Do., for Mr. Weeks, Congo	1	1	8
Metropolitan Tabernacle	71	3	6
Do., Pastors' College Students	8	4	3
New Southgate, Sunday-school	6	13	0
Do., for support of "Dtambi," under Mr. Lewis	5	0	0
Do., for Congo	1	6	1
Notting Hill, Ladbroke-grove	58	12	2
Do., Sunday-school ..	35	0	10
Peckham Rye, Tabernacle Sunday-school ..	1	10	0
Pliner, for N P, India ..	0	10	0
Poplar, Cotton-street ..	5	15	0
Potters Bar	4	17	9
Putney, Union Ch., for W & O	4	13	6
Regent's Park	47	11	5
Rotherhithe New-road, Sunday-school, for <i>Bengall School</i>	1	18	3
Shepherd's Bush Tabernacle	2	0	9
Shoreditch Tabernacle, for W & O	10	16	0
Stockwell Orphanage, Sunday-school	13	9	10
Stockwell, Sunday-sch.	9	11	3
Stoke Newington, Devonshire-square	16	2	3
Do., Sunday-school ..	15	0	0
Stratford, Major-road ..	0	5	0
Upper Holloway	15	9	2
Upton Chapel	22	8	8
Do., for W & O	8	17	10
Vauxhall, Sunday-sch.	8	15	5
Victoria Docks, for W & O	0	12	0
Walthamstow, Wood-street	10	5	3
Do., for W & O (wolely)	1	15	0
Walworth-road	5	2	0
Wandsworth-road, Victoria Chapel	26	17	8
Westbourne-grove	19	2	8
Westbourne-park	3	7	0
Do., for support of <i>Cuttack Bible-wooman</i>	6	0	0
Do., Sunday-school, for medicine chest for G. C. Dutt	0	10	0
West Green Ch.	11	0	0
Do., Sunday-school ..	7	11	1
Westminster, Romney-street Sunday-school ..	10	8	0
Willesden, Jugglstone-road Sunday-school ..	0	10	4
Woodberry Down	87	3	5
Wood Green	7	7	7

BEDFORDSHIRE.

Bedford, Bunyan Meeting	13	16	3
Do., for W & O	6	0	0
Do., for Congo	2	0	0
Do., Mill-street	14	8	2
Biggleswade	22	4	11
Do., for W & O	2	8	0
Cranfield	1	0	0

Dunstable	17	18	0
Do., for <i>W & O</i>	1	12	0
Houghton Regis	19	3	2
Leighton Buzzard, Hooklife-road	30	10	0
Do., for <i>W & O</i>	2	4	1
Do., for <i>N P</i>	1	11	2
Luton, Park-street	23	12	0
Do., Wellington-street	16	18	0
Sandy	37	16	0
Shefford	6	12	2
Thurlough, for <i>W & O</i>	0	8	0
Do., for <i>N P</i>	1	6	6

BERKSHIRE.

Abingdon	29	4	4
Do., for <i>W & O</i>	2	2	0
Faringdon	14	1	4
Do., for <i>N P</i>	2	8	8
Newbury	50	15	3
Do., for " <i>Nicarato</i> <i>Chuckrobury</i> "	12	12	11
Reading, King's-road	6	19	8
Wantage	20	15	9
Do., for <i>W & O</i>	1	1	0
Windsor	21	10	10
Wokingham	37	8	1
Do., for <i>Congo</i>	1	0	0

BUCKINGHAMSHIRE.

Chesham, Lower Ch.	20	10	4
Do., Zion Ch.	12	0	0
Gold Hill, Sunday-sch.	2	5	6

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treasurer	87	15	9
Cambridge, St. Andrew- street	5	12	8
Chatteris, West Park- street, for <i>W & O</i>	9	10	0
Isleham, Pound-lane	2	5	1
March, Centenary Chapel	25	12	0
Wisbech, Ely-place, for <i>W & O</i>	1	0	0

CHESHIRE.

Altrincham, Taber- nacle	1	10	6
Do., Sunday-school	2	19	4
Birkenhead, Grange- road	16	16	0
Do., for <i>W & O</i>	3	0	3
Do., for <i>Congo</i>	3	2	0
Do., Woodlands, Welsh Chapel	7	4	9
Do., do., for <i>Italy</i>	0	18	4
Do., do., for <i>Diben</i> <i>Station, Brittany</i>	6	10	0
Chester, Welsh Ch.	1	2	0

CORNWALL.

Falmouth	0	6	1
Liskeard	3	2	2
Redruth	0	10	0
St. Austell	38	18	4
Saltash, for <i>Congo</i>	0	10	0

CUMBERLAND.

Maryport	24	11	3
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DERBYSHIRE.

Belper	6	2	2
Derby, United Services	17	1	10
Do., Trinity Ch.	30	12	4

Derby, Osmaston-road, Pear Tree Branch	55	13	9
Do., St. Mary's Gate	65	17	9
Do., Boyer-st. Branch	1	6	8
Do., Willington Branch	3	11	9
Do., Watson Street	8	1	7
Do., do., for <i>W & O</i>	0	9	3
Heanor	3	1	0
Langley Mill	3	9	7
Do., for <i>W & O</i>	0	10	0
Long Eaton	3	13	1
Do., for <i>N P</i>	0	10	6
Duffield	10	0	6
Do., for <i>W & O</i>	1	0	0
Loscoe	2	2	9
Measham and Nether- seal	18	8	11
Ripley	31	2	9
Sawley	6	0	10
Smalley	2	3	3

DEVONSHIRE.

Barnstaple	23	6	10
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	2	1	9
Chudleigh	4	3	9
Do., for <i>N P</i>	0	17	7
Devonport, Hope Chapel Do., do., Sunday-sch., for support of child in <i>Italy</i> School	1	15	0
Do., Morice-square	3	0	0
Exeter, South-street	15	8	10
Kingsbridge	14	17	2
Do., for <i>Congo</i>	1	0	0
Do., for <i>China</i>	2	9	4
Newton Abbot	12	1	10
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	2	7	1
Plymouth, George-st.	144	16	1
Do., do., for <i>N P</i> , <i>India</i>	2	8	
Do., do., for <i>N P</i> , <i>Africa</i>	2	2	0
Do., do., for <i>Mr.</i> <i>Shorrocks's school</i> , <i>Shenai, China</i>	4	16	6
Do., do., for <i>Mr.</i> <i>Richard's work</i> , <i>China</i>	2	16	0
Do., do., for <i>Congo</i>	1	9	0
Do., Mutley Ch.	91	4	6
Do., do., Sunday-sch., for <i>Congo</i>	12	16	6
Teignmouth	4	18	11
Do., for <i>W & O</i>	1	0	1
Do., for <i>Congo</i>	2	12	6
Do., for <i>N P</i>	1	2	10
Tiverton	35	3	0
Do., for <i>W & O</i>	2	2	0
Torquay, Upton Vale	0	10	0

North Devon Auxiliary.

Ashwater District	3	2	0
Frithestock District	6	1	0
Combmartin	3	0	0
Dolton	3	11	6
Ilfracombe	6	6	6

DURHAM.

Darlington	29	1	1
Jarrow-on-Tyne, Grange- road	9	0	0
South Shields, Taber- nacle	10	9	6
Do., Westoe Road	10	13	9
Do., do., for <i>W & O</i>	1	2	7
Spennymoor	0	16	6
Do., for <i>N P</i>	0	13	0

ESEX.

Colchester, Eld-lane ..	38	2	2
Great Leighs	11	5	2
Ilford, Y.M.B.C.	0	14	6
Do., Sunday-school ..	2	12	0
Leytonstone	0	10	0
Longton	12	8	4
Do., Sunday-school, for <i>Congo boy</i>	5	0	0
Maldon	3	12	8
Romford	8	2	0
Do., for <i>N P</i>	9	8	19

GLOUCESTERSHIRE.

Arlington	0	15	0
Blakeney, Sunday-sch.	1	19	3
Cheltenham, Salem Chapel	86	14	10
Do., for <i>Congo</i>	2	13	0
Do., for <i>N P</i>	1	7	6
Do., for <i>W & O</i>	0	10	6
Do., for <i>N P</i> , " <i>Mantik</i> " ..	18	0	0
Cinderford	2	7	6
Coleford	30	2	11
Cutseadan	5	16	6
Lechlade	1	14	10
Lydney	9	6	8
Nauton and Guiting ..	8	7	1
Notgrove	5	12	9
Stow-on-the-Wold	27	8	0
Stroud	25	13	10
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	1	8	0
Do., for <i>Italy</i>	2	0	0
Symond's Yat	0	16	0

233 13 2

Less Auxiliary Ex-
penses

3 14 4

229 18 10

HAMPSHIRE.

Boscombe	34	0	10
Bournemouth, Lans- downe Oh.	6	17	7
Do., Westbourne Ch.	67	16	7
Do., do., for <i>N P</i>	1	9	8
Do., do., for <i>Congo</i>	5	0	0
Do., do., for <i>China</i>	2	0	0
Freemantle	0	10	6
Landport	16	1	6
Lyndhurst	4	1	6
Portsmouth Auxiliary ..	245	2	5
Southampton, Carlton Chapel	38	18	6
Do., do., for <i>N P</i>	0	3	9
Do., do., for <i>Congo</i>	5	0	0
Do., do., for <i>Mr. Seri- vener's Congo boy</i>	5	0	0
Do., East-street	7	18	8
Do., do., for <i>W & O</i>	1	1	0
Winchester	0	14	0
Do., for support of <i>Congo boy</i>	5	0	0

ISLE OF WIGHT.

Newport, Castlehold ..	10	1	11
Do., for <i>W & O</i>	1	10	0
West Cowes	8	14	7

HEREFORDSHIRE.

Hereford	73	0	8
Do., for <i>W & O</i>	2	8	0
Peterchurch	1	11	5
Stansbatch	0	10	0
Whitstone	1	11	4

HERTFORDSHIRE.

Bishop Stortford	10	15	1
Boxmoor	7	6	4
Bushey and South Watford Sunday-school	4	12	8
Hemel Hempstead	20	5	0
Do., for Congo	0	3	0
Hitchin, Salem	31	8	0
Do., do., for Congo boy	0	9	9
Do., Walsworth-road	27	10	2
Kings Langley	2	9	0
New Barnet	163	5	7
Do., for N P	1	16	5
Do., for Mr. Balfers's Congo boy	7	0	0
St. Albans, Dagnall-st.	49	19	6
Do., for N P	3	19	6
Tring, New Mill	12	19	7
Watford	30	19	9
Do., for W & O	7	9	0
Do., for China Medical Fund	3	16	0

KENT.

Ashford	10	10	0
Do., for W & O	2	0	0
Belvedere, for W & O	8	14	0
Bexley Heath, Trinity Chapel, for W & O	1	1	0
Bromley	18	18	3
Canterbury	41	2	4
Do., for W & O	2	19	4
Do., for N P	2	15	1
Dartford	5	2	7
Do., for W & O	0	14	0
Do., for N P, India	1	1	0
Dover	71	3	10
Do., for W & O	7	10	3
Do., for Mr. Stubbs's School, Patna	6	3	5
Do., for N P	7	2	3
Eythorpe	11	0	0
Do., for N P	4	9	9
Do., for Congo	3	4	0
Folkestone	39	0	7
Do., for Congo	2	0	8
Goudhurst	2	8	0
Greenwich, South-st.	8	4	1
Lewisham-road	28	3	6
Maldeston, Union-street	20	10	2
Do., for N P	4	4	1
Margate	18	19	0
Raingate, Cavondish-road	45	1	11
Do., do., for N P	1	0	5
Do., do., for Congo	1	0	0
Sidcup	7	18	11
Do., for N P	0	12	7
Tanterden	9	14	2
Do., for W & O	1	3	6
West Malling, for N P	2	9	6
Woolwich, Queen-st. Sunday-school, for support of Congo boy	5	0	0

LANCASHIRE.

Accrington, Barnes-st. Do., Willow-st. and Woodnook Sunday-schools	11	2	3
Birkdale, Sunday-sch.	1	17	0
Bolton, Claremont Sunday-school	1	0	0
Bootle, Brasenose Ch.	9	12	9
Chesham, Bury	12	8	4
Do., for W & O	0	11	7
Coniston	0	8	0
Doals, Bacup	1	10	0

Liverpool, Byron Hall Sunday-school	1	10	0
Do., Everton Village Welsh Chapel	56	13	6
Do., Pembroke Chapel Sunday-school	4	16	8
Do., Princes Gate Sunday-school	10	5	2
Do., Richmond Ch.	7	9	0
Do., do., Kingsday-sch.	16	18	6
Do., Sharon Hall Sunday-school	2	0	0
Do., Tue Brook Sunday-school	2	17	1
Do., Windsor-street Welsh Chapel	11	12	7
Do., do., for N P	1	15	6
Do., do., for Italian Mission, Tyval	5	5	0
Manchester and District, per Mr. T. Spencer, Treasurer	362	12	7
Do., for W & O	0	11	4
Do., for N P, Shri Nath	18	0	0
Do., for Porter, for ditto	8	0	0
Do., for Italy	9	4	0
Do., for Congo	10	0	0
Do., Upper Medlock Street Welsh	7	8	4
Salford, Great George-street Sunday-sch.	4	10	4
Morecambe	1	0	0
Oldham, King-street and Hollingwood	18	12	7
Do., for W & O	4	0	0
Do., for Congo	5	0	0
Oldham, Manchester-street	0	10	6
Rochdale, West-street	43	17	5
Do., for N P	8	12	0
Southport, Tabernacle Wigan, King-street	21	19	9
Do., for W & O	1	15	1
Do., for Congo	0	10	6

LEICESTERSHIRE.

Ashby-de-la-Zouch	6	10	0
Fleckney, for Orissa	1	7	0
Hincote	1	11	9
Leicester, Archdeacon-lane	28	1	2
Do., Charles-street	20	0	0
Long Whatton	1	1	8
Loughborough, Baxter-gate	1	0	0
Do., Woodgate	49	18	0
Do., do., for W & O	2	0	0
Monks Kirby and Paltton, for N P	0	14	0
Rothley	1	9	3
Shepshed, Belton-street	1	13	1
Sibley	2	4	2
Wolvey	18	19	8
Wymeswold	0	8	4
	134	8	6
Less auxiliary expenses	18	0	2
	116	8	4

LINCOLNSHIRE.

Boston	32	13	0
Lincoln, Cooper Memorial Ch.	26	3	0
Do., Mint-lane	9	9	4
Do., do., for W & O	1	0	0

Louth, Northgate-st.	25	2	0
Do., for Rome	1	0	0
Spalding	41	16	5

NORFOLK.

Aylsham	2	8	0
Carleton Rode	5	8	6
Do., for W & O	1	1	0
Kings Lynn	15	6	6
Norwich, St. Clement's	16	13	2
Do., St. Mary's	358	5	7
Do., Unthanks-road	46	13	1

NORTHAMPTONSHIRE.

Burton Latimer	10	0	0
Do., for W & O	0	10	0
Cooknoe	2	0	8
Earls Barton	5	3	0
Ecton	3	15	0
Do., for W & O	0	5	0
Northampton, Mount Pleasant	15	9	8
Weston-by-Towcester, for N P	0	6	8

NORTHUMBERLAND.

Berwick-on-Tweed	30	15	8
Gateshead	3	19	11
Newcastle-on-Tyne	47	10	8
Do., Jesmond-road	6	0	0
Do., Rye-hill	10	5	5
Do., Westgate-road	78	6	2

NOTTINGHAMSHIRE.

Collingham	0	5	5
Lenton	2	13	6
Nottingham, Arkwright-street	13	12	6
Do., Broad-street	56	7	4
Do., Mansfield-road	33	17	8

OXFORDSHIRE.

Chipping Norton	5	0	0
Milton	11	4	9
Oxford, Commercial-rd.	4	6	9
Do., do., for W & O	0	4	8
Do., do., for Congo	3	10	1
Do., New-road	59	16	1
Do., do., for W & O	3	7	10
Do., do., for Congo	7	18	3
Do., do., for Mutlah Mission	13	10	0

RUTLAND.

Oakham	5	4	3
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SHROPSHIRE.

Oswestry	26	7	1
Do., for N P	0	15	0
Do., for Mr. Wall's work in Rome	10	0	0
Pentestry	1	8	0
Wem	3	13	6
Do., for W & O	0	11	0

SOMERSETSHIRE.

Bath, Ebenezzer	24	0	6
Do., Manvers-street	87	10	11
Do., do., for support of Congo girl	5	0	0
Do., do., for support of Congo boy	5	0	0
Beckington	13	18	7

Bristol Auxillary, per Mr. G. M. Carlile, Treasurer	46	10	0
Do., for <i>Agra</i>	28	10	3
Chard	20	3	1
Do., for <i>W & O</i>	1	7	3
Do., for <i>N P</i>	0	19	5
Cheddar and Stations, for <i>W & O</i>	1	13	1
Do., for <i>N P</i>	2	6	5
Frome	12	4	2
Do., Badcox-lane	35	8	1
Do., do., for <i>W & O</i>	2	0	0
Do., do., for two girls in <i>Intally Orphanage</i>	12	0	0
Do., Sheppards Barton	27	3	5
Do., do., for support of <i>Congo boy under Mr. W. L. Forfeitt</i>	5	0	0
Do., do., for girls in <i>Intally Orphanage</i>	6	0	0
Wellington	16	10	10
Wells	3	15	0
Weston - super - Mare, Wadham-st., for <i>N P</i>	1	4	1
Wincanton	29	1	7
Do., for <i>N P</i>	2	7	5
Yeovil, for <i>W & O</i>	5	0	0

STAFFORDSHIRE.

Burton-on-Trent, Tabernacle Sunday-school	3	16	6
Coseley, Providence	7	19	0
Longton	0	4	0
Stafford	7	3	10
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	7	1

SUFFOLK.

Brandon	1	19	11
Do., for <i>W & O</i>	0	12	0
Do., for <i>N P</i>	1	2	0
Bury St. Edmunds	27	19	4
Do., for <i>W & O</i>	2	0	0
Do., for <i>Congo</i>	24	19	8
Eye	2	18	10
Ipswich, Burlington Ch.	79	0	11
Do., do., for <i>W & O</i>	5	0	0
Do., do., for <i>N P</i>	1	16	7
Do., do., for <i>Evangelist in China</i>	1	5	0
Do., Rushmere	1	0	0
Do., Turret-green	6	5	4
Do., do., for <i>W & O</i>	5	0	0
Do., do., for <i>Congo</i>	5	0	0
Do., do., for <i>India</i>	5	0	0
Do., do., for <i>China</i>	5	0	0
Lowestoft	8	4	0
Walton	19	13	11
Do., for <i>N P</i>	0	18	9

SURREY.

Addlestone	28	13	5
Do., for <i>W & O</i>	3	0	0
Do., for <i>N P</i>	2	4	10
Do., for <i>Bartsal School</i>	6	0	0
Balham, Ramsden-road	22	15	11
Do., Sunday-school	20	18	1
Barnes	7	2	8
Do., for <i>W & O</i>	0	14	0
Do., Sunday-school, for <i>"Cudoom Bene," in Mrs. Kerry's School</i>	4	0	0
Croydon	72	1	8
Do., for <i>West Croydon School, Purana Qulla</i>	6	0	0

Croydon, for <i>Congo School</i>	7	2	6
Do., Memorial Hall Sunday-school, for <i>Congo</i>	1	10	8
Dulwich Hall Sunday-school	0	13	4
Guildford, Commercial-road	24	8	1
Kingston-on-Thames	35	12	3
Do., for <i>W & O</i>	5	6	0
Penge, Tabernacle	10	8	10
Do., for <i>W & O</i>	6	2	8
Richmond, Duke-street	18	4	1
Streatham, Sunday-sch., for <i>N P, Delht</i>	7	0	0
Sutton	1	16	7
Do., for <i>N P, Delht</i>	0	13	4
Thornton Heath, Beulah Sunday-school	10	17	0
Upper Norwood	9	18	6
Wallington	2	2	0
West Norwood	8	18	0
Do., Sunday-school	4	13	3
Yorktown	14	10	8

SUSSEX.

Battle	3	16	6
Brighton, Holland-road	60	14	7
Do., Queen's-square	31	0	1
Do., do., for <i>Congo</i>	0	15	6
Do., do., for <i>N P</i>	0	11	5
Do., Sussex-street	11	2	4
Hastings, Wellington-square	50	16	5
Do., for <i>W & O</i>	2	5	9
Do., for <i>Congo boy</i>	6	0	0
Do., for <i>Congo girl</i>	6	0	0
St. Leonards	31	18	3
Do., for <i>W & O</i>	2	16	6

WARWICKSHIRE.

Birmingham, Christ Ch., Aston, for <i>N P</i>	0	14	0
Longford	16	14	4
Rugby	2	0	0
Warwick, Castle-hill	1	17	0
Do., for <i>W & O</i>	0	10	0
Do., Sunday-school	2	15	6

WILTSHIRE.

Bradford-on-Avon	21	0	2
Do., for <i>W & O</i>	1	10	0
Caine	40	1	10
Kington Langley	5	12	8
Shrewton	4	6	4
Do., for <i>N P</i>	0	10	0
Straton Green	0	8	0
Trowbridge, Back-st.	17	6	2
Do., Sunday-school	7	11	6
Upper Studley	5	0	0
Warminster	21	13	4
Westbury, Penknapp	10	15	0
Do., for <i>W & O</i>	0	5	0
Do., West End	18	5	11
Do., for <i>W & O</i>	1	18	0
Westbury Leigh	15	1	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	2	15	0

WORCESTERSHIRE.

Atch Lench and Dunnington	14	11	0
Do., for <i>W & O</i>	1	11	0
Dudley, New-street	4	0	8
Do., for <i>W & O</i>	0	7	8
Do., for <i>N P</i>	0	14	2

Kidderminster	17	0	4
Do., for <i>W & O</i>	0	17	5
Do., for <i>Congo</i>	5	6	0
Do., for <i>N P</i>	2	3	0
Shipston-on-Stour	5	13	6
Do., Sunday-school	3	12	3
Stourbridge, Hanbury-hill	5	18	4
Do., for <i>N P</i>	0	10	0
Upton-on-Severn	2	6	1

YORKSHIRE.

Bradford, Westgate	95	8	7
Do., Slon	38	8	0
Do., do., and Cale-donia-street Sunday-school	6	8	2
Do., Gillington	52	16	2
Do., do., for <i>W & O</i>	3	0	0
Do., Trinity Ch.	34	12	6
Do., do., Sunday-sch.	19	11	6
Do., Leeds-road	16	13	6
Do., Hallfield	36	7	11
Do., do., for <i>W & O</i>	1	8	1
Do., Heaton	10	5	6

314	14	11	
Less £7 9s. 8d. expenses and £99 6s. previously acknowledged	106	15	8
	207	19	3

Bradford, Y.M.B.M.S., for support of <i>Congo missionary</i>	100	0	0
Bramley, Zion	7	19	0
Do., for <i>W & O</i>	0	10	0

East Riding District.

Beverly, &c.	39	4	1
Do., for <i>W & O</i>	2	18	5
Do., for <i>N P</i>	5	0	0
Bishop Burton	4	0	0
Cottingham	25	0	0
Do., for <i>W & O</i>	5	0	0
Driffield, &c.	4	17	8
Hull	48	5	8

Eccleshill, Sunday-sch.	1	0	0
Hallifax, North Parade	54	0	2
Do., for <i>W & O</i>	2	18	0
Huddersfield, New North-road	40	15	1
Leeds, Kirkstall Juv. Society	1	8	0
Lindley Oaks	11	4	6
Lockwood	28	15	6
Rawdon	18	3	2
Rotherham, Sun-sch., for <i>N P</i>	0	9	6
Salendino Nook, Ladies' Auxillary	3	12	0
Scarborough	2	6	8
Sheffield Auxillary	46	9	3
South Stockton	2	13	6
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	18	0
Steop Lane	0	10	0
Sutton-in-Craven	61	14	2
Do., for <i>Congo boy</i>	5	0	0
Todmorden, Welling-road, for <i>W & O</i>	1	0	0
York	26	11	5

NORTH WALES.

ANGLESEA.			
Aidon	3	8	0
Amlwch, Salem	19	1	8

Beumaris	4	2	10
Bolan	2	14	6
Bodeyryn	4	16	6
Brynsiencyn	3	3	0
Caerceillog, Siloh	4	2	3
Cemaes, Bethlehem	6	8	11
Gærwen	1	15	0
Garegfrawr	0	10	0
Gwalcemal	0	12	6
Holyhead, Bethel	36	3	3
Do., Siloh	1	14	0
Do., Hebron	4	10	0
Llanddasant, Hebron	2	12	0
Llanellan, Bethania	2	13	4
Llanerchymedd	7	7	11
Llanfachraeth	3	3	0
Llangefni	16	5	0
Menai Bridge	10	0	0
Pencarneddi	5	10	0
Pensarn	1	8	11
Pontrydant	8	2	9
Rhosybol, Bethel	5	9	0
Rhydwy	8	17	4
Sardis	5	17	9
Traethcoch	1	2	2
Valley	3	13	2

Less for County Home	175	4	10
Mission	60	0	0
	115	4	10

CARNARVONSHIRE.

Bangor, English Chapel	7	11	6
Do., Pennel	17	15	0
Carnarvon	24	15	3
Ciwybont, Libanus	1	0	0
Conway	3	0	0
Dinorwic, Fardis	2	0	0
Gilfach and Llanfair- fechan	9	10	0
Glanadda	3	4	0
Glanwydden	3	0	0
Llanberis, Selon	0	15	0
Llandudno, Eng. Ch.	11	16	2
Do., do., for W & O	0	9	4
Do., Welsh Ch.	19	3	0
Llanaelhalarn, Trefor, and Litchfaen	4	7	0
Llanillyfni	4	18	0
Pentycroes, Calfarla	2	11	4
Pont Llyfol	1	14	6
Portmadoc, Beroa	1	14	10
Pwllheli	12	2	0
Talysarn, Salem	0	8	8
Tyddynshon	3	0	0
Do., for N P	1	3	3

DENBIGHSHIRE.

Abergale	2	12	8
Cefnycwan	6	7	0
Cefn Mawr	3	6	6
Garth	1	17	3
Llangollen, Eng. Chapel	4	4	10
Do., Welsh Chapel	8	0	6
Llanefydd, Bryn	1	10	0
Llanrwst, Peniel	3	11	6
Llanalltwl	2	8	0
Wrexham	0	6	0

FLINTSHIRE.

Bodfari	0	19	6
Holywell	5	15	4
Llanelwy	1	8	5
Milwr	0	17	1
Mold	0	10	0
Rhuddlan, Slon	2	14	2
Rhyl, Water-street	0	16	0

MERIONETHSHIRE.

Bala	0	14	2
Blaenan Festinlog, Zion	5	3	6
Cefnmyran	1	0	0
Corwen and Cynwyd	5	7	0
Dolgelly	11	6	7
Festinlog, Calvary	2	0	0
Llansantffraid and Glyndyfrdwy	2	0	0
Llanwchllyn	3	3	10
Pandy Capel and Llan- ellan	10	0	0
Penrhynchdaraeth, Bethel	2	9	0

MONTGOMERYSHIRE.

Beulah	1	2	6
Cwmbellian	3	0	6
Llanfair	2	8	10
Do., for N P	2	6	10
Do., for Congo	1	18	6
Llanfyllin, Bethel, and Pontlogog	11	0	0
Llanidloes	9	5	3
New Chapel	4	2	0
Saru	3	0	10
Staylitle and Tanlan	8	0	2
Talywern, Zion	4	15	4
Do., for N P	1	18	11

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Chapel	14	0	0
Do., Watergate	3	17	6
Brynmawr, Tabor	5	7	2
Clydach, Bethlehem	4	16	1
Llangunder	11	18	0

CARDIGANSHIRE.

Aberystwith, Bethel Ch.	10	10	6
Do., English Ch.	4	15	0
Cardigan, Bethany	2	4	1
Do., do., for N P	2	4	1
Pentycroes	8	12	6
Do., for N P	1	0	0
Swyddfynon	0	18	0
Talybont	2	6	0

CARMARTHENSHIRE.

Aberduar	5	11	4
Carmarthen	0	2	6
Do., for N P	0	2	3
Do., English Ch.	4	1	6
Cwmda Talley	5	8	10
Cwmsfelon, Ramoth	11	11	0
Cydwell, Siloam	1	18	2
Fellinfol, Adulam	25	4	4
Foelcwan Noddfa	0	13	2
Llandilo, Ebenezer	0	10	0
Do., for N P	3	18	1
Llandyssul, Hebron	0	16	6
Llanysul, Bethel	2	9	10
Do., Bethlehem Pool	6	15	0
Do., Calfarla	18	3	8
Do., Horeb	1	13	0
Do., Moriah	62	18	6
Llanfynydd	1	0	0
Llanfyllis, Haron	2	10	9
Pembroy, Tabernacle	10	11	0
Ponthenry, Bethesda	1	5	6
Talag, Bethania	1	2	10
Whitland, Nazareth	10	3	2
Do., for N P	0	18	3

GLAMORGANSHIRE.

Aberavon, Ebenezer ..	7	4	8
Aberdare, Calvaria	65	1	1
Do., Carmel	16	6	1
Do., Cwmaman, Zion ..	7	17	6
Do., do., for China	0	11	0
Do., do., for India	0	6	0
Do., do., for Rome	0	5	0
Do., do., for Congo	0	5	0
Do., for Brittany	0	5	0
Do., Cwm-dare, Nebo ..	9	15	0
Do., Gadiys	20	0	0
Do., Mill Street	26	16	9
Do., Mountain Ash, Nazareth	28	14	7
Do., Rhos	44	10	3
Do., Pontprenllywd	4	12	3
Do., Abernart, Bethel ..	7	6	7
Do., Ynyssilwyd	17	16	9
Do., Gwawr	13	0	6
Blaenycwm	16	1	2
Do., for N P	2	1	11
Bridgend, Hope Ch.	10	1	2
Do., for W & O	0	5	0
Do., for N P	3	14	4
Briton Ferry, Rehoboth ..	12	12	3
Caersalem, Newydd	26	0	0
Canton, Hope Ch.	35	19	8
Do., Sunday-school	4	6	6
Cardiff, Bethany	127	6	3
Do., do., for W & O	4	0	0
Do., do., for Congo	0	13	4
Do., Bethel-street, Mount Stuart-sq.	12	18	6
Do., for W & O	1	15	0
Do., Salem	40	9	9
Do., Tredregrville	16	6	7
Clydach, Calfarla	3	10	10
Cowbridge, Ramoth	6	1	6
Croesygarth	3	0	0
Cwmburia, Libanus	0	2	3
Darl, Tabernacle	9	0	0
Dowlais, Caersalem	1	10	0
Do., Morlah	5	0	0
Hirwaen, Ramoth	6	8	5
Do., do., for W & O	4	19	10
Landore, Dinas Noddfa ..	6	2	9
Llanwynnfa	5	11	0
Maerdy	6	4	1
Macycwmmer	2	16	9
Merthyr Tydfil, Alton ..	1	10	6
Do., Ebenezer	3	1	0
Do., High-street	14	11	0
Do., Slon	2	8	9
Do., Tabernacle	23	6	8
Nantymoel, Sarou	16	1	2
Neath, Bethany	10	2	6
Do., Orchard-place	19	6	3
Do., do., for W & O	0	15	0
Do., do., for N P	3	11	8
Penarth, Plassey-street ..			
Tabernacle	12	14	1
Do., Stanwell-road	64	0	6
Ponclawdd	1	4	5
Penrhilweiber, Jerusa- lem	3	15	0
Pentro, Morlah	2	10	6
Pontardulais, Taber- nacle	6	15	0
Pontycymer, Noddfa	11	6	6
Pontygwaith	5	5	0
Pyle, Plegab, for N P ..	1	0	0
Pontlottyn, Zoar	10	14	3
Swansea, Bothsdu Ch.	68	10	3
Do., Capel Gomer	10	11	0
Do., Cwmburial, Li- banus	20	10	7
Do., Memorial Ch.	12	1	0
Do., Mount Pleasant	76	14	9
Do., Philadelphia	4	4	6
Do., York-place	7	10	0
Tondu, Welsh Ch.	0	18	9

Ton Pentre, Hebron ..	33	8	0
Treherbert, Libanus ..	40	11	1
Do., for <i>N P</i>	3	14	8
Do., for <i>Congo</i>	0	5	0
Troedyrhw, Carmel ..	5	3	9
TreorKy, Noddfa	60	0	0
Troedyrhwfuch, Bethanla	3	3	1
Wauntrodan, Aarat ..	2	4	5
Ystalyfera, Zoar	0	10	6

MONMOUTHSHIRE.

Abercarn, Welsh Ch. ..	10	12	0
Abertillery, King-st. ..	11	12	3
Bargoed, Caersalem ..	27	5	0
Bassaleg, Bethel	7	4	11
Blaenavon, Horeb	14	8	0
Do., King-street	5	2	5
Castletown	24	0	0
Chepstow	5	3	2
Do., for <i>W & O</i>	0	14	7
Cross Keys, Hope Ch. ..	36	14	3
Darefelen	1	17	9
Do., for <i>N P</i>	1	3	11
Ebbw Vale, Nebo	5	5	0
Goytrey, Saron	5	17	0
Llanddewy, Rhydderch	3	10	0
Llanthangel, Ystera ..	2	13	2
Machen, Siloam	10	0	0
Magor	12	0	0
Michaelstone Vedw ..	6	0	0
Nantyglo, Hermon	8	1	6
Do., for <i>N P</i>	2	4	8
Newbridge, Benlah Ch.	23	17	7
Do., English Ch.	51	7	10
Do., do., for <i>Congo</i> ..	15	10	0
Newport and Maindee			
Auxiliary	9	10	0
Newport, Alma-street ..	27	10	7
Do., Charles-street ..	10	8	7
Do., Commercial-road ..	50	17	6
Do., do., for <i>W & O</i> ..	1	1	0
Do., Commercial-st. ..	90	14	6
Do., Stow-hill	19	14	8
Penalt	1	3	0
Ponthir	6	4	5
Do., for <i>W & O</i>	1	0	0
Pontypool, Crane-street	19	8	8
Do., for <i>W & O</i>	1	0	0
Rhymney, Pennel	29	5	6
Risca	7	14	8
St. Mellons	5	13	8
Talywain, Plagah	7	13	6
Tredegar, Siloh	11	7	6
Tydu, Bethesda	8	15	0

PEMBROKESHIRE.

Bethabara, for Mr. Jenkins' work, Brittany	3	0	0
Blaenconlin	28	13	7
Blaenfos	15	7	10
Blaenllyn and Newton	17	1	11
Do., for <i>N P</i>	4	7	9

Blaenywaun	21	5	1
Crossgoch and Trevine	16	17	11
Dinas Cross, Tabor ..	9	12	0
Fishguard, Hermon ..	8	8	0
Do., for <i>Congo</i>	0	13	0
Glanrhyd	9	3	10
Harmony	11	3	10
Do., for <i>N P</i>	1	3	2
Llanfyrnach, Hermon	11	8	2
Do., for <i>N P</i>	1	17	1
Llanglofan	20	5	0
Llanung, Gallee	1	3	4
Marloes	0	15	4
Maenclochog, Smyrna and Horeb	7	15	0
Newport, Bethlehem ..	21	18	3
Pennar, Gugal	3	16	6

RADNORSHIRE.

Bwlchysarnan	5	10	0
Cefnpoole	0	11	10
Dolan	10	18	8
Gravel	4	8	6
Llandrindod	2	4	0
Maesyrhelen	2	11	0
Newgwyn	6	2	6
Paincastle	2	6	6
Penybont	1	1	0
Prestelgn	3	2	8
Rhayader	1	4	3

SCOTLAND.

Aberdeen, Crown-terrace	2	12	4
Anstruther	9	11	5
Cambuslang, Pastors' Bible-class, for support of <i>Congo boy</i> ..	3	0	0
Do., Sunday-school, for <i>Congo</i>	2	1	6
Cupar	1	10	0
Do., for <i>Congo</i>	1	0	0
Dalkeith, for support of <i>Congo boy</i> ..	5	0	0
Do., for <i>N P</i>	2	0	0
Dundee, Long Wynd ..	48	12	7
Do., Rattray-street ..	2	10	0
Dunoon	1	5	2
Edinburgh, Dublin-st.	287	15	7
Do., Duncan-street ..	6	10	2
Do., do., for <i>N P</i>	3	9	10
Do., do., for <i>India</i> ..	1	14	9
Do., Marshall-street ..	18	15	1
Elgin	12	18	6
Do., for <i>W & O</i>	1	1	0
Do., for <i>Congo</i>	1	0	0
Glasgow Auxiliary ..	27	0	0
Do., for <i>Italian Mission</i> ..	30	0	0

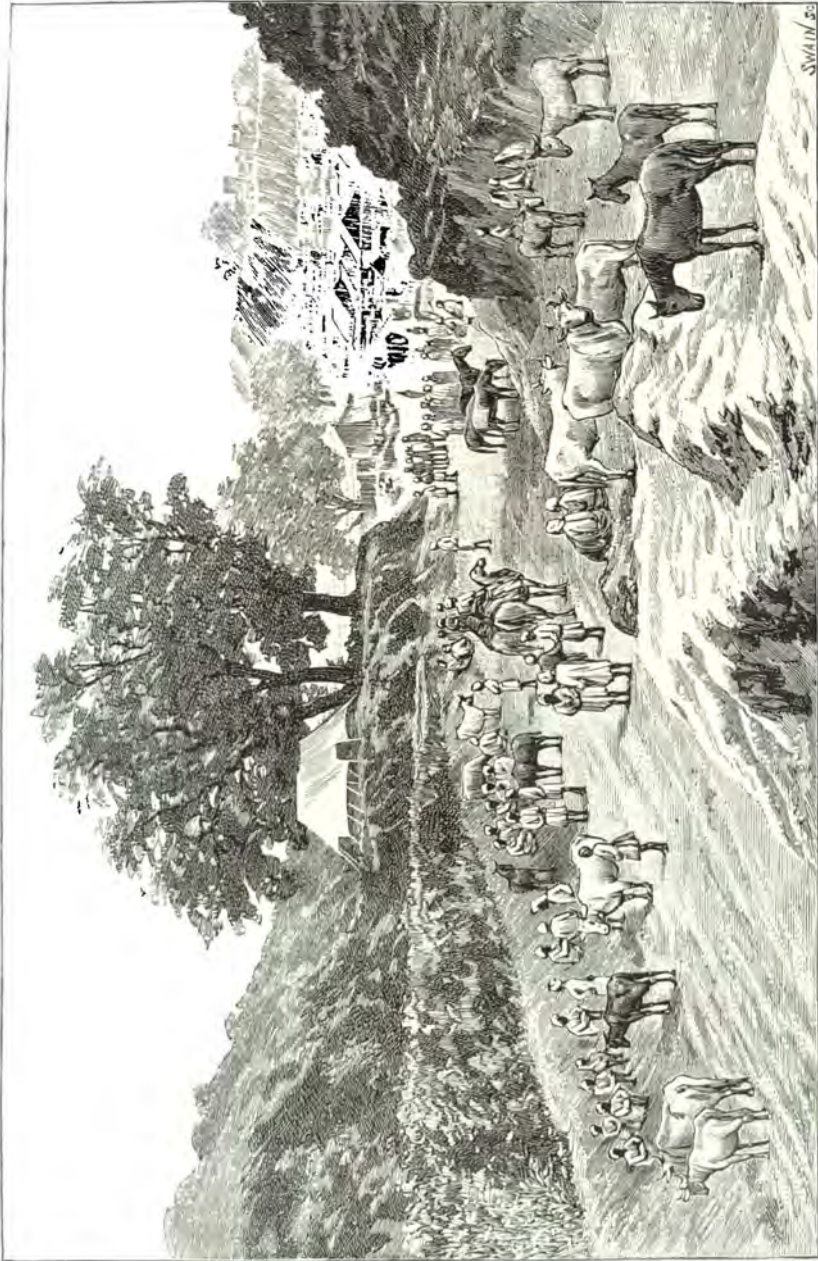
Glasgow, Adelaide-place	105	15	10
Do., for <i>W & O</i>	10	0	0
Do., for <i>Congo</i>	3	11	11
Do., for <i>India</i>	1	17	0
Do., for <i>N P</i>	6	4	3
Do., Frederick-street	47	8	6
Do., do., for <i>W & O</i>	1	15	3
Do., do., for <i>Congo</i> ..	1	10	0
Do., do., for <i>Italy</i> ..	0	10	3
Do., Hillhead	498	18	11
Do., do., for <i>N P</i>	11	1	1
Do., do., for <i>Congo</i> ..	20	0	0
Do., John Knor-street	12	17	3
Do., do., for <i>W & O</i> ..	2	2	0
Do., do., for support of <i>Congo boy</i>	6	0	0
Do., Queen's Park	25	0	0
Do., do., for <i>W & O</i> ..	3	13	0
Govan	7	15	10
Do., for <i>W & O</i>	0	17	9
Do., for <i>Congo</i>	0	15	0
Do., Sunday-school, for <i>China</i>	3	19	4
Do., do., for <i>Congo</i> ..	3	19	4
Greenock, Orangefield-place	26	15	11
Do., for <i>W & O</i>	4	0	0
Do., for <i>N P</i>	6	10	6
Do., for <i>China</i>	4	2	10
Do., for <i>Congo</i>	4	12	10
Helenburgh	29	9	0
Kirkcaldy	4	5	10
Do., for <i>Palestine</i> ..	1	0	0
Do., Ladies' Working Association	15	16	11
Do., do., for <i>N P, India</i>	15	0	0
Do., Sunday-school, for support of <i>Congo boy</i> ..	1	5	0
Paisley, Storie-street ..	141	7	6
Do., do., for <i>China</i> ..	10	0	0
Do., Victoria-place ..	18	12	0
Do., do., for support of "Kironoday Ghose"	20	0	0
Pitlochrie	11	10	10
St. Andrew's	1	0	0
Wishaw	0	1	8

IRELAND.

Brannoxtown	1	0	0
Coleraine	22	7	7
Dungannon	2	0	0
Lurgan	2	15	10
Randalstown	4	0	6
Do., for <i>N P</i>	2	0	3
Do., for <i>W & O</i>	0	12	6
Waterford	8	6	1
Do., for <i>N P</i>	1	18	6

TO SUBSCRIBERS.

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



MISSION CAMP (BATESWAR).—(From a Photograph.)

SWAIN/33

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE are anxious to give timely notice of the following arrangements for the Autumnal Meetings to be held in London, in October next, in connection with the Centenary Commemoration:—

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

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

On **TUESDAY**, the 4th, the engagements will be as under:—

ELEVEN O'CLOCK:
THE CENTENARY SERMON.
HALF-PAST TWO O'CLOCK:
**EVANGELICAL MISSIONARY ALLIANCE THANKSGIVING
MEETING.**
SEVEN O'CLOCK:
PUBLIC MISSIONARY MEETING.

On **WEDNESDAY**, the 5th—

NINE O'CLOCK:
PUBLIC CENTENARY BREAKFAST.
HALF-PAST TWO O'CLOCK:
LADIES' MISSIONARY MEETING.
SEVEN O'CLOCK:
YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.

Further information as to speakers and other particulars will be given in due course.

We have received since last month's acknowledgment the following additional promises to be Centenary Fund —

Lewis, Mrs. F. T.....	50	0	0	Palmer, Miss	10	0	0
Lewis, Mr. John, Cow- bridge	50	0	0	Viccars, Mrs. George ...	10	0	0
Thomas, Mrs. Wm., Llanelly	50	0	0	Long Buckby	26	5	
Two Friends	50	0	0	Nottingham (additional)— Collections (less ex- penses)	43	19	2
Urquhart, Mr. A., Elgin	50	0	0	Derby Road Church— Humphreys, Mr. Jas.	10	0	0
Pattison, Mr. S. R., F.G.S.	30	0	0	New, Mrs.....	10	0	0
Upward, Mr. E. J.	20	0	0	George Street Church... Mansfield Road—	13	5	0
Brown, Rev. J.A., M.R.C.S.	12	0	0	Booker, Mr. W. H. ...	25	0	0
Kelsey, Mr. H. R.....	10	10	0	Portsmouth (on account)	100	0	0
Davies, Rev. T., Cardiff...	10	0	0	Reading, King's Road— Collier, Mr. E. P.....	100	0	0
Hirst, Mr. W., Golcar ...	10	0	0	Davies, Mr. P.....	50	0	0
Lister, Mrs, Dundee	10	0	0	Collier, Mrs. S, J.	25	0	0
Morgan, Mrs. Thomas.....	10	0	0	Cooper, Mr. and Mrs. J. J.	25	0	0
Prestige, Mr. George	10	0	0	Jackson, Mr. and Mrs. E.	25	0	0
Smaller sums	43	5	0	Davis, Rev. C. A. and Mrs.	20	0	0
Hampstead (additional)— Harnden, Miss.....	10	0	0	Catley, Mr. and Mrs. ...	10	0	0
Aberdare, Mountain Ash, Rhos	13	9	4	Collier, Mr. W. E. (Grovelands).....	10	0	0
Addlestone (additional)— W. T. (third donation)...	20	0	0	Fuller, Mr. J. H.....	10	0	0
Smaller sums	6	6	0	Smaller sums	78	5	10
Beckenham, Elm Road— Thompson, Mr. Samuel (previously acknow- ledged)	25	0	0	Rome, Moiety of Proceeds of Missionary Bazaar, by the Rev. James Wall (Lire 1,536.16)	58	13	6
Doble, Mr. and Mrs. F.	20	0	0	Wisbech— Cockett, Mr. J.	10	0	0
Green, Mr. J. Reynolds	20	0	0	Dawbarn, Mr. G., J.P.	10	0	0
J. A. M.	10	0	0	Gardiner, Mrs.	10	0	0
Smaller sums	35	0	0	Gardiner, Miss.....	10	0	0
Calne— Self-Denial Society (ad- ditional)	13	10	0	Gardiner, Mr. F. J.....	10	0	0
Gamlingay	10	0	0	Tyars, Mr. J. F.	10	0	0
Helston	11	4	10	Collection at United Meeting.....	11	10	3
Histon	10	16	3	Smaller sums	9	5	0
Leicester (additional)— Collections	71	7	3	Smaller sums from various places	105	11	0
Greenhough, Rev. J. G., M.A.	25	0	0				
Orton, Rev. W.....	10	0	0				

Total amount of Premises and Receipts to date,

£84,723 7s. 6d.

The Bateswar Mela.

BATESWAR is the name of a village on the right bank of the River Jumna, about thirty-five miles south-east of Agra. It is famed for the beauty of its surroundings, the quiet river meandering at the base of lofty and precipitous cliffs.

The mela is held annually in the month of November, and lasts for several days. It forms a congested mass of 150,000 human beings, 10,000 cattle, 4,000 horses, and 3,000 camels. This moving multitude, seething in a thick cloud of dust by day, and a thicker,



ON THE WAY TO THE BATESWAR MELA.

more pungent atmosphere of smoke by night, wedges itself for miles between the sandy walls of a long, tortuous, and deep ravine, which finally opens out into a broad valley at the river bank. Curving with the stream across the mouth of the valley is a wide stone embankment, crowned with carved temples in honour of Mahadeo. Throngs of worshippers pour over this during the days of the mela, descend the broad flights of steps on the other side, and, having bathed, make the tour of the temples, one by one. The mouth of the valley is laid in fine irregular lines of streets with booths of merchandise and intersecting roads. The cattle—goats, cows, horses, and camels—occupy the head of the ravine, farthest removed from the temples and the river. Such is, in brief, the mela which I had the privilege of visiting, in company with

Mr. R. M. MacIntosh, of Agra, on the occasion of my first trip to the North-West a few weeks ago.

THE JOURNEY THITHER.

We started from Agra at midday, travelling by rail to the wayside station of Shikoabad, and thence by road, a distance of eleven miles, to Bateswar. The train was packed; yet all along the route there were crowds of pilgrims vainly clamouring for seats.

Shikoabad was reached at sunset. The pilgrims debouched on to the narrow platform and fought their way out through the ticket-gate into the road. There a lively throng of "ekka"; drivers shouted for custom, whilst creaking bullock-carts laboured slowly through the midst of men and horses, and stately camels lifted their heads high over all, sniffing the dust. This was a foretaste of the mela itself.

Presently the dust subsided, the pilgrims moved off along the road mostly on foot, and we too, having secured each an ekka, proceeded on our way. An ekka is an admirably contrived machine for stimulating the sluggish liver. It consists of a pair of wheels, from the axle of which branches up a skeleton framework of bamboo covered with leather. This forms a convenient box or receptacle for luggage, and you sit, *à la* Turk, on some plain boards which make the lid. Over your head is a gaudy dome of thin cloth, supported by four slender sticks. The shafts taper off from the front and serve to hold together, by a ragged arrangement of ropes, the bony, knock-kneed little "tat" that trots between them. The driver sits on your lap—if you will let him; otherwise he rests partly on the pony's tail and partly on the root of one of the shafts. This was my first ride in an ekka, and I shall not soon forget it.

The road for a few miles led up gradually rising ground, with open country on either hand. We met a good many empty vehicles returning to the station, and three lordly elephants filed past us, adorned with swinging bells, whose pleasant chime sounded through the night-mist long after the majestic creatures had disappeared. The latter half of the journey was a long, winding descent through narrow defiles—the road a mere cart-track over loose sand. We shivered as we passed over the crest of the high land, halted in moonlight, and began burrowing into these nether regions. Nor was I surprised to see, at every fifth of a mile, a group of well-armed chowkidars (or native constables), squatting round a fire in the side of the cliff. The weird sense of solitude and danger was deepened by the sudden noiselessness of all traffic as it touched the sand. At the bottom of this descent we came to the edge of the river, turned

inland again, passed through a dark chasm, and emerged, to see gleaming below us a lighted bridge. After crossing the bridge, the smoke that filled our nostrils, and the muffled noise as of a distant city that greeted our ears, told us the mela was near. By nine o'clock we had reached our tent in the

MISSION CAMP.

For ninety years past our missionaries have pitched their tent on the same central spot. It is a sort of platform, or ledge, jutting out from the base of one of the cliffs on the eastern side of the valley. The Bhurtpore road, more like a ditch than a road, here enters the mela. It is shown in the picture, with the mission camp on the left, a few feet above it, while beyond is the dust and smoke of the city of booths.

Four streams of traffic meet at this point; and a fine view of the mela can be had from the overhanging heights. Here have stood Chamberlain and Parsons, and Phillips and Smith, and many a younger missionary during these ninety years, holding forth the Word of life and lifting up the standard of the Cross in the sight of an idolatrous host. Early in the morning I took

A WALK THROUGH THE MELA.

It seemed to me to cover more ground, and to be a larger affair altogether than the mela at Sonapore, the largest in Bengal. Crowds were still pouring in through all the avenues to the valley, and every height was gay with huddled groups of women, whose coloured robes fluttered in the breeze.

The streets were busy with the din of barter; native jewellery in abundance, brass ware, musical instruments, horse gear, toys, and sweetmeats tempted the passer-by; while all around the temples squatted the vendors of flowers and fruit to be offered to the gods. Near at hand snake charmers, minstrel troupes, faquirs, and conjurors gathered their gaping crowds.

THE TEMPLES

were, of course, the chief centre of interest. I counted over a score of them on the river wall. Some have long been disused, and are falling into decay. Each contains the obscene symbol of the worship of Shiva. One is remarkable for a group of carved figures placed on a platform inside, and supposed to represent *Mahadeo*, *Parvati*, his wife, and their son, *Ganésu*, who has the head of an elephant. The images are larger than life. Money is the principal offering brought to these idols of stone. The worshipper enters by the low door (shown in the picture), makes a profound obeisance, pours a little water over each image in turn, and drops a

few pice on the floor before going away. The door is guarded by policemen, and the Brahmins gather up the coins at the close of the day.

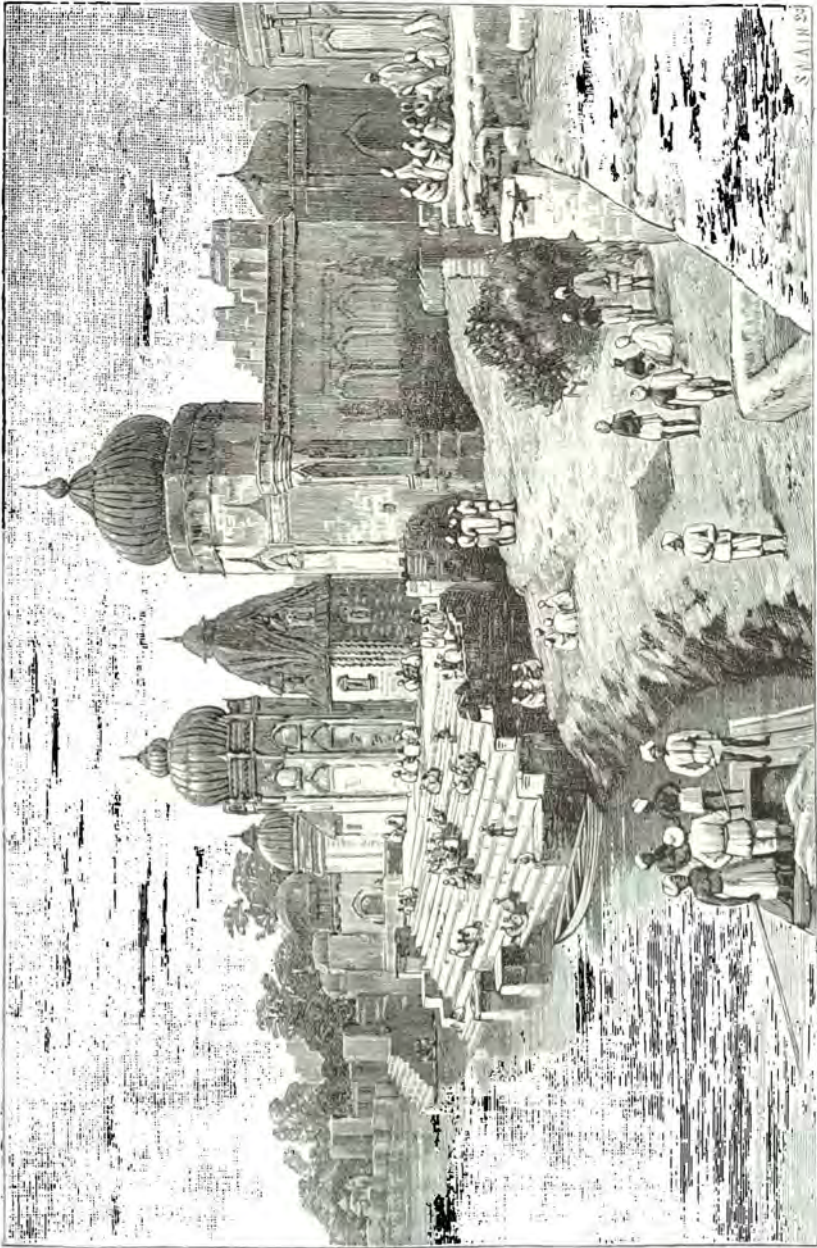
The chief temple has no architectural merit, but is larger than the others, and enclosed within a walled courtyard. The scene there on the

GREAT BATHING DAY

baffles description. A dense crowd of pilgrims surges continuously through the gateway into the court. Here a stout wooden barrier separates them from the temple door, and access is gained only by a narrow passage which admits but one at a time. Yet they "rush through with such violence and rapidity that we found it difficult to count them. Young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. Oh, ye cold-hearted Christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot, their sleeping nights on the cold ground in winter, almost without covering, their rising at midnight by thousands to bathe, rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to complete their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause?"*

The temple is a square chamber, very dark, and bare of all furniture save the stone symbol—a more than usually large one—with a trough round it, in the middle of the floor. A row of four or five bells is suspended by chains from the roof. Bells swing everywhere, from the gateways, and even from the branches of a tree that grows in the court. The worshipper rings them to attract the attention of his god. Some hang far out of reach. To jump at these and ring them is an act of peculiar merit. Every one of the thousands who pass through the shrine on the bathing day empties a vessel of water over the trough, and offers a handful of rice, or a garland of marigold, or a little fruit. When I looked in the stone symbol was completely buried under a heap of flowers, the water had risen a foot or so above the floor, and quantities of rice, leaves, and béf fruit were floating about. Yet the pilgrims were still crushing in, wading through the waters, ringing the bells, calling aloud on the name of their god, and adding fresh contributions to the general mess. Behind the temple is a small gutter, through which some of the filthy water is drained away, but even this is considered holy, and feeble women, who cannot squeeze into the

* See Mr. Smith's account of his visit, published in the MISSIONARY HERALD August, 1849.



TEMPLES AND GHATS (BATESWAR).—(From a Photograph).

shrine, smear it over their bodies. Such is Hinduism, and such are its rotaries after nearly a century of

MISSION WORK.

How could it be otherwise? For many years past *the missionaries of our Society alone* have visited this mela. Formerly European brethren of the Church Mission at Secundra used to come, but they are now represented by a small band of native preachers. This year, as far as our own Mission was concerned, the case stood as follows:—Mr. Daniel Jones could not be present owing to the critical state of Mrs. Jones's health; I was but a stranger and sojourner in the land, ignorant of Hindi (the only language current), and there remained but Mr. MacIntosh with his three native assistants. The Secundra men mustered another three. What is one missionary to a lakh and a half of people? What are seven preachers, all told, to a congregation of 150,000? They did what in them lay. They sang and preached and pleaded till sheer exhaustion compelled them to rest. What then? They had barely touched the fringe of that great multitude. A few hundreds, at the most, heard them speak; and of these few lingered long enough to catch the burden of their words. I noticed that the missionary got and kept large congregations such as no native brother was able to draw. India needs as much as ever the *foreign missionary*. Our Bengali and Hindustani brethren make good helpers, but few of them as yet have made good leaders in this matter of street preaching. Circumstances give the "foreigner" an immense advantage. His face, his dress, his accent, the mystery about his motive, all tend to make him an attractive figure; and something must be said also for Western energy—an active habit of mind, and the object-lesson of a whole nation adopting the Christian name.

Mr. MacIntosh is a brother admirably equipped, both by nature and grace, for this special work. Endowed with a large presence, a magnificent voice, a facile command of Hindi, and a simple, persuasive manner—whether he sings or speaks there are always people to listen. Let us thank God for such a witness in the melas and bazaars of the North-West. He said to me one day: "Ah, but you should hear Daniel Jones; it was he who taught me—he is my *guru*." There spoke the modesty of the one man and the influence of the other.

One of the prettiest sights of the mela is thus graphically described by Mr. Smith:—"As soon as evening came on, we took a boat and crossed the river, and there a view presented itself worthy of the artist's pencil. A line of pakká gháts, about a mile in length, and forming a strong

embankment by which the stream of the river had been turned from its natural course; the whole surmounted by upwards of thirty temples of various kinds of architecture, chiefly the common Indian style; and from each of these gháts the natives were floating away thousands of little ghi lamps, placed on tattis of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. . . . The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair."

Mr. MacIntosh and I did not cross the river, but we stood on the steps of the ghát shown in the picture and watched the lamps being lit and "floated away." Their number in each case corresponded with the number of dead relatives to be lighted through the land of shades. One man had five, another two, and a third four. The lamps were nothing but tiny cups of soft dough filled with ghee. Long lines of pilgrims descended the steps and bent over the dark surface of the stream with their trays of straw. At the same moment a number of huge turtles lifted their heads above the water and waited. When the lamps floated away they swam towards them, put them out one by one, and gobbled up the dough.

Barisal.

WILLIAM CAREY.

A Baptist Union in North China.

THE Rev. C. S. Medhurst sends the following report of some recent meetings held in Ching Chou Foo:—

"March 4th, 1892.

"MY DEAR MR. BAYNES,—It may interest our friends at home to hear that the native Church in China, like its English mother, holds its spring and autumnal gatherings. The assemblies are not, of course, comparable in numbers to the meetings at home, but they equal them in inspiration, although the delegates are only poor peasant farmers, most of whose allotments do not exceed an acre or an acre and a half of land, upon which they and their families are entirely dependent. It is, therefore, always a problem with them how they are to obtain a sufficiency of food and clothes. A few, perhaps, are better off, but they are scarce exceptions. If poor in this world's goods, however, they are, for the most part, rich in spiritual graces,

and nobly support six native pastors, besides contributing largely to the Church poor fund. More than this we cannot expect from them. Most of the subscriptions are collected at the bi-annual conferences, but the meetings serve a still higher end by establishing the faith and quickening the zeal of the whole Church. As we have no railway trains to bring us together, our delegates have to tramp on foot to the place of meeting—or, perhaps, ride a donkey—bringing with them their own beds. They come from distances varying from ten to forty miles, and the average attendance is about one hundred and twenty. It is an impressive sight to see this congregation of grey-headed men and stalwart youths unite in worshipping the true God, and to remember that, a very few years ago,

they all bowed before hideous idols, and were the slaves of many superstitions. Now each one is a leader of a small company of believers in his native village.

"The spring meetings of the Ching Chou Fu Baptist Union were held a few weeks ago, in this ancient city, and perhaps a brief account of its proceedings will be acceptable to the readers of the *HERALD*.

THE SPRING MEETINGS.

"The morning session is always of a devotional character, when one of us usually preaches. Rev. F. H. James was the chosen preacher this year. Taking Rom. i. 16 as his text, he pointed out the great changes the Gospel wrought in the national characteristics of the ancient Greeks and Romans, and the more modern nations of England and Germany. He then proceeded to show how necessary the Gospel was in China to uproot their national faults of deceit, covetousness, and pride; and concluded by earnestly exhorting all present, as the slaves of Christ, to spend their lives in making this Gospel manifest to their heathen countrymen.

"The afternoon session was devoted to business. Certain stations were regrouped; a new elder was elected; arrangements were made for holding a class for a month for the training of some voluntary evangelists; and, in response to an appeal by Pastor Nieh Tung An, the delegates, on behalf of their stations, promised that each member should, every week, commit to memory a passage of Scripture, and repeat it at the Sunday morning service.

"The next item on the programme was the centenary of the 'Old Society'—viz., the B.M.S.—upon which Messrs. Forsyth and Bruce delivered short, pointed addresses.

"Mr. Wang Pao Tai now rose, and informed us that Mr. Tung, one of the cleverest of the native pastors, had been compelled, through poverty, to sell his land, and to remove to Shansi. A Mr. Li was unanimously elected to fill this vacancy, and Pastor Wang appealed to the Christians to remember him in their prayers.

"Mr. Sun Han Ch'ing, who had returned from Shensi on private business of his own, reminded the assembly that the recent emigration from Shantung to Shensi had not been of their own planning, but that those who had emigrated did so under stress of poverty caused by the famine. The famine had, doubtless, been permitted that the Christians might be scattered, and take the knowledge of Christ to other places than those in which they were born. As a result of this scattering, the Gospel was now preached in Shensi, and was spreading in Honan. Opium was, however, largely grown in those provinces, and this was a serious obstacle to Christianity, inquirers being unwilling to relinquish the profits of growing it, and turning their backs on the Word when they found that it would not countenance the opium. Mr. Sun's address was listened to with deep interest.

"A few remarks from Pastor Cheng brought the afternoon session to a close.

"In the evening, the Christians came together again, when I gave a lecture on the martyrs, illustrating it with the magic lantern, and this finished our spring meetings. By daylight next morning, many of the delegates were tramping home again, to talk over with the fellow Church members in the country the things they had heard and seen. Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

William Carey: His Fidelity as a Translator.

IN connection with the recent Centenary celebrations much has been said respecting William Carey as a man and a missionary. His humble origin and early life; his *Enquiry* and celebrated sermon; his extraordinary ability as a linguist; and his wonderful work as a translator have all been more or less dwelt upon. There was, however, one feature in his character to which scarcely any allusion has been made, a feature which deserves special notice and commendation. We refer to

HIS FIDELITY AS A TRANSLATOR OF THE WORD OF GOD.

If in secular matters "it is required in stewards that a man be found faithful," especially is this so in spiritual concerns, in ministers of Christ, and stewards of the mysteries of God."

With these thoughts in his heart, Carey entered upon his work as a translator of the Sacred Scriptures, his purpose being to give, as far as possible, a translation of every word. In coming to the word *baptizo*, he knew that its original and only true meaning was to immerse. He knew, however, that the almost invariable custom had been to transfer and not to translate the Greek term, that this had been the practice with regard to the English and other versions of the New Testament. Under these circumstances, what was he to do? Was he to follow in the wake of Wiclif, Tyndale, Cranmer, and other distinguished translators, and transfer the word? Happily he had not to obey or to consult king or council church or committee, but simply to follow the guidances of God's Spirit and the dictates of his own conscience. Led up to this point he seems to have had no difficulty as to the course he should pursue, and, finding in the Indian languages terms which accurately expressed the meaning of the Greek word *baptizo*, he translated it accordingly. So far, therefore, as India is concerned we have this fact made known, and placed on permanent record, that *baptism* signifies *immersion*. In this act of William Carey we have

A NEW AND TRUE DEPARTURE

from the course adopted by previous translators. That it was not done in hostility to other Missionary or Bible Societies is quite evident, inasmuch as they were not in existence when Carey's version of the New Testament in Bengali was made. That subsequent difficulties arose through the action of Pledobaptist missionaries was not his fault, as he could not do otherwise than be faithful to the command of Christ. Because the Church had wandered from the truth concerning baptism, and because translators could not give a faithful rendering into other languages without condemning the practices of the Church, Carey was not to blame. Nor could he remove faithful renderings from his versions simply because immersion was not in harmony with the custom of Pledobaptist missionaries, and who, when administering the rite by sprinkling, were held forth as acting contrary to the Word of God. For his fidelity to his God and his conscience, however, he had to pay the penalty, and because he would not remove the objectionable terms at the dictation of the British and Foreign Bible Society, pecuniary assistance was withdrawn and is still withheld.

In this emergency the Bible Translation Society was formed, and all Christians who approve of the action of Dr. Carey and his successors in producing and perpetuating faithful and complete versions of God's Word are earnestly requested to assist in this highly important work. Funds are urgently needed, and should be sent to W. Hill, at the Baptist Mission House, Furnival Street, London.

Copies of the Annual Report of the Bible Translation Society for 1892 are now ready, and may be had on application to the Secretary.

Good News from Ootacamund.

MR. D. HOOPER, of Ootacamund, sends the following cheering tidings of the good work carried on by the native Baptist Church in Ootacamund, where the venerable George Pearce laboured so earnestly during the closing years of his life:—

“Since the removal by death of that devoted missionary of the Baptist Missionary Society, the Rev. George Pearce, you will be glad to hear that the work commenced on the Nilgiri Hills by himself and Mrs. Pearce is in a most healthy spiritual condition. Pastor Lazarus, with the help of several European Christian friends, has been enabled to erect a convenient and substantial chapel for his native congregation Old Ooty, and has received several new members into fellowship by public baptism. But what I wanted to tell you about was the active missionary spirit which is present in the church-members. In June last, two of them, after much prayer and study of the Bible, left their situations and asked to be allowed to go and preach to the heathen around them not far from the Hills. A dedication service was held, and Daniel and Samuel were sent off on their first tour with the prayers of all concerned. They visited the hill tribes and gave the Gospel message to the Badagas, Fodas and Canarese coolies employed on the coffee estates. On the southern slopes of the Nilgiris is a tribe called the Irulars, who are subordinate to the other tribes and are on this account called ‘unenlightened,’ from the Tamil

word ‘Irul,’ meaning darkness. The people received Daniel and Samuel with great kindness, and after they saw what they had come into their midst for, for they stayed with them for several days and taught the children reading and writing at the same time, they built them a small chapel for their evangelistic services and a house for them to live in. Lazarus has been down to dedicate the chapel at their earnest request, and now a whole village is being instructed in the word and will of God. To-day Lazarus has just told me the good news that sixteen of the people, seven men and nine women, are going to be baptized next week. These will be the first fruits. A little golden god they are going to bring up with them, to sell or give away. It has been worshipped for many years by themselves and their ancestors, and they are also bringing up some goats they had intended sacrificing to the god on the occasion of the annual festival. I will write you further particulars about the work after a time, but I wanted to be the first to announce this news to our Baptist brethren in England.

“Yours sincerely,

“D. HOOPER.

“A. H. Baynes, Esq.”

The Orissa Mission.

THE Rev. Thomas Bailey, of Cuttack, writes as follows.—

DEAR MR. BAYNES, — Though there is nothing of very striking interest to record, our friends will, perhaps, be glad to receive information respecting the progress of our work. The time has been one of transition, and, in the case of the missionaries at Cuttack, the new arrangements have somewhat interfered with our usual cold season labours. In addition to this we have lost, for the time being, the services of one of our number, Mr. Hill, who has left on furlough to England; so that our itineracies this year have been scarcely equal to the average. This remark does not, however, apply to our brethren at other stations, nor to the native brethren here. These have been well employed, and the area covered by their labours will probably be found to be as extensive as in former years. They have been well received in all directions, and, with the blessing of God, there is every reason to hope that rich and lasting results will follow.

“Recently, I was able to spend a few days at

“KHUNDITTUR,

one of the outlying villages on the Calcutta road. The people appeared contented and fairly prosperous. They are all of the cultivator class, and, in addition to the usual kinds of grain, raise crops of wheat, arrowroot, and tobacco. I was glad to find the Abbot of the neighbouring Hindu Monastery, and the most influential man in the district, friendly with them. He also very gladly showed me over his establishment, and his two resident disciples and heirs were frequent visitors to my quarters. Two young persons

were baptized on the Sunday, and a simple feast was provided in honour of the event, when we were once again reminded how easily we could do without knives and forks, though, as a concession to admitted weakness, a spoon was provided for one of the guests. The people are intending to make several improvements in the village chapel.

“More recently I have paid a

“VISIT TO MACMILLANPATNA,

our village on the opposite bank of the river Mahanadi. The new chapel is a great improvement upon the old thatched school-house, and I was glad to find that provision had been made for whitewashing, and the usual annual repairs. A sum had also been paid in advance for new benches. There are two candidates for baptism.

“Last week I visited

“CHOGA.

This is the largest of our sub-stations and is situated in Athgada, one of the tributary states. The administration of justice by the Rajah and his minions is very imperfect, and sometimes places us in circumstances of great anxiety; but the land is fertile, and the people as a whole are thrifty, and, in common with other Hindu ryots, are patient under oppression, though by no means backward to seek our interposition. One person was baptized, and there are six remaining candidates. An epidemic of measles and small-pox, which had carried off—amongst others—several of the principal villagers, had caused widespread alarm, and was mentioned by several of the candidates as the ex-

citing cause of their concern respecting spiritual things.

“CUTTACK.

“At Cuttack itself there are also indications of progress. Several friends, who have been separated from us for many years and are well able to help us, have been restored to the fellowship of the Church, and we have thirteen candidates for baptism. I greatly regret to have to report

“THE DEATH OF DAMUDAR MAHANTZ,

one of the oldest and most respected of our native ministers. Our brother was originally from the neighbourhood of Khundittur, and was a convert from Hinduism. His baptism occurred in 1840, and the account given by the late Rev. C. Lacey of the circumstances attending it is of a deeply interesting kind. He was afterwards received into the Mission College to study for the ministry, and Dr. Sutton says of him: ‘Damudar is an interesting young man, of a meditative disposition, which would probably, if he had continued a heathen, have pushed him to asceticism.’ And again: ‘Damudar is a good speaker, and will probably prove one of our most pious Christians.’ He was then about twenty years of age. Five years later, Dr. Sutton makes a further reference to him and says: ‘This active young brother must, during the *three* months labour at Cuttack, have preached one hundred and fifty times. His addresses are very fervent, affectionate, evangelical, and serious. May he be kept as he now appears—humble, pious, and zealous.’

“Our brother’s ordination took place at Cuttack towards the close of 1845 in connection with the meetings of Conference. The late Secho Patra and Secho Sahu were ordained at the same time. Mr. Stubbins delivered the in-

troductory discourse, Dr. Buckley proposed the questions, Mr. Lacey offered the prayer, and Dr. Sutton gave the charge. Dr. Buckley, in describing the proceedings, says: ‘A holy influence attended the services; joy and gratitude filled our hearts; for myself, I seemed to live my ordination—a blessed day!—over again.’ Of Damudar he says: ‘His manner of speaking is very pleasing and affectionate; the matter often weighty, and the arrangement lucid.’ The early promise was well fulfilled, and our brother maintained his position for many years as a persuasive and eloquent preacher, a man of amiable disposition and consistent Christian character. He was devout and diligent as a reader of God’s word, a lover of good men and of the Lord’s house, but for several years past had been laid aside from active duty. The end came suddenly. On Sunday, February 21st, he attended the chapel services as usual, though he was very feeble, and, on the following Friday, peacefully breathed his last. A large company was present at his funeral to show respect to his memory.

DEATH OF MR. SPURGEON.

“The news of Mr. Spurgeon’s death has been received here with great concern. Many of our people are acquainted with his writings, and the leader of the local branch of the Brahma Somaj, who called at my house soon after the news arrived, said he felt it as a personal loss; and one of his prominent helpers, who was present at the time, said that the same was true of himself also.

“Subscriptions for the repairs of the Jagannath temple at Pooree continue to come in very slowly. The list to date, published in last week’s native paper, shows the total amount raised in all India to be less than forty thousand

rupees; whereas the estimate of the sum required is ten times that amount. It is doubtful whether the expenditure of even the latter large sum would accomplish the object, as, in the opinion of competent authorities, the whole of the dome should be rebuilt from the

foundation. There is much talk, but little or no real enthusiasm, and the prospects are not encouraging to those who are in any way responsible for the work.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

Death of Mrs. J. E. Henderson, of Jamaica.

THE Rev. C. E. Randall, of Kingston, writes, under date of June 22nd, 1892:—

“MY DEAR MR. BAYNES,—You will probably not be surprised to hear of the decease of Mrs. Henderson, the widow of the late Rev. J. E. Henderson, who was for forty-seven years one of your missionaries in Jamaica. The event took place at the residence of my son-in-law, Mr. W. L. Kingdon, at Montego Bay, on Thursday, the 16th inst. In Mrs. Henderson has passed away almost the last of those who were connected with what may be called the heroic and stirring history of the Jamaica Mission. Mrs. Henderson arrived in Jamaica, with her husband, in the year 1840. They were amongst those who came out in response to William Knibb's enthusiastic appeals. They laboured for some years at Waldensia, from which place they removed to Montego Bay, where they continued to labour till Mr. Henderson's death. Mrs. Henderson's character was distinguished by quiet gentleness and womanly wisdom; and her life was marked by steady, unostentatious, but none the less valuable, Christian work. Only those who knew them intimately knew how much the life and extensive usefulness and influence of her husband depended on her. She was emphatically ‘a help meet’ for him. After her husband's death

she continued to reside at Montego Bay, highly respected and useful in the church and community. Last year she was induced to venture to take a trip to England, chiefly to see her eldest son, who resides there. After two or three months very pleasantly spent, she suffered from repeated attacks, or rather, a persistent attack, of fever, which completely prostrated her. It was deemed advisable, as a last resort, for her to try to return to Jamaica, and she arrived here in a very weak condition on May 13th. After remaining with us in Kingston for about three weeks she appeared to gather strength, and was able to proceed to Montego Bay. In a few days, however, serious symptoms appeared, and she gradually sank, ending her earthly life where so great a portion of it had been spent in the service of her Lord. The funeral was attended by the Revs. G. R. Henderson, J. Kingdon, G. E. Henderson, E. J. Hewett, E. Fray, C. Chapman, and A. Thompson (Presbyterian). She will rest by the side of her husband till ‘the dead in Christ’ shall arise.—Yours very truly,

“C. E. RANDALL.

“A. H. Baynes, Esq.”

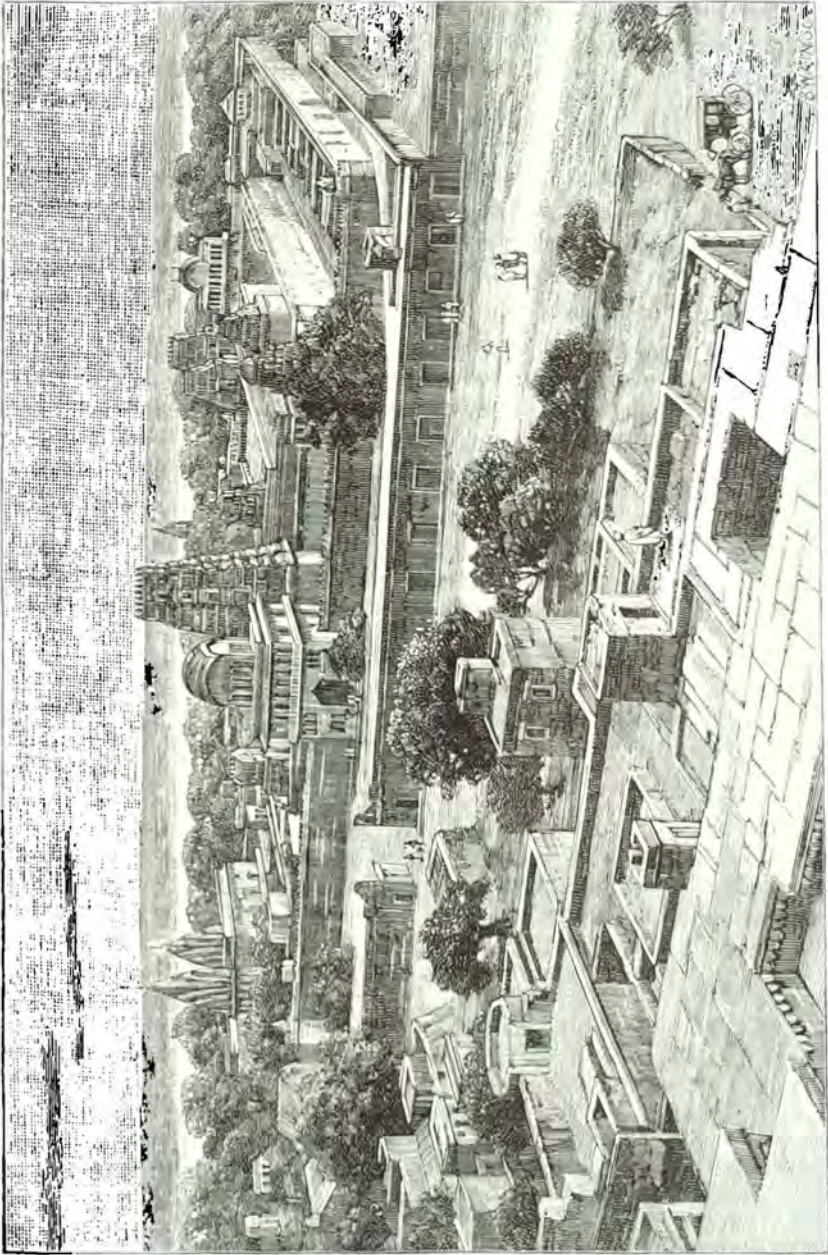
Muttra and Brindabun.

MUTTRA (or Mathura) is one of the three holy cities of the Hindus, the other two being Gya and Benares. "Whatever the changes in the national religion, the city of Mathura has continued from remotest antiquity the chosen centre of Hindu devotion. When Buddhism prevailed throughout India, the votaries of Sakya Muni were drawn from the far distant realm of China to visit its sacred shrines; and when the temples of Buddha were swept away by the torrent of Pauranik Brahmanism, the desecrated sites were speedily occupied by the new order of divinities. . . . In the years that followed the establishment of modern Hinduism (of which it was, perhaps, a centre), Muttra became a sort of holy land for Hindus." There are no less than five sacred places of pilgrimage within a radius of a few miles, all connected with the birth and life of Krishna.

Of these the most famous is Brindabun. Here Krishna dallied with the milkmaids, and here come every year hundreds of widows from Bengal to give themselves to the service of the temples. These temples are "the largest and most magnificent shrines ever erected in Upper India."

The four oldest date back only 300 years, however, and of these, three are in a ruinous and sadly neglected condition. The fourth bears the title of Gobind Deva, and is "not only the finest of this particular series, but is the most impressive religious edifice that Hindu art has ever produced." It is built of red sandstone, "in the form of a Greek cross, the nave being 100 feet in length, and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions." When I visited the place, a few weeks ago, some disgusting faquirs were lying about on the floor, and full-sized monkeys were springing nimbly from bracket to bracket, and balcony to balcony, along the walls. Altogether, the interior had a general air of dirtiness and grease, which quite spoilt the effect of richly carved stone, and blinded my eyes to the beauty of the "singularly graceful" dome.

At the further end, of what would be the chancel in an English church, was a little black door, set in the stone arch, heavily studded with iron, and locked. This the Brahmins opened, while a gong sounded for worship, and I was permitted to look within. What I saw was an ante-room, in the middle of which stood a priest, swinging the gong. On the right, rose a stall of fruit and milk, &c., apparently exposed for sale; and directly opposite the door was a sort of shelf in the wall, on which a tawdry group of idols were seated, decked out with tinsel and paint. A few old men and women filed past me and prostrated themselves with every mark of reverent



GREAT "SETHI" TEMPLE, BRINDABUN. (From a Photograph.)

worship before this vain and vulgar show. The "get-up" of the group was much inferior to that of the average "penny waxworks" at home; and nothing could be more out of harmony with the noble design and elaborate finish of the building itself. Outside, there was less to mar its imposing effect. The suns of three hundred years have rather mellowed, than otherwise the raw colour of the stone.

Our picture shows the richly ornamented front of the temple, with its exquisite play of light and shade over massive pillar and dainty alcove and delicate pendant bracket.

I climbed to the top of the dome by a secret staircase within the walls, and thence looked down upon the holy city, with its multitude of shrines, encircled by the sacred river. The "great" temple, founded by Seth Gobind, Das and Radha Krishan, lay like a miniature town just across the road. It is built in the Madras style, and covers a large area, the outer walls measuring 773 feet in length by 440 in breadth. These enclose a fine tank and garden, in addition to the actual temple court. This latter has lofty gate-towers, or *gopuras*, covered with a profusion of coarse sculpture. In front of the god is erected a pillar of copper gilt, 60 feet high, which alone cost Rs. 10,000. The principal entrance of the outer court is surmounted by a pavilion, 93 feet high, constructed in the Mathura style, after the design of a native artist." The whole temple cost forty-five lakhs of rupees, and was finished in 1851. I took the accompanying photograph from my vantage ground on the dome, though not without difficulty, as a high wind threatened to whisk the camera off its legs. The *ticca gári*, seen to the right of the picture, brought me from Muttra Station, five dusty miles. Descending to the *gári*, I crossed over the road, and entered the great temple enclosure. Then, having climbed the "pavilion," or principal gateway, I stood in front of the chief *gopura*, and exposed another plate. I was disappointed in not being able to see the temple proper. A porter sat at the entrance, and showed me a notice written in English, requesting that no Christian or Mohammedan would violate the feelings of the worshippers by stepping inside.

Barisal.

WILLIAM CAREY.

Death of Mr. Thomas Cook.—By the death of Mr. Thomas Cook, of Leicester, an honorary member of the Committee, the Mission loses a warm and generous friend. At the last meeting of the Committee, the Rev. J. G. Greenhough, M.A., and the Rev. William Hill were requested to attend Mr. Cook's funeral as representatives of the Missionary Society, and a resolution of sincere sympathy with Mr. John M. Cook, of Norwood (the only surviving son), and the members of his bereaved family was unanimously adopted.

Work in the Agra District.

THE Rev. J. G. Potter, of Agra, sends the following account of work in the Agra district :—

“Agra, March 3rd, 1892.

“MY DEAR MR. BAYNES,—Having just returned from a tour in the Agra district, I have thought that a few lines for the *HERALD* would be acceptable. It would take a long time to describe all that we saw and heard at the different villages, and the work done amongst the village people. I will, therefore, tell only of our work in and around one place, called Digner.

“DIGNER.

“This village is only eleven miles from Agra. It is situated near the banks of the canal. It is large and prosperous, containing 500 houses and 2,000 people. Our tents were pitched in a fine clump of beautiful trees, which afforded good shade in the heat of the day. We formed quite a strong mission band. In addition to my wife and myself, we had with us of our own Mission three preachers and one Bible-woman, and also Miss Bland, of the Church Zenana Mission, and with her a Bible-woman and her husband of that Mission. We were able, therefore, to carry on work in three places at one time. From our camp at Digner we were able to reach all the surrounding villages, and in Digner itself work was daily carried on.

“Our first visit was paid to the market at Digner, and then to the houses of the landowners of the place. We had as our guide a bright boy, who had come with others on our arrival to greet us at our tents. Miss Bland and my wife were allowed to go into the landowner's house and speak to the women, whilst I, by song and sermon, preached to the landowner and his friends. Day by day we made new

friends and had fresh openings for work.

“The day after our arrival four or five villages were visited by ourselves and our native helpers. And at evening 200 people gathered to see the pictures of the magic lantern and hear the Gospel address given in explanation of them.

“On the following day, in visiting a village three miles away, we found that the head man was very ill. We were asked not to sing, and were not permitted to see the sick man, yet we spoke very earnestly to the friends who came around us of death and eternity, and of Christ who died and rose again. I felt it to be a solemn matter to be so near a heathen man, probably dying without the knowledge of Christ, and yet to be unable to preach to him the Gospel. However, I trust that he heard it through his son, who was one of those who listened to us, and afterwards purchased a copy of Luke's Gospel.

“MY BIRTHDAY.

“The following day, Saturday, February 20th, was one of the happiest birthdays I have spent. I was so glad to be back in India and at work again. In the morning my wife accompanied the Bible-women to their work. It was hard to see so many women ready to listen, and yet to have to keep silence because of the difference of language. Another year my wife will, with God's blessing, be able to take her full share of the work. As it is she has begun to teach the children a Gospel hymn she has learned by heart, and read over a few texts to the women. Whilst women's work was taking place in one part of the village, the evangelist

and myself had gathered the men together in another part, and spoken to them the glad tidings of great joy. In the afternoon of the day, as usual, we met with our native helpers for Bible reading and prayer, and afterwards went forth to another village to preach. There, again, we had good companies of both men and women. To the men we showed a large coloured picture of the Prodigal Son being received back by his father. I told the story, which was listened to with great attention, and afterwards told the parable of the Lost Sheep, so that the people might have the whole Gospel set before them. We found that the head man of the village was very friendly with our preacher Rati Ram, who lives at an out-station five miles away. After the preaching we sold eight Christian books and tracts, which, in a village where few can read, was very good. We found in this and other villages that Mr. D. Jones was well known; many of the people inquired kindly after him. Returning to our tents, we had just time for rest and food before showing the magic lantern. The people were looking forward to it with great delight. One of the leading men came to show us a suitable place, and took care to see that the people were properly seated, and that the women had a place for themselves from which they could both see and hear.

"THE MISSION OF THE LANTERN.

"I suppose there were about 300 present at least. As soon as all was ready, we had only to play a native tune on our concertina and the people came flocking around us. After a few moving pictures, such as a wind-mill, and lion which moved both eyes and mouth, we showed pictures of the parable of the Sower and told them of the seed we had come to sow.

We then showed eight pictures in reference to the sin of drunkenness, of Cruickshank's Series, so that the people might at least know that Christianity and drunkenness had no connection with each other. Then came eight pictures referring to the parable of the Prodigal Son, followed by a series on the Life of Christ. All this took place in the open air, under the beautiful stars which in India seem to shine so brightly. The whole scene was a picture long to be remembered. Near the wall the large white sheet fastened to two long bamboo poles fixed in the ground, ourselves with the lantern about twelve paces away, and the hundreds of people seated on the ground in a semi-circle with their faces turned towards the sheet. By the side of the sheet our oldest preacher, Hari Ram, the converted Brahmin priest, who, in the exact idiom of the village people and from a full heart, preached Christ and Him crucified. Our friend, Miss Bland, of the Church Mission, an experienced lady worker, was much impressed by the scene. Perhaps it was only surpassed by another somewhat similar, when a few days later my wife showed the pictures to women only, with Miss Allen, of our Zenana Mission, to explain them.

"LAST DAY.

"Our last day in Digner was Sunday. We had worship at 11 a.m. and 3 p.m. at the tent, and afterwards went forth again to bear our testimony. Pictures of the serpent lifted up and of Christ on the Cross helped us to explain the Gospel to many. As we returned to our tents it was pleasing to hear the village people shout 'Yeshu Masih ki jai'—i.e., 'Victory to Jesus Christ.' Would that all the people of India would join in this cry with heart as well as lip!

"I have referred to our visitation of a few villages. During the fortnight we were away from home about sixty villages in all were visited. The weather was charming and camp life enjoyable. We trust, therefore, that, in addition to doing good to others, we are the better for this district work.

"I have spoken of sixty villages. In the Agra district alone there are 1,000 in all of which, without difficulty, the

Gospel could be preached. But where are the men and women for this work? Many of them, we believe, are in the churches at home. Would that the Lord of the harvest would thrust them forth into the great harvest-field! I know of no joy greater than preaching the unsearchable riches of Christ to the heathen.—Yours very sincerely,

"J. G. POTTER.

"A. H. Baynes, Esq."

The Congo Mission.

MISSION WORK OF THE SAN SALVADOR NATIVE CHURCH.

THE Rev. Thos. Lewis, of San Salvador, writes :—

"MY DEAR MR. BAYNES,—Since writing you last we have been able to make some progress in our work in the outlying towns. I told you that the native church here had decided to set one young man aside to take up work at a suitable town where he could gather around him a little day-school and form a sub-station. Several attempts were made to find a town to the north of us, on the Wathen road, but the people were very suspicious. They listened to their story about Jesus, but they would not allow one of them to settle down in their towns to teach the children. However, I think we have now been successful. There is a large district, only about ten or twelve miles east of this place, which has not been visited by us at all, except that Mr. Fuller went over to one of the towns once. They have very little communication with San Salvador, and know next to nothing about the 'white men' further than they are some kind of beings to be dreaded. Mawunze, the principal town, is inhabited by about five hundred people, and there are many places in the neighbourhood having over three hundred inhabitants.

About a month ago one of our young Christians, who has been selected for the work by the church, made a tour around the towns, and was well received, especially at Mawunze. They invited him to stay there for a time and tell them more about the Gospel, and they gave him and the other young man who went with him a house for their service. After spending a week with them, and visiting the other towns close by, he wrote a letter to me telling me how well he was treated, and how glad the people were to hear his message, and asked if he might stay there a little longer and teach some of the children their alphabet. A few days afterwards it was arranged for me to go over and see the place for myself, and the people also wished me to come and give them some medicine. So I went and stayed there four full days. At first they were very bashful, but soon we made friends. All the people gathered together several times to hear my message, and they were delighted with our singing, and wished to learn our hymns. We spent our evenings very pleasantly in teaching the words and practising the tunes. When I left they said they wanted

Nlekai to remain a little longer and teach them. By this time he had succeeded in getting a school, and the children were pleased I was not going to take him away. Of course we wanted him to stay longer, so that the work could be considered *properly* started. He is still there, and three days ago he wrote to say that he was getting on well. He has now a school of forty-one children (boys and girls); a regular service every other evening. Every Sunday evening he goes to another town, four miles away, and holds a service there. He has promised the people to continue this as long as he stays at Mawunze.

"So far we are greatly cheered in this work of our little church, and, although

we have not *finally* settled with the people for Nlekai to remain there permanently as a teacher, yet there is hardly any doubt but that Mawunze will be our sub-station. *Practically* it is so now. It is such a splendid field for Christian work that we all feel glad that our first attempts in other directions proved futile. This is certainly the Master's doings, and we now pray for further guidance and help to carry on the work so well begun.

"Mbanza Mputu—our other outpost—is making good progress too, and the school is very popular.—Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

Congo Mission.

SEED SOWING AND HARVEST.

THE following extract from a recent letter from the Rev. Thomas Lewis (of San Salvador) to the Rev. Lawson Forfeitt (at present in England) will be read with interest. Mr. Lewis writes:—

"I must tell you about Vita. I am sure you will be pleased to hear how he gets on, for you took great interest in him during his recent trouble.* He is going to write you himself. I have had several talks with him lately about his soul, and it does me good to hear him speak so decidedly about these matters. He tells me about your giving him an English Bible at Noki, and he found great blessing in reading it in prison at Loanda. I cannot write you all the tale, but you will rejoice to know that that Bible was the means of his conversion. In it he read about the Babylonian captivity, and how it was that through their own sin and rebellion against God the people were taken there. These things made the lad think seriously about his own position. He kept on reading his Bible, and prayed earnestly to God to bring him safely through this trouble, and he there and then gave his heart to Christ. His conduct here since his return confirms all he says, and we are all very pleased with him. Indeed, before he had spoken about his conversion, we were all confident that he was a Christian. We shall baptize him ere long. I can assure you that he is very thankful to you for that Bible, which has been such a blessing to his soul. There are many things to discourage one in this country, and it is good to feel that one has been the means of bringing a soul to God. I am, therefore, anxious that you should know the blessing that has followed your giving a Bible to Vita. It is the same old story; the Bible is still 'The Book,' and we praise God for it."

* It should be noted that when tried by the Portuguese for the crime with which he was charged, Vita was acquitted.

Missionary Prayer Union.

BY THE REV. G. WAINWRIGHT, OF BOURNEMOUTH.

MY reasons for writing this article are two. First, our esteemed Secretary, Mr. Baynes, who has watched the working of this Union from the start, has asked me for an account of it; and, secondly, at the meetings of the Southern Baptist Association, held in Bournemouth, I was asked to let each pastor have particulars of the scheme. I could find no better method of doing this than by an article published in the MISSIONARY HERALD. To these I may add, as a third reason, that the scheme has already justified itself as a good one; and, if generally adopted throughout our churches, would do much toward raising the permanent income of the Missionary Society to the £100,000 required.

The Prayer Union has been formed in connection with the West Cliff Tabernacle, Bournemouth, since the commencement of this year. For the first quarter we had fifty members; at the close of the second quarter we number fifty-five. The financial result of the first quarter was about £14; the second realised about £13. The amount is smaller because there were ten boxes whose contents have not yet been received. These amounts are *additional* to what the church has given by collections and ordinary subscriptions.

The advantages of this Union are mainly two. First, it secures *daily prayer* for, and therefore daily interest in, missionary work. Secondly, with daily prayer it secures *daily gifts* for this object. To these it may be added that, as the amount promised is only in most cases $\frac{1}{4}$ d. per day, it secures subscribers from a class of persons in our churches who could not give an annual subscription of half-a-guinea, but whose annual gift by this means will be 15s. at the least. Not a few, however, promise a penny, and some even more than that as their daily gift; and most of those who promise a halfpenny find at the end of the quarter that they have considerably exceeded that average.

The working of the Union is simple. Each member is supplied with a box and a card of membership. On one side of the card is an illuminated diagram, which presents at a glance a view of the population of the world and the relative number of adherents of every form of religion, and the millions of unevangelised heathen. The following is a copy of the other side. Some parts of it refer, of course, to Bournemouth alone; but it may be better to publish the whole:—

WEST CLIFF TABERNACLE.

MISSIONARY PRAYER UNION.

Member's Card.—No....

Name.....

Date.....

AGREEMENT.

"Recognising that I am called to fellowship with Christ in the work of making known His Gospel to all the world, I will endeavour, unless hindered by some excuse which He can accept as valid, to pray daily, and give not less than..... each day for missionary work."

SUGGESTED PLAN FOR DAILY PRAYER.

Sunday.—For a deepening interest among all Christians in missionary work, for more spiritual power to rest upon all missionaries, for their preservation in the midst of danger, and for the conversion of the heath

Monday.—India and Ceylon. Population over 287,000,000.

Tuesday.—China and Japan. Population, 400,000,000.

Wednesday.—Africa. Population about 250,000,000.

Thursday.—Jamaica and West Indies. Population about 4,000,000.

Friday.—Roman Catholics and Jews everywhere.

Saturday.—Missionary societies and their committees.

Quarterly meetings in January, April, July, and October.

We have at present only two officers, president and secretary. The secretary keeps a record of the names of the members in a book, ruled to admit each of the four quarterly amounts received, and another column for the year's total. Each name is numbered, and the number transferred to the card of membership. The amounts are either collected or brought in before the quarterly meeting, when the amount received from each member is announced.

I shall be thankful if the scheme is generally adopted, with such alterations as may be necessary in different localities. By combining praying and giving, it recognises that, while the work is God's, a considerable responsibility rests upon us. We can only expect great things from God as we are ready to attempt great things for God. We express our expectation by daily prayer; we make our attempt by daily gifts.

The Zenana Mission and China.

A NEW DEPARTURE.

MY DEAR MR. BAYNES,—Will you kindly give me a little space in your **HERALD**, that I may fulfil a commission entrusted to me by my Committee, and bring before the friends interested in our Mission a new and large sphere of work upon which we are preparing to enter, and so enlist their sympathy and help as speedily as possible?

On a careful consideration of the interesting and important statements, so ably and patiently laid before us by Dr. Glover, Mr. Morris, and yourself, representing the claims of China, we could not fail to be strongly impressed with the vastness of the work which stood waiting to be done; and the earnest appeal which was made to us to enter the open doors, and take up the work, seemed to be one which ought to be obeyed.

We therefore decided that, whilst the claims of India should still be too jealously guarded to allow any loss or diminution of attention, the call to enter upon similar work amongst the women of China was an imperative one, and that we would take immediate steps to procure extra funds wherewith to send out lady missionaries to China, and would pledge ourselves to send out two, four, or six ladies as soon as these are supplied.

We, therefore, now must earnestly and confidently appeal to our friends throughout the country, entreating that they will promptly show their approval and full sympathy with our proposed movement, and, "with a perfect heart, will offer willingly unto the Lord." It is for His work, and to bring in His Kingdom, that we plead.—With sincere thanks for all your kindness, on behalf of the Treasurer and Committee,

Believe me to be,

Yours very sincerely,

AMELIA ANGUS, *Hon. Secretary.*

Itinerant Evangelistic Work Outside Rome.

THE Rev. James Wall sends the following report :—

“ORVIETO.

“Orvieto is one of the most ancient cities of Italy, situated about sixty miles to the north of Rome. It is visited by most travellers in Central Italy on account of its fine situation, its Etruscan antiquities, and its exquisitely beautiful cathedral, the gem of Italian mediæval architecture. During the Middle Ages this town was torn asunder by the Guelph and Ghibeline factions, which, even now, in certain parts of the city, are not entirely extinguished. Amid this strife of parties the Pope was often expelled from the city, and the Liberals of that time so favoured the Evangelicals, or *Paterini*, as they were named, that these greatly multiplied both in the town and in the country round. The place is interesting to us because it has a population of nearly 50,000 souls, and has shown a decided tendency towards the Gospel. For several years our evangelists have visited that part of Italy, and, while some places have proved indifferent, others, and among them Orvieto, have manifested a desire to know more. The Word of the Lord, scattered broadcast over these Etruscan fields, has often seemed to die in hard or stony ground, while at Orvieto and in several other towns it has found good soil, and has sprung up and borne fruit. Nothing reveals the qualities of the soil like sowing it with seed, and, following this rule, we think that the work done in Orvieto will result in rich harvests of saved souls.

“The following extracts from the diary of one of our evangelists will give an idea of the spiritual state of the people of this city :—

“June 1st.—At 7.30 a.m. I went into the house of some friends to read the Scriptures and pray. Afterwards I stood on the steps of the cathedral, and spoke to many from the country, then walking from street to street. I sold one hundred copies of the ‘Cristiano Romano.’

“Accompanied by a few who were interested in what I had told them about Jesus Christ, I returned to Mr. Wall’s room, where some earnest conversation took place. During the day I was publicly insulted by a priest, but I answered him softly, and towards evening enjoyed a very long conversation with some of the municipal guards, who, though at first quite careless, became very attentive on hearing that ‘he who believeth not shall be condemned.’

“June 2nd.—To-day I have spoken much to the watchmaker, C — C — . I also met two who had given their names so as to receive religious instruction while in Rome; one of them is from Tivoli, the other attended the meetings in Via della Consolazione.

“June 3rd.—I spent the morning going from shop to shop, and leaving copies of the ‘Cristiano Romano,’ which I shall call for if not purchased. In the evening Mr. Wall had an important conversation with the prior of S. Andrea. I was present. After some discussion, the priest was confounded, not knowing how to remain nor how to beat a retreat. From to-night there will be open war in Orvieto.

“June 4th.—After prayear at 6 a.m., I began to visit the people, and sold eighty-six copies of the ‘Cristiano Romano.’ Some are anxious, and would no doubt come forward were it

not for their fear of the priests, Mr. Wall returned to Rome, and his loss is felt not only by myself, but many who have spoken to him.

"June 5th.—There is a great change in the attitude of the people towards me. Many are cold in their manner, some who were friendly will not even recognise, a larger proportion refuse to buy the 'Cristiano Romano.'

"June 6th.—I left Orvieto for Viterbo. While waiting an hour at the station of Attigliano, I distributed tracts and sold nine copies of the 'Cristiano Romano.' A person coming from Orvieto was anxious to obtain a copy of the New Testament. I had an opportunity of speaking for the Saviour to several in this village. In the train I noticed a gentleman who was in great grief. He inquired if anyone present had known his son, a young fellow who had just committed suicide in Viterbo. He was almost beside himself with sorrow, and on speaking to him I feared he might do himself some harm. Under the influence of the Gospel and the music of God's love, however, he became perfectly calm, so calm that I was reminded of the Saviour when He stilled the tempest with the words, 'Peace, be still.'

"VITERBO.

"June 7th.—After praying for a special blessing, I set to work preparing Gospels, tracts, and a good many copies of the 'Cristiano Romano.' Working all day, I have distributed 1,000 tracts, and 100 Gospels. I have also sold 250 copies of the 'Cristiano Romano.'

"A woman asked me if I had a copy of the 'Shed Blood,' meaning a Roman Catholic book of devotion. I answered, 'Here is the true history of the Blood that was shed for us,' and offered her a Gospel. I also read a few verses, and told her why the Saviour shed His Blood for her, and how by believing in Him alone she could be saved. She then seemed willing to buy it at any price, and manifested the greatest surprise on hearing that it was a gift. Running, to call her friends she returned with some other women, who listened very attentively, and all bought copies of the 'Cristiano Romano.'

"In one of the shops which I entered a priest insulted me, but the young men present immediately protested by purchasing the paper, and one of them, taking a few tracts from my hand, distributed them among his companions in the presence of the priest.

"J. WALL.

"To A. H. Baynes, Esq."

Good Tidings from Wathen Station.

THE Rev. Geo. Cameron, of Wathen (Ngombe) Station, writes under date of May 1st :—

"DEAR MR. BAYNES,—There are two items of news concerning our work that I think will be of interest to you. One is the establishment of a second sub-station, and the other the starting of a Sunday-school here.

"A SECOND SUB-STATION.

"In one of the last letters of the late

Mr. Percy Comber that appeared in the MISSIONARY HERALD, he told of a town named Tungwa, about twelve miles distant, where the people were very friendly, and where one man, named Menayaku, had built a house for the use of the missionary when visiting the town. After Mr. Comber's death, the church resolved that the work there

should not be allowed to drop, and appointed one of their number, named Nkaku, as teacher-evangelist in the town and district. After this resolution was made, my wife and I went to inform the people of the scheme, and, no difficulty being raised, Mr. Davies went a few days later, with Nkaku, intending to stay a little while to help the young teacher to get a good start. Unfortunately, Mr. Davies had to return to the station before Nkaku had time to settle down, so, a little later, I paid another visit to the town, and was glad to find everything going on very well. Twenty-two scholars, including several young men, were attending school more or less regularly, and on the two days at least that I helped to teach, were showing a fair amount of interest. It is chiefly owing to Menayaku's influence that an opening has been made with so little trouble, as the other chiefs were afraid to commit themselves too much. Both Mr. Davies and I tried to get them together to get their formal consent, but they preferred to let the responsibility rest with Menayaku, at the same time showing their goodwill by sending their children to school.

"During my stay a programme of each week's work was arranged with Nkaku. Sunday will be occupied with services in Tungwa. Then, on each of the following five days, a visit will be made in the morning to one of the neighbouring villages, each village having its own day of the week, so that the Gospel may be preached regularly, and the people know when to expect the preacher. Two hours in the afternoon of each day are devoted to school, which is held in one end of the house that was built for Mr. Comber, the other end being occupied by Nkaku.

"A day or two ago, a letter came from Nkaku, in which he tells of good numbers listening to his message, and

speaks hopefully of the progress of his scholars, mentioning that some were so far advanced that he had to divide them into two classes. In one town only his visits were not well received, the people refusing to listen; so, after two visits, he chose another town to go to instead.

"It is worthy of notice that Nkaku's salary is less than what he received as a workman. The salary is paid entirely out of the church funds, which are made up of the monthly subscriptions of members and missionaries.

"SUNDAY-SCHOOL WORK.

"Now, about the Sunday-school. The Sunday services on the station used to be a meeting at nine o'clock in the morning, conducted by Mrs Bentley, and a prayer-meeting at four in the afternoon. The missionaries were usually visiting the neighbouring towns, so it was not possible to have much supervision over the children during the somewhat long interval between these services. It was thought that a school with native Christian teachers would provide profitable occupation for the children, and be helpful in training the teachers as well. So, two months ago, the idea was suggested to the church members, and they at once took it up, and have carried it on so far with great heartiness. There are two female and four male Congo teachers, being nearly all our local church members, besides Mrs. Cameron and myself. School is conducted as in England—singing and prayer, then the classes, afterwards summing up by the superintendent, then singing and prayer again. None of the native teachers can read the 'helps' so freely supplied in nearly all the religious papers, so a preparation class is much more necessary than at home, and one is held on Saturday

evenings, when the next day's lesson is explained.

"We have been cheered lately by evidences of deep and earnest interest on the part of some of the young people, and trust that more will follow.

"We are hopeful that, helped by

your prayers, the two efforts just described will have God's blessing, and result in glory to Him and good to men.

"Yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

An Appeal for China Schools—All can Help.

THE Rev. S. Couling, of Tsing Chu Fu, Shantung, sends the following appeal. We hope many of our readers will respond:—

"DEAR MR. BAYNES,—Readers of the HERALD are accustomed to appeals for harmoniums, cameras, and homœopathic medicine chests. I should like to make a request of quite an unusual character for some things which would, however, be of the greatest use in my special work.

"The Chinese schoolboy is not behind the English schoolboy in natural intelligence, but he is in a very different position for acquiring knowledge. The English lad has knowledge pouring in at every entrance, perhaps more when he is out of school than when he is at his books. The miracles of science are round him everywhere. He has travelled by train, he has seen mill machinery, he knows what the telegraph wire is for; the long results of time are the commonplaces of his daily life, and what he eats and wears and handles bring him in touch with every part of the globe. He has seen great buildings, has been to the Zoo, sees fine horses and the best agriculture.

"How different the position of the sharpest boy in North China! What their forefathers had in the days before Christ, that, and very little more, the present generation also enjoys. When the books are put aside and I talk with my boys of all there is in the world of fair, of beautiful, of strange, they declare they feel 'like frogs in a well.'

Of the scientific triumphs of the age they see nothing; the ten thousand inventions which make England prosperous and enlightened never come near them; Nature itself is stingy to them, and only the poorest specimens of the animal kingdom are ever seen by them. They would not recognise the lion if they met it, but firmly believe in the existence of the dragon. Nature, Art, and Science bar most of their thousand gates against the Chinese lad, and leave him in the midst of God's wonderful world to feed on books, books, books.

"In one respect this is the teacher's paradise. It can be easily understood how, in the newly-quickened mind of a Christian schoolboy, the sight of a strange shell, or of the inside of a watch, or of a beautifully-minted coin, or of a stuffed little foreign animal or bird, or of a photograph of foreign buildings will cause the beautiful wonder to arise—a wonder, and a thirst to imitate, to invent, to attain.

"Now, my dear Mr. Baynes, while it goes without saying that my first aim and hope are that each of my school-boys should be a sincere Christian, and my second that he should be educated to fill his post in life with credit to the church and with benefit to his fellow-men, may I not hope that some readers will like to help in this further work of

stimulating the young mind, and of providing such pure and legitimate pleasures for those who are so poor in enjoyments?

"If I am asked what I would like, then I am in a difficulty. If any reader can think of anything which the Chinese already possess, or which, being new to the Chinese, would be altogether unedifying and uninteresting, these things I do not want; but anything else, if portable, I should be glad to receive. I would receive anything from a second-hand bicycle to a second-hand tiger (not a live one), and could give good account of the use of anything I got. Anything that creates inquiry, that rouses or satisfies curiosity, that produces wonder or admiration, or stimulates to imitation; if it can be made an object-lesson to intelligent eager boys who live 'like frogs in a well,' far from every advantage of Western civilisation, will be a useful offering. If I must mention a few things (as specimens only and not as a list, for the HERALD would not contain it), say the following:—

"A model of a ship.

"Models of mechanical inventions—of a printing-press for example.

"Models of buildings, especially of famous buildings. Thus, a cork model of St. Paul's or of Milan Cathedral teaches history and geography, giving an individuality to the city, which henceforth is not a mere name on a map, and it creates admiration—a two-storied house even being rare in our

district—and it teaches what the Church is and can do in Christian lands, and what it will yet be equal to in China.

"Specimens of manufactured goods, as of cotton in its various stages.

"Fine glass-work.

"Tools; agricultural implements.

"Natural history specimens.

"Minerals.

"Small specimens of marbles and woods.

"Pictures, especially coloured, of cities, buildings, animals, &c.

"No Chinese boy of ours ever saw an oil-painting or a statue, nor can understand how a nation excelled in art; hideous mud idols are the only objects we can point to as we try to make them understand the part Greece took in God's development of the world. But I suppose there are very few indeed who would be ready to show to Chinese boys what art really is, by sending a cheap reproduction of some bust or draped figure.

"I hope that many will respond to this appeal; they may be sure that though it is not directly helping in the main work of the school, which is the spiritual and moral culture of the boys, yet it is helping to enlighten gross darkness, and to bring joy and interest to those whose lives are very colourless and dull.—I am, dear Mr. Baynes, yours sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq."

Recent Intelligence.

New Missionary for the Congo.—At the meeting of the Mission Committee on the 28th ultimo, Mr. George R. Pople, of Bronesbury and Bristol College, was accepted for Congo Mission service.

Arrival of Missionaries in England.—We are thankful to report the safe arrival of the Rev. H. White from Bopoto, and Mr. S. M. Field from Bolobo, Upper Congo River. Mr. Field has since left England for the United States, where his wife and children reside, and where he will spend his furlough.

Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts :—A concertina from the Sunday Scholars, Newark-on-Trent, per Mr. E. B. Shepherd, for the Rev. T. W. Norledge, India ; a parcel of clothing from Mrs. Watkins, Nailsworth, for Mrs. W. H. Bentley, Wathen, Congo ; a parcel of books from Devonport for the Rev. H. C. Graham, Congo ; a parcel from Reading for the Rev. Philip Davies, B.A., Wathen, Congo ; a roll of lesson pictures from Woodberry Down School, per Mr. C. Churchill, for the Rev. J. A. Clark, Upper Congo ; a parcel of magazines from Mrs. Johnstone, Southport, for the Congo Mission ; a parcel of cards from Miss King, Selsey, for Mrs. Drake, China ; a microscope from Mr. W. Harrison, Blackheath, and a cloth and linen tester from Mr. W. Ling, Woodbridge, for the Rev. J. S. Whitewright, China ; boxes of toys, garments, haberdashery, and school materials from the Young People's Working Party, George Street Chapel, Plymouth, per Mr. W. Hawkes, for Mrs. Day, Agra, Miss Mabel Fox, Delhi, India, and the Rev. A. G. Shorrocks, Shensi, China ; a box of dolls, clothing, &c., from the Dorcas Society, Noddfa Welsh Baptist Church, Treorchy, per the Rev. W. Morris, for Rev. G. W. Bevan, Bengal ; a box of magic-lantern slides from Miss Jones, Cardiff ; a parcel of toilet mats, from "Cisfran," Cowbridge, for the Mission.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to—"A Member of Miss Grigg's Bible-class," Honor Oak, for a silver chain and locket for the Congo Mission. "Anon.," for three silver trinkets, who prays earnestly "that God would stir up more hearts to sympathise with our brave Christian sisters who go out to India on their noble cause." "M. P., Addlestone," for a silver pencil case and bracelet for the Congo Mission. "An Old Lover of Missions," Egremont, Liverpool, for trinkets for the Congo Mission. "M. J. D." for two silver bracelets and a piece of needlework. "A Member of the Metropolitan Tabernacle," by the Rev. Arthur T. Pierson, D.D., for several articles of jewellery. "B. J., Liverpool," for a pair of earrings for the Congo Mission, with £1 for Palestine, and £1 for Centenary. Miss M. Gregory, Charsley, for a gold chain. The Rev. W. V. Phillips, of Hackleton, for a gold chain, and who writes :—"I am glad also to say that, as a result of the grand inspiring meetings we had at Leicester, Nottingham, and Kettering, the spirit of liberality towards this object has been considerably quickened. I, myself, had resolved to double my subscription, and strove to get others to follow my example. I am glad one subscriber has resolved, if the Lord shall prosper her next year, to do so likewise. This same subscriber has handed me a gold chain to be used as a contribution towards the Centenary Fund. She says she has no money to give just now, but willingly gives this, as the Lord has more need of it for His work than she has. I am sure I have been deeply touched, during the recent meetings, at the self-denial shown by many on behalf of this work, and I have constantly brought such instances before the notice of our friends here, in order, if possible, to evoke from them similar response. I trust in this Centenary year we shall see a much greater exhibition of consecrated giving to this noble enterprise, which

we all have so much at heart, and that, as Dr. Pierson says, 'we shall strengthen the stakes by holy living, for there is nothing after all like holy living.' I am very glad to find in our amount that at least one-half of it is the result of systematic giving in the Sunday-school." The Rev. W. H. Towle, of Willenhall, sending £13 16s., writes:—"A member of my congregation placed this sum in my hands as an offering to the Baptist Missionary Society, and desired me to forward it to headquarters. I am most glad to do so, especially knowing it represents a noble act of self-sacrifice, the money being a small legacy left him by a relative, and promptly devoted to missionary cause." "Cisfran, Cambridge," for set of dinner and washstand mats, who writes:—"This is all I can give, I wish it were a larger and better offering; please let it be for the Congo Mission." Stadskanaal, £1, and Groningen, 13s. 4d. Grateful thanks are also given to the following donors for most welcome contributions:—Mr. John Marnham, J.P., for support of Congo Missionary, £75; Blue Ribbon, £5; E. S. L., £25; Professor J. Goodman, £10; G. S. T., for Congo, £10; Baroness Solvyns, for Congo, £10; Mr. and Mrs. W. R. Wherry, £10.

Contributions

To June 30th, 1892.

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

ANNUAL COLLECTIONS.					
Public Meeting at Exeter Hall	60 4 1	Pitt, Mr. George	5 0 0	Haward, Mr. C.	0 10 0
Young People's do.	41 2 0	Potter, Mr. and Mrs.	0 10 6	H. M. D.	1 0 0
Annual Sermon at Bloomsbury Chapel	41 15 4	Pringle, Miss	0 10 0	"Hope"	2 0 0
Young Men's Sermon, City Temple	28 17 1	Rabbeth, Mr. J. E.	2 2 0	Johnson, Mr. W.	5 0 0
Solr�e at Cannon-street Hotel (less expenses)	7 18 2	Robinson, Mr. and Mrs. Edward, for India	100 0 0	Knights and Glalsher, Misses, for support of Congo boy under Mr. Clark	2 10 0
	179 14 8	Do., for China	100 8 0	McCormack, Mr. A., for Congo	0 10 0
		Do., for Congo	180 0 0	M. E., for China	2 10 0
		Do., for Italy	100 0 0	Do., for Congo	2 10 0
		Rosser, Mrs. Treherbert	1 0 0	Meg, for Congo	50 0 0
		Sudbury, Miss Lydia		Readers of the Christian	1 2 0
		Braintree	2 0 0	Do., for Congo	1 0 0
		Taylor, Rev. D.	1 0 0	Do., for Famine in India	0 5 0
		Tutton, Mr. M. Swansea	10 0 0	Sale of Jewellery	14 9 1
		Viney, Miss E. M.	1 0 0	Ten	0 10 0
		Voelcker, Mrs.	2 2 0	Thomas, Mr. Alfred	
		Do., for Congo	1 1 0	M.P.	60 0 0
		Warne, Mr. W. J., Philadelphia	2 0 0	Town, Mr. J. C., for China	9 0 0
		White, Mrs. S.	1 0 0	Tucker, Mr. F. E., for G. C. Dutt's Medicine Chest	9 10 0
		White, Mrs. Thos.	60 0 0	Two Friends (Adelaide), for Congo Mission Educational Work	15 0 0
		Under 10s.	0 7 6	Ward, Mr. & Mrs. John, Rickmansworth, for Kotskavatta Chapel, Ceylon	10 0 0
		Do., for Congo	0 2 6	Under 10s.	1 6 6
				Do., for Mr. Bentley's Translation Work	0 8 3
ANNUAL SUBSCRIPTIONS.		DONATIONS.		LEGACIES.	
A. G. (half-year)	1 0 0	A Debtor to Christ	15 0 0	Duncan, The late Mr. Henry, of Edinburgh, per Messrs. Macandrow, Wright, and Murray	800 0 0
Archer, Rev. W. E.	1 1 0	A. E. R.	5 5 0	Radbourne, The late Mrs. Mary, of Rushden, per Messrs. Stimpson and Mason	45 0 0
Barnden, Mr. and Miss Barnes, Mr. Theodore.	1 1 0	A Friend, per Rev. J. B. Myers	20 0 0		
Beaunet, Rev. J. L., New Southgate	1 0 0	A Friend, Wakefield	1 2 6		
Blackwell, Mr. J. S.	0 10 6	A Missionary Pupil	1 11 6		
Dadd, Mrs., and Willie Barber	1 7 0	Anon.	0 12 0		
Daniel, Mrs. S.	2 0 0	Anon, for Congo	0 10 0		
Dobson, Mr. J., South Shields	1 0 0	Anon, Nottingham	0 10 0		
Farley, Miss	0 10 0	A Sinner saved by Grace (box)	0 12 6		
Farran, Miss S.	1 1 0	B. E., for Congo	0 10 0		
Fountain, Mr. W., Odham	2 0 0	Bentley, Master H. Klockers (box)	0 10 7		
Freer, Mr. F. A.	5 0 0	Cobham, Miss F. S., for Mattel remedies for Congo	5 0 0		
Gale, Misses	2 2 0	Craven, Mr. Michael	10 0 0		
Gatty, Mr. C. H.	10 10 0	Farley	10 0 0		
Gervia, Miss	0 10 0	C. S. H. P., for Bengali School	1 0 0		
Gowing, Mrs.	0 12 0	Fletcher, Miss (molety box)	1 17 1		
Gregory, Miss M. (half-year)	1 0 0	Friends at Killin	0 10 0		
Haworth, Mr. W., for Italian Mission	25 0 0				
Hassman, Miss C.	1 0 0				
Hill, Mrs.	1 1 0				
Hill, Mr. and Miss	2 7 0				
Jones, Mr. W., Southampton	0 10 6				
Lewis, Mr. T.	3 3 0				
Lincoln, Mr. H.	1 0 0				
Massey, Mr. Stephen	5 0 0				
Mayo, Rev. W.	0 10 0				
Murcell, Mrs.	1 1 0				
Noble, Miss Christina, for training N. P., India	12 0 0				

LONDON AND MIDDLESEX.

Abby-road	18	10	9
Acton	7	10	2
Do., Sunday-school	0	13	6
Alperton	11	9	1
Arthur Street, Camberwell-gate	23	6	1
Do., Sunday-school	8	0	6
Do., Y.M.B.C.	0	15	0
Arthur-street, King's Cross, Sunday-school	3	0	0
Battersea Park Sunday-school	0	12	6
Bermondsey, Drummond-road	4	11	6
Do., Haddon Hall, for Mr. Wall's work in Rome	3	0	0
Bloomsbury	34	3	2
Do., Sunday-school, for support of "Titura" under Mrs. Bentley, Congo	7	0	7
Do., Y.M.B.C., for Bengali School	10	0	0
Brixton, Cornwall-road	1	8	0
Do., Kenyon Ch.	8	13	10
Do., Wynne-road	5	0	0
Do., Sunday-sch., for G. C. Dutt's Medicine Chest	0	10	0
Brixton-hill	20	0	0
Brockley-road	39	13	2
Brompton, Onslow Sunday-school, for G. C. Dutt's Medicine Chest	0	5	0
Brondesbury	11	15	4
Bunhill Adult School, for Congo	3	10	0
Camberwell, Cottage-green	5	1	0
Do., Denmark-place	20	1	0
Do., Mansion House Chapel	0	12	6
Camden-road Sunday-school, for G. C. Dutt's Medicine Chest	1	5	0
Child's Hill, for Congo	1	7	0
Clapton, Downs Chapel	40	7	8
Do., for W & O	18	4	4
Clapham, Grafton-sq.	4	11	0
Commercial-road	36	7	3
Do., for W & O	2	2	0
Dalston Junction	11	6	0
Deptford, Octavius-st.	11	12	5
Ealing, Haven-green	7	8	3
Do., Sunday-school	7	15	8
Ealing Dean	7	0	0
East London Tabernacle	25	0	0
Enfield Highway	3	17	6
Ferne Park	25	0	0
Forest Gate, amount collected by Mrs. J. Johnston	1	19	0
Forest Gate, Woodgrange	8	3	6
Do., do., Sunday-sch., for Mansendi	0	11	0
Do., do., for Bengali School	4	18	9
Fullham, Dawes-road Sunday-school	5	2	1
Goswell-road, Zion	1	13	0
Gunnersbury	3	10	6
Hammermith, Avenue-road (molety)	4	0	0
Do., West End	5	14	6
Hampstead, Heath-st.	29	0	0
Hartesden	3	10	0
Hackney, Ann's-place Sunday-school, for G. C. Dutt's Medicine Chest	0	2	0

Harlington	14	10	4
Do., for W & O	1	10	0
Harrow, Sunday-school, for N P Prashomno, India	2	17	0
Highbury-hill	10	9	2
Highgate, Southwood-lane	4	0	0
Highgate-road	9	5	7
Hornsey	13	6	5
Hornsey Rise Sunday-school	0	4	0
Islington, Cross-street	7	16	7
Do., Salter's Hall	4	4	6
Do., do., Sunday-sch., for Central School, Backergunge	5	0	0
Do., do., for Congo	1	0	0
James-street, St. Luke's John-street, Bedford-row	7	12	7
John-street, Edgware-road, Trinity Ch.	5	17	6
Do., for W & O	7	19	5
Kilburn Park	1	13	6
Maze Pond	0	17	0
Metropolitan Tabernacle	220	9	0
Do., Sunday-school, for Mr. West's work, Congo	6	5	0
New Southgate	5	10	8
Peckham, Rye-lane	20	18	6
Peckham Park Road Sunday-school, for R. C. Ghose, Khowl-nea	6	0	0
Do., for John Paul, Agra	6	0	0
Poplar, Cotton-street	3	11	9
Putney, Union Chapel (molety)	9	9	3
Do., Werter-road	4	10	0
Regent-street, Lambeth, Sunday-school, for G. C. Dutt's Medicine Chest	0	5	0
Regent's Park	40	0	0
Shepherd's Bush Tabernacle	3	18	0
Shoreditch Tabernacle	11	8	0
South London Tabernacle Sunday-school	1	16	0
Spencer-place Sunday-school	7	12	10
Stockwell	8	14	5
Do., Sunday-school, for G. C. Dutt's Medicine Chest	0	5	0
Stoke Newington, Devonshire-square	16	12	6
Stratford, Major-road Sunday-school	0	19	6
Stratford-grove Sunday-school	4	19	8
Teddington	20	17	6
Tottenham	3	16	4
Upper Holloway	16	16	10
Do., Sunday-school	10	7	9
Upton Chapel	1	10	0
Do., Christian Band	0	4	1
Vernon-square Chapel	5	11	5
Do., Sunday-school, for G. C. Dutt's Medicine Chest	0	5	0
Walthamstow, Wood-street (molety)	2	10	8
Walworth, East-street	3	0	4
Do., do., Sunday-sch.	14	14	10
Do., Ebenezer Sunday-school	4	6	4
Walworth-road	15	3	2
Do., for China	1	0	0

Do., Sunday-school	5	10	10
Do., do., for N P	1	7	3
Do., do., for Natton Schools, Serampore	4	10	0
Wandsworth, Bennerley Hall Sunday-sch., for Indian Schools	4	12	0
Do., East Hill	9	0	0
Do., do., Sunday-sch.	4	19	10
Wandsworth Common, Northcote-road	5	10	0
Westbourne-grove	11	15	7
Westbourne-park	25	0	0
West Green	3	17	16
Westminster, Romney-street	2	5	0
Willesden Green	1	17	8
Wood Green	10	0	0
Do., Sunday-school, for N P	2	10	0
Do., do., for Bengali School	2	0	0
Do., do., for two Congo boys	2	12	5

BERKSHIRE.

Reading, Carey Church	3	18	10
Do., King's-road	23	8	6
Do., Wycliffe Chapel	18	6	1
Sandhurst	9	8	6

BUCKINGHAMSHIRE.

High Wycombe, Union Chapel Sunday-school	6	10	0
Princes Risboro'	14	12	11
Wendover	4	8	8

CAMBRIDGESHIRE.

Cambridge, for Roman Mission	27	2	6
Caxton	0	1	0
Gamlingay	9	9	0
Old Chesterton, Sunday-school	1	13	6
Waterbeach	3	5	0
Wisbech, Ely-place	1	4	4

CHESHIRE.

Audlem	2	3	9
Chester, Grosvenor-park	9	0	0
Haslington	5	9	6
Do., for W & O	0	11	0
Macclesfield	5	11	4
Do., for W & O	0	10	0
Nantwich	6	17	0

CORNWALL.

Falmouth	3	10	4
St. Austell, for W & O	0	10	0
Truro, Sunday-school	3	4	8

DERBYSHIRE.

Earl Shilton	1	14	8
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DEVONSHIRE.

Bideford	12	19	8
Do., for W & O	0	10	6
Do., for Evangelist in China	10	0	0
Comb Martin	0	4	8
Do., for W & O	0	10	6
Cullompton, for W & O	0	10	0
Hatherleigh	0	2	1
Paignton	0	10	0

Plymouth, George-st.	26	4	5
Do., for <i>Mr. Shorrocks</i>			
<i>School, China</i>	7	0	0
Do., for <i>Congo</i>	0	5	10

DORSETSHIRE.

Pydletrenthide, for <i>N P</i>	0	6	6
Weymouth	5	6	0
Do., Sunday-school	2	10	0

DURHAM.

South Shields, Westoe-road	4	5	3
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ESSEX.

Barking, Sunday-school	4	7	0
Great Sampford	0	10	6
Halstead	18	10	0
Ilford, High-street	4	10	6
Langley	1	12	0
Leyton, Vicarage-road	9	9	6
Leytonstone, Cann Hall-road	4	0	0
Do., Sunday-sch.	0	19	0
Romford	12	7	9
Southend, Tabernacle Sunday-school	5	0	0
Upton Cross, Sunday-school	0	10	2
Waltham Abbey	11	5	11
Do., for <i>W & O</i>	1	0	0

GLOUCESTERSHIRE.

Blockley	6	14	7
Coleford	2	5	6
Kingstansley, for <i>N P</i>	0	2	0
Uley	0	5	0
Woodford	0	12	0

HAMPSHIRE.

Ashley	1	7	8
Do., for <i>N P</i>	2	13	9
Emsworth, Sun.-sch.	1	10	0
Southampton, Portland Chapel	19	18	4

HERTFORDSHIRE.

Bovingdon	1	10	3
Do., for <i>W & O</i>	0	4	8
Boxmoor	0	2	6
Hemel Hempstead, Oxford Club Bible-class	3	0	0
Rickmansworth	14	1	4
Sarrat	1	16	6
St. Albans, Tabernacle, for <i>N P</i>	2	2	0

KENT.

Ashford	2	15	2
Beckenham, Elm-road	8	13	2
Bexley Heath, Trinity Sunday-school	4	12	10
Catford Hill	7	2	0
Chatham, Zion Ch.	38	6	8
Crayford	3	18	8
Forest Hill, Sydenham Chapel	20	1	8
Lee	9	0	7
Do., Bromley-road	4	4	0
Sittingbourne	18	6	9
Tunbridge Wells, for <i>W & O</i>	2	2	0

LANCASHIRE.

Accrington, Young Ladies' Association	11	13	0
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Blackpool, Union Sunday-school	1	0	0
Bury	1	0	0
Liverpool, Fablus Ch.	5	0	0
Do., do., Sunday-sch.	7	17	6
Do., do., for <i>N P</i>	0	7	0
Do., Kensington Ch.	13	8	2
Do., do., Sunday-sch.	8	0	4
Do., Old Swan	2	3	6
Do., Richmond Ch.	6	12	10
Manchester, Brighton-grove Sunday-school	2	4	0
Waterfoot, Sunday-sch.	1	9	0

LEICESTERSHIRE.

Countesthorpe	3	15	2
Do., for <i>W & O</i>	0	14	0
Cropstone, for <i>N P</i>	0	5	0
Leicester, Archdeacon-lane Chapel, Young People's Meeting	2	14	10
Do., Belvoir-street	4	2	7
Do., Harvey-lane	6	1	2
Do., Belgrave-road Tabernacle	1	7	6
Do., Victoria-road	32	9	6
Whitwick	1	4	6
Do., for <i>N P</i>	0	4	0

LINCOLNSHIRE.

Bourne	43	11	0
Epworth and Butterwick	1	10	0
Lincoln, Cooper Memorial Chapel (balance)	0	1	5
Do., Monk's-road	1	0	0
Long Sutton	9	18	10
Do., for <i>W & O</i>	0	10	0
Sutton	1	10	10
Do., for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	0	3	8

NORFOLK.

Marham	1	2	6
Ormesby	5	12	0
Stalham	13	6	8
Worstead	24	4	4
Yarmouth, Park Chapel	20	0	0

NORTHAMPTONSHIRE.

Aldwinckle, Sunday-school	1	1	0
Cilpstone	20	19	5
Hackleton, Carey Chapel	11	0	0
Harpole, for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	14	9
Moulton and Pitsford	2	14	4
Rhinestead	5	3	0
Rushden	28	0	0
Thrapston	24	5	0
West Haddon	4	0	0
Woodford	0	7	0
Wollaston	5	0	0

NORTHUMBERLAND.

Newcastle - on - Tyne, Jesmond	0	10	0
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NOTTINGHAMSHIRE.

Lenton, for <i>W & O</i>	0	10	0
New Basford, Chelsea-street	13	3	6
Do., for <i>W & O</i>	0	10	0
Nottingham, Derby-rd. Sunday-school	7	18	3
Retford	6	11	6

OXFORDSHIRE.

Burford	7	10	0
Do., for <i>W & O</i>	0	10	0
Caversham, Women's Bible Class for <i>Congo</i>	0	15	9
Do., for <i>China</i>	0	15	9
Do., Sunday-school	1	15	5
Hook Norton	0	9	9
Oxford, Commercial-rd., for <i>Congo</i>	0	5	0

SOMERSETSHIRE.

Bristol Auxillary, per Mr. G. M. Carlisle, Treasurer	1,029	6	0
Do., for <i>W & O</i>	30	4	0
Do., for <i>Congo</i>	17	13	6
Do., for <i>N P</i>	5	0	11
Do., for <i>N P, India</i>	2	2	8
Do., for <i>Mr. Wall's work</i>	1	1	0
Do., for support of <i>Bengali boy</i>	6	0	0
Do., for <i>Mrs. Lewis's work, San Salvador</i>	6	0	0
Do., for support of <i>Congo boy</i>	2	10	0
Do., for support of <i>Congo boy under Mr. Darby</i>	5	14	1
Do., for " <i>Mamora</i> " at Underhill	5	0	0
Taunton, Abermarle Sunday-school	0	15	1
Twerton-on-Avon	7	9	4
Watchet	1	5	3
Yarcombe	0	6	6

STAFFORDSHIRE.

Burslem, Sunday-school	1	17	0
Burton-on-Trent, Salem	22	15	10
Newcastle, London-rd.	1	1	0

SUFFOLK.

Bures	2	5	6
Ipswich, Burlington Chapel	0	17	0
Stradbroke	7	3	8
Do., for <i>W & O</i>	1	0	0

SURREY.

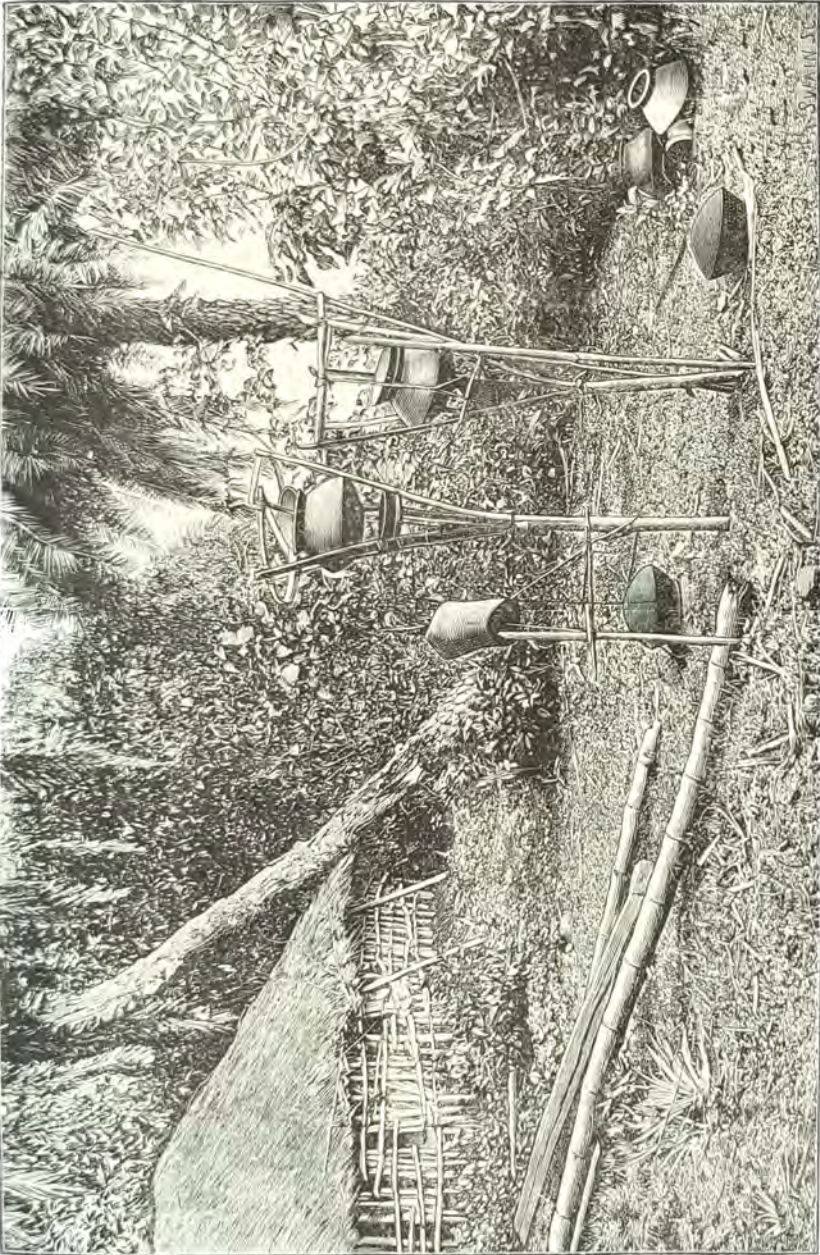
Balham, Ramadan-road	6	1	9
Croydon	14	0	0
Do., Sunday-school, for <i>Congo schools</i>	6	7	2
Dulwich, Lordship-lane	5	15	1
Guildford	2	2	0
Kingston-on-Thames	7	14	0
Mitcham, Sunday-sch., for support of <i>Congo boy</i>	0	6	0
New Malden	10	5	11
Richmond, Duke-street	1	17	11
Do., for <i>W & O</i>	0	12	2
Rochampton, Sunday-school	0	17	3
South Norwood	11	12	3
Do., for <i>W & O</i>	1	10	0
Do., Sunday-school	10	0	0
Surbiton Hill	19	10	0
Sutton	4	12	0
Upper Norwood	8	0	0
Wallington	3	11	8
West Norwood, Chatsworth-road	17	17	9

SUSSEX.		CARDIGANSHIRE.		Clarbston	3 7 5
Shoreham	3 10 0	Mortha	1 8 8	Glanrhyd	0 3 0
Worthing	13 3 0	CARMARTHENSHIRE.		RADNORSHIRE.	
Do., for <i>N P</i>	0 2 11	Bwlchgwynt	3 1 0	Newbridge-on-Wye....	5 6 6
Do., Sunday-school ..	2 10 6	Glanaman, Bethesda ..	1 10 3	Presteign, for <i>W & O</i> ..	0 16 0
WARWICKSHIRE.		Llanelly, Zion	61 18 2	Rock, Penybont	1 3 6
Birmingham, per Mr. T.		Do., for <i>N P</i>	2 0 10	SCOTLAND.	
Adams	36 16 8	Llanenwech, Salem ..	8 2 5	Arbroath, Sunday-sch.	1 0 0
Henley-in-Arden	0 15 1	Masecanner	4 2 5	Campbeltown, for Mr. Cameron's work, Congo	5 0 0
WILTSHIRE.		Porthyrhyd, Bethlehem	1 19 3	Dundee, Long Wynd, Sunday-school, for <i>N P</i>	2 3 0
Bradford-on-Avon	7 16 2	Do., for <i>N P</i>	2 7 1	Edinburgh, Bristol-place	58 3 0
Bromham	1 0 6	GLAMORGANSHIRE.		Glasgow, Adelaide-place	22 4 11
Do., for <i>N P</i>	0 5 6	Aberdare, Cwmbraun,		Do., Bridgeton	3 13 3
Corsham	16 1 11	Bethany	14 12 11	Do., Cambridge-street	0 17 6
Trowbridge, Bethesda	3 5 0	Do., Lliwyddoed, Soar	3 16 0	Do., do., for <i>N P</i>	0 9 0
Do., for <i>W & O</i>	1 1 0	Abergwynff, Caersalem	1 11 0	Do., Frederick-street	0 18 5
Do., for <i>N P</i>	0 19 9	Berthlwyd, for <i>N P</i> ..	2 5 9	Do., for support of Congo boy, Loleko	2 10 0
WORCESTERSHIRE.		Canton, Llandaff-road..	1 12 0	Do., do., for <i>N P</i> ..	3 8 9
Stourport, for <i>W & O</i>	1 0 0	Cardiff, Barry Dock,		Do., Gallowgate, Y.M.C.A.	0 10 6
Worcester	3 0 0	Salem, for <i>N P</i>	2 5 10	Do., John-street	6 0 0
YORKSHIRE.		Do., Riverside Mis-	2 0 0	Kirkcaldy	2 10 0
Bradford, Sion Chapel	0 11 0	son, for Congo....	2 0 0	Lochee	2 3 0
Dewsbury	34 15 7	Do., Woodville-road..	15 9 5	Lower Largo	4 10 0
Farsley and District		Do., for <i>W & O</i>	0 17 10	Rothesay	3 19 8
United Communion		Cefn Cribbwr, Nebo ..	1 2 3	Tobermory	0 14 0
Service, for <i>W & O</i> ..	3 15 0	Coedpenmaen	1 13 0	IRELAND.	
Halifax, North-parade		Dowlais, Caersalem....	1 4 9	Banbridge	0 5 0
Ladies' Auxiliary, for		Fochriw	1 17 0	Belfast, Great Victoria-	2 10 0
Miss Leigh, Ormsa ..	5 0 0	Lisvane	0 16 2	Waterford	2 10 0
Harrigate, Sun.-sch.,		Do., for <i>N P</i>	2 19 5	FOREIGN.	
for Congo	9 10 2	Llansamlet, Adulam ..	4 5 0	AUSTRALIA.	
Heptonstall Slack	22 6 9	Merthyr Tydvil, Zion..	0 12 0	Victoria, for India ...	0 10 0
Huddersfield, New		Merthyr Vale, Zion....	1 11 0	Do., for China	0 10 0
North-road	3 10 0	Morrison, Calvaria....	3 5 0	Do., for Congo	0 10 0
Leeds, North-street....	37 4 11	Do., Tabernacle.....	1 2 0	Do., for <i>W & O</i>	0 10 0
Lindley Oakes Chapel	3 12 11	Penrhwceiber, Jeru-		WEST INDIES.	
Maaham	0 6 0	salem Sunday-school	3 2 0	Jamaica, Hastings	
Middleborough, Welch		Pontypridd, Carmel ..	7 6 4	Sunday-school, for	
Chapel	0 16 0	Perth, Salem	11 3 10	support of Congo boy	
Normanton	1 8 6	Do., for <i>N P</i>	5 15 6	under Mr. Gordon ..	5 0 0
Bawdon College (box)	3 3 0	Do., Tabernacle	5 0 9	Trinidad, Port of Spain,	
Salendine Nook	2 2 4	Swansea, Brynhyfyd..	4 18 8	St. John's Ch.....	10 0 0
Upper Edge	0 13 6	Tongwynlais, Salem	1 8 9	Do., for Congo	10 0 0
NORTH WALES.		Tonyfeln, Caerphilly..	3 5 0		
CARNARVONSHIRE.		Treaw, Bethlehem	5 0 0		
Portmadoc	11 8 6	Treforris, Calfarla, for			
Talysarn, for <i>N P</i>	0 8 3	<i>N P</i>	0 16 0		
DENBIGHSHIRE.		Treherbert, Bethany ..	2 0 0		
Wrexham	1 1 5	Tresorky, Horeb.....	1 15 8		
Do., for <i>N P</i>	0 2 6	Ystrad Rhodda, Nebo	4 11 0		
SOUTH WALES.		MONMOUTHSHIRE.			
BRECONSHIRE.		Abertillery, Ebenezer			
Brynmawr, Zion	1 3 11	Sunday-school	3 3 6		
		Abersychan, Noddfa			
		Sunday-school	2 3 5		
		Rhymney, Jerusalem ..	1 3 0		
		Twyn Gwyn	5 11 1		
		Victoria, Caersalem....	3 2 0		
		PEMBROKESHIRE.			
		Cemace, Penuel	5 3 9		
		Clifowyw and Ramoth	4 8 4		

CORRECTION.—The contributions acknowledged in the last HERALD from Manchester, included £10 from Mr. W. S. Churchill for Congo, and £40 12s. 6d. from Wilmet Street Sunday-school.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General 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.



AN INDIAN KITCHEN.—(From a Photograph.)

[SEPTEMBER 1, 1892

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

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

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

The Rev. JOHN ALDIS to preside.

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

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

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

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

AT ELEVEN O'CLOCK,

THE CENTENARY MISSIONARY SERMON

WILL BE PREACHED BY

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

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

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

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

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

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

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

ON WEDNESDAY MORNING, the 5th.

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

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

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

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

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

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

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

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

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

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

A SPECIAL CENTENARY SUNDAY,

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

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

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

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

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

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

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

Total amount of Promises and Receipts to date,

£86,431 3s. 0d.

A Century of Missions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An Indian Kitchen.

(See *Frontispiece*.)

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

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

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

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

Scrapore, Bengal.

T. R. EDWARDS.

Calabar College, Kingston, Jamaica.

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

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

English Baptist Mission Hospital, Ching Cheu Fu, Shantung.

“ China, March 21st, 1892.

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

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

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

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

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

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

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



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

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

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

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

"With kind regards,

"Yours sincerely,

"A. H. Baynes, Esq."

"AGNES RUSSELL WATSON.

Tidings from India.

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

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

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

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

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

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

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

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

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

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

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

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

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

A. H. YOUNG.

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

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

ROBERT SPURGEON.

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

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

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

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

Agra, N.W.P.

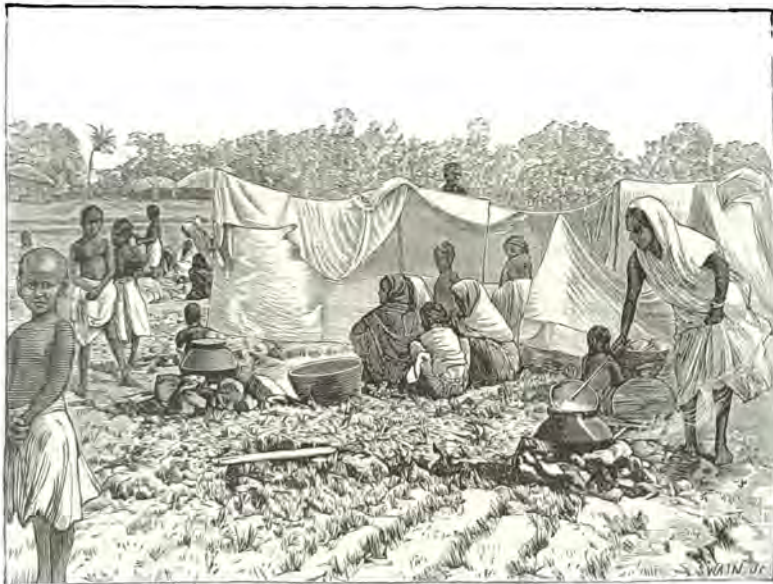
J. G. POTTER.

A Mohammedan Mela.

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

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

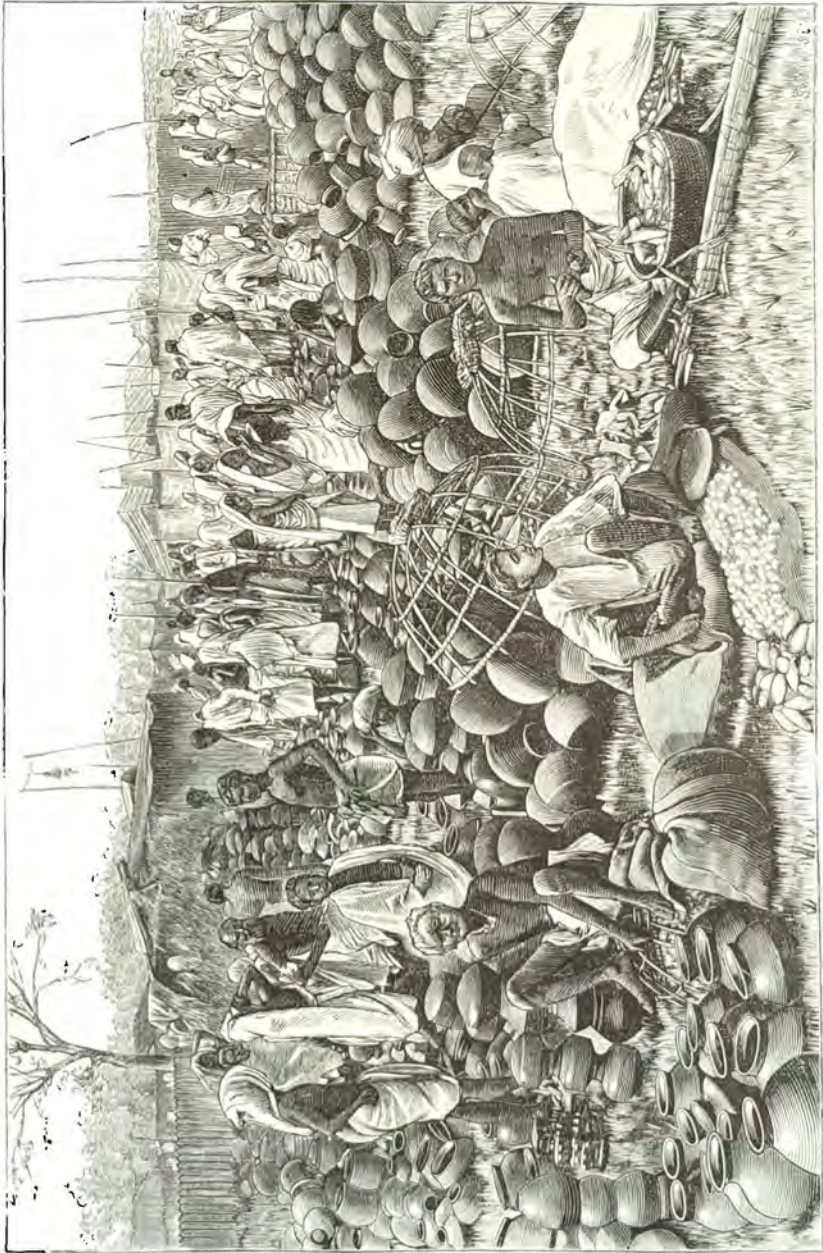
and afterwards they proceed to cook and eat it. In the foreground there are two round earthen vessels raised on clods, with fire underneath. In these the meal is being cooked; it consists of a curry made of the fowl, and vegetables and rice—without which no meal is complete. All around over the vast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



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

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

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



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

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

T. R. EDWARDS.

Tidings from Shensi, North China.

FORMATION OF NATIVE CHRISTIAN CHURCH.

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

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

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

“FORMATION OF THE CHURCH.

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

the following questions were publicly asked:—

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

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

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

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

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

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

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

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

“THE DARK SIDE.

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

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

"We are yours, very heartily,

"A. G. SHORROCK,

"M. B. DUNCAN.

"A. H. Baynes, Esq."

"San Yüan, Shensi, China,

"April 21st, 1892.

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

"SCHOOL WORK.

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

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

we have nearly forty girls under instruction.

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

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

"BOARDING-SCHOOL.

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

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

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

"PEACE.

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

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

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

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

"Sincerely yours,

"A. G. SHORROCK,

"M. B. DUNCAN.

"A. H. Baynes, Esq."

Work in Northern Bengal.

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

"Rungpur, N. Bengal,

"March 15th, 1892.

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

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

"RUNGPUR DISTRICT.

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

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

"BAMANDENGA MELA.

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

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

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

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

"KURIGRAM.

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

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

"CHRISTMAS DAY.

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

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

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

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

"I am, yours very truly,

"J. ELLISON.

"A. H. Baynes, Esq."

Welsh Centenary Memorial Volume.

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

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

The Lord Loveth a Cheerful Giver.

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

Recent Intelligence.

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

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

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

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

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

Acknowledgments.

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

The New Map of Africa.

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

Contributions

From July 1st to August 12th, 1892.

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

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

B. J., Liverpool, for <i>Palastine</i>	1	0	0
"Conscience Money," for <i>Orissa</i>	1	0	0
E. S. L.	25	0	0
G. S. T., for <i>Congo</i> ..	10	0	0
G. W. R.	20	13	5
Help in Need Society and Friends, for sup- port of <i>Embe and</i> <i>Mbuakus at San</i> <i>Salvador, under Rev.</i> <i>T. and Mrs. Lewis</i> ..	10	0	0
Hendrie	0	15	0
Howard, Miss H.	0	10	0
Howleson, Rev. J. T. (box)	0	12	5
In Memoriam	11	0	0
In Fulfillment of a Pro- mise	5	0	0
Lavers, Mrs., Torquay	5	0	0
McAlley, Mrs. Jane, for <i>Congo</i>	0	10	0
Masle, Mr. R., Ardross	1	0	0
Members of the Mis- sionary Pence Assoc.	1	0	0
Palmer, Rev. J. Offord d'Arcy, for <i>Congo</i> ..	1	0	0
Sale of Jewellery	9	18	0
Salters, Miss, Bible-class, for support of <i>Nobin</i> <i>Chunder Dutt</i>	3	0	0
S. E. A.	0	10	0
Stephens, Miss M. A.	0	10	0
Thankoffering to the Lord	2	0	0
Trestlar, Mrs., for <i>Mr.</i> <i>Potter's work, Agra</i>	1	1	0
West, Mr. F.	1	0	0
Weymouth, Dr. R. F.	3	3	0
Workman, Mr. C.	0	10	0
Wright, J. Graham, and Marion D. Wright, Brooklyn, for support of <i>Congogiri "Dizia,"</i> under <i>Mrs. Graham</i>	5	0	0
Under 10s.	0	2	6
LEGACIES.			
Per Court of Chancery .	23	18	1
Stacey, the late Mr. George, of Gillingham, by Mr. E. Bracher ..	4	10	0
LONDON AND MIDDLESEX.			
Arthur-street, Camber- well Gate	1	14	0
Belle Isle, Mothers' Meeting, for <i>Mrs.</i> <i>Levis's work, Congo</i>	0	5	0
Bennerly Hall Sunday- school, for <i>India</i>	0	13	6
Brixton, Kenyon Ch.	0	6	6
Do., do., Sunday-sch.	7	14	1
Do., Gresham Sunday- school	1	0	0
Do., St. Ann's-road Sunday-school	1	4	0
Brockley-road Sunday- school	11	11	11
Brondesbury	0	0	0
Camberwell, Cottage Green	3	0	0
Do., do., Sunday-sch., for <i>China</i>	5	0	0
Do., do., for <i>Congo</i> ..	5	0	0
Do., Denmark-place ..	8	0	3
Do., Mansion House ..	0	12	6
Chiswick, Annandale- road	5	7	10
Do., Sunday-school ..	2	0	0

Commercial-street Sun- day-school	0	10	0
Dalston Junction Sun- day-school	10	0	0
Depford, Octavius-st. Sunday-school	1	11	0
Ealing, Haven-green ..	9	4	0
Enfield	6	10	10
Do., for <i>Congo</i>	0	5	7
Goswell-road, Spincer- place	2	8	5
Great Hunter-street Sunday-school	2	0	0
Hackney, Mare-street ..	25	0	0
Hammersmith, West End	7	18	2
Hampstead, Heath-st.,	280	0	0
Do., Juvenile Mis- sionary Society, for support of <i>Congo</i> boys at <i>Wathen</i> <i>Station</i>	11	2	6
Harrow Sunday-school, for <i>N. P. Proshanno</i> ..	2	12	6
Highbury Hill, Sunday- school	5	11	2
Kingsgate-street	3	16	0
Metropolitan Taber- nacle Sunday-sch., for <i>Mr. Weeks</i> <i>work, Congo</i>	6	5	0
Do., for <i>G. C. Dutt's</i> <i>Medicine Chest</i>	1	0	0
Notting Hill, Ladbroke Grove	8	18	7
Peckham, Norfolk-st. Sunday-school, for <i>Rev. W. A. Wills,</i> <i>China</i>	1	3	2
Peckham Rye, Taber- nacle Sunday-school	1	10	0
Regent's Park	70	0	0
St. Margaret's	1	4	0
Stookwell	1	11	0
Stoke Newington, Devonshire-square ..	6	12	7
Tower-street Mission ..	1	1	0
Twickenham	5	0	0
Do., Whitton Sunday- school	0	10	0
Upper Holloway Sun- day-school	10	14	2
Upton Chapel	2	2	0
Vauxhall	5	11	0
Victoria Park, Grove- road	6	10	0
Do., for <i>W & O.</i>	3	4	3
Do., Sunday-school, for <i>G. C. Dutt's</i> <i>Medicine Chest</i> ..	1	10	0
Walthamstow, Wood- street Sunday-school	1	15	9
Walworth, Ebenezer Sunday-school, for <i>Bengalt School</i>	4	16	9
Westbourne Park Sun- day sch., per <i>Y. M. M. A.</i>	25	0	0
Wheatsheaf Hall Sun- day-school	1	10	0
Wood Green Sunday- school, for <i>Bengalt</i> <i>School</i>	2	5	0
Do., for support of <i>two Congo boys</i> ..	2	5	0
BEDFORDSHIRE.			
Bedford, Mill-street ..	10	10	7
BERKSHIRE.			
Reading, Carey Chapel	7	3	9
Do., King's-road	13	16	3

BUCKINGHAMSHIRE.			
Chesham, Broadway Ch., for <i>Orissa</i>	46	0	0
CHESHIRE.			
Altrincham, Tabernacle	1	11	4
Do., Sunday-school ..	2	19	10
CUMBERLAND.			
Carlisle	2	8	9
DEVONSHIRE.			
Devonport, Morice-sq.	1	12	9
Plymouth, George-street	0	1	11
Do., Amount collected by Miss May Groser, for <i>Mr. Shorrock's</i> <i>School, Shenst,</i> <i>China</i>	8	9	3
DORSETSHIRE.			
Poole, Sunday-school, for <i>N. P.</i>	4	3	0
DURHAM.			
South Shields, Westoe- road	3	17	2
ESSEX.			
Barking, Sunday-school	3	5	0
Chadwell Heath	0	16	8
Clacton-on-Sea, Christ Church (molety)	9	0	0
Manor Park (molety) ..	0	7	6
Theydon Bols	1	15	6
Do., for <i>Congo</i>	0	14	6
GLOUCESTERSHIRE.			
Minchinhampton	2	5	0
Witcombe Chapel, near Cheltenham	0	7	6
HAMPSHIRE.			
Bournemouth, Lans- downe Sunday- school, for support of <i>Congo boy,</i> <i>Diakenga</i>	5	0	0
Do., Westbourne	12	0	0
Do., Missionary Prayer Union	13	2	6
Boscombe, Sunday-sch.	3	3	7
HERTFORDSHIRE.			
Hemel Hempstead	4	5	0
St. Albans, Dagnall-st.	19	14	7
Do., Y. M. B. C., for support of <i>Congo</i> <i>boy</i>	2	10	0
KENT.			
Ashford, Sunday-school	1	13	0
Bexley Heath, Trinity Chapel	2	16	2
Canterbury	11	9	10
Shooter's Hill-road	3	0	8
Woolwich, Queen-street	3	0	0
LANCASHIRE.			
Accrington, Woodcock and Willow-street schools	15	18	5
Birkdale, Sunday-school	1	15	8

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

LEICESTERSHIRE.

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

NORFOLK.

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

NORTHAMPTONSHIRE.

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

NOTTINGHAMSHIRE.

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

OXFORDSHIRE.

Chadlington	0	7 6
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SALOP.

Coxall	0	18 6
Oakengates	0	17 0

SOMERSETSHIRE.

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

STAFFORDSHIRE.

Rilston	5	3 1
Willeohall	13	16 0

SUFFOLK.

Ipswich, Burlington Ch.	0	14 6
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SURREY.

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

WARWICKSHIRE.

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

YORKSHIRE.

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

NORTH WALES.

DENBIGHSHIRE.

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

Llanfair	0	8 6
Ruthin	4	13 7

SOUTH WALES.

BRECONSHERE.

Brynmaur, Calvary		
Sunday-school	2	4 4

CARMARTHENSHIRE.

Carmarthen, Tabernacle	24	0 0
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GLAMORGANSHIRE.

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

MONMOUTHSHIRE.

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

SCOTLAND.

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

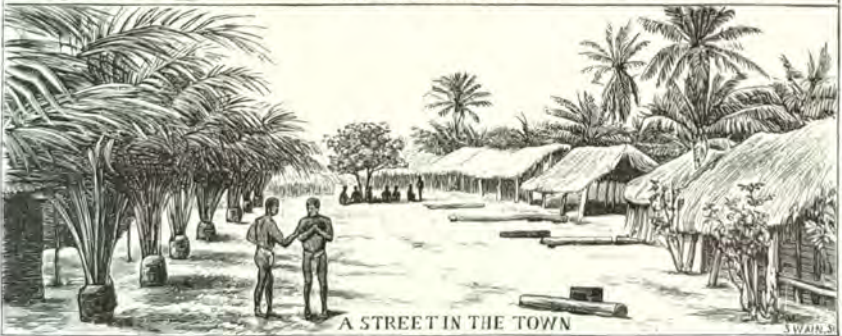
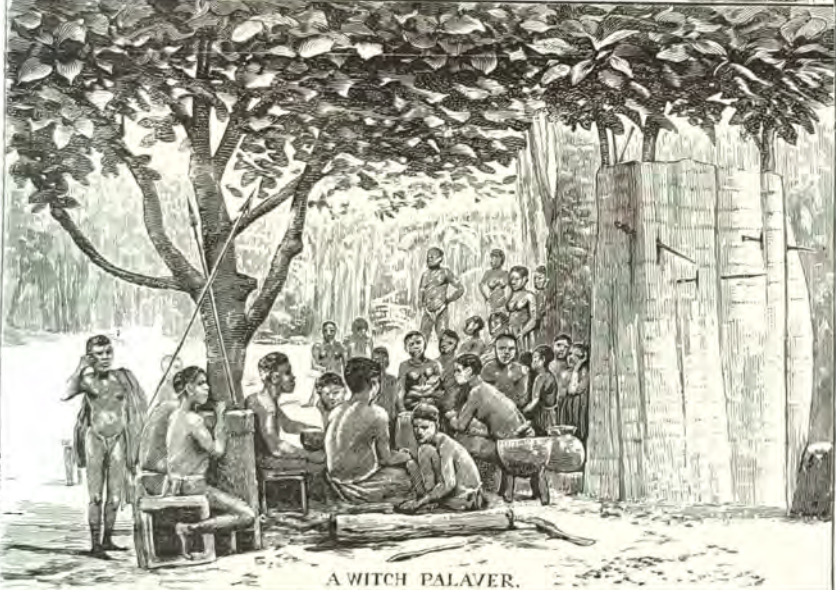
FOREIGN.

EUROPE.

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

TO SUBSCRIBERS.

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



PICTURES FROM MONSEMBI, ON THE UPPER CONGO RIVER.
(From Photographs.)

[OCTOBER 1, 1892.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

ALMOST immediately after the publication of this issue of the **HERALD** the meetings announced to be held in London in connection with the Centenary Celebration will have begun. We would earnestly seek the prayers of the servants of Jesus Christ, not only in our own community, but in the Christian Church generally, that these meetings, so deeply interesting, may be the occasion for a large outpouring of gracious influence, and result in a very manifest consecration of talents and of substance to the Saviour's service.

It may be of use if we repeat the arrangements made for the several meetings:—

MONDAY EVENING, OCTOBER 3rd,

A DEVOTIONAL MEETING

AT THE METROPOLITAN TABERNACLE.

The Rev. **JOHN ALDIS** to preside.

The Rev. **J. T. BROWN** will deliver a Centenary Address; and the **REVS. T. BARBASS, D. J. EAST, J. A. SPURGEON, J. W. STYLES,** and **Mr. THOMAS OLNEY** are expected to take part in the Service.

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

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

On TUESDAY MORNING, the 4th,

At ELEVEN O'CLOCK,

THE CENTENARY MISSIONARY SERMON

WILL BE PREACHED BY

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

At HALF-PAST TWO O'CLOCK,

**AN EVANGELICAL MISSIONARY CENTENARY ALLIANCE
THANKSGIVING MEETING.**

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

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

At SEVEN O'CLOCK IN THE EVENING,

A PUBLIC CENTENARY MISSIONARY MEETING.

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

Speakers: India and Ceylon—The Rev. G. H. ROUSE, M.A., LL.B.; China—The Rev. J. J. TURNER; Africa—The Rev. WILLIAM FORFEIT; and the Rev. J. G. GREENHOUGH, M.A., recently returned from the West Indies.

On WEDNESDAY MORNING, the 5th.

At NINE O'CLOCK,

A PUBLIC CENTENARY MISSIONARY BREAKFAST.

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

Speakers: The Rev. Professor LEGGE, M.A., D.D., the Rev. R. H. LOVELL, the Rev. J. H. SHAKESPEARE, M.A., R. V. BARROW, Esq., M.P., and CHARLES TOWNSEND, Esq., M.P.

At THREE O'CLOCK,

**A PUBLIC CENTENARY LADIES' MEETING ON BEHALF OF
ZENANA AND LADIES' MISSION WORK.**

Chairman: The Rev. JOSEPH ANGUS, M.A., D.D.

Speakers: The Hon. GERTRUDE KINNAIRD, Mrs. CAMPAGNAC, Miss LEIGH, Miss M. GERALDINE GUINNESS, Mrs. COULING, and Miss HAYWARD.

AT SEVEN O'CLOCK,

YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.

Chairman: WILLIAM RICHARD RICKETT, Esq., Treasurer.

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

Tickets admitting to these meetings can be obtained at the Mission House, or, so far as the Metropolis is concerned, of the Officers of the Churches.

Saturday, October 1st, is necessarily fixed as the date after which no applications for Centenary Breakfast Tickets can be entertained.

CENTENARY SUNDAY, OCTOBER 2nd.

We shall be exceedingly obliged if Treasurers will remit the collections to be made on the Centenary Sunday, October 2nd, on the following day, **Monday**, so that the result of this special effort may, as far as possible, be ascertained.

It is with much thankfulness we report the additional payments and promises to the Centenary Fund:—

A Friend of Missions, per Rev. W. H. Harris, Preston	100 0 0	Brockley Road— Lewis, Mrs., Sen. (amount coll.)	15 13 6
Cunliffe, Mr. John	100 0 0	Smaller sums	1 0 0
Christian Love.....	25 0 0	Castle Street, Welsh Chapel (additional)—	
Lewis, Mr. and Mrs. Geo., Worcester	25 0 0	Green, Mr. Robert	10 10 0
Clover, Messrs. Owen, & Son, Halstead	21 0 0	Smaller sums	24 9 6
Duke, Mrs., Harborne.....	20 0 0	Maze Pond— Tyrer, Mr. R. H., and family	10 0 0
A Grandson of the late Mr. Thomas Potts, of Birmingham (see Intro- duction to Carey's pam- phlet).....	10 0 0	Abingdon-- Coxeter, Mr.....	15 0 0
Also from Mr. Potts' Great-Grandchildren ...	10 0 0	Smaller sums	11 17 7
Howe, Rev. George	10 0 0	Alperton	13 2 6
Smaller sums	64 18 6	Bradford, Leeds Road— Best, Mr. W.....	25 0 0
		Smith, Mr. T.	10 0 0
		Smaller sums	2 12 0

Bristol (additional)—			Cardiff, Tredegarville—		
Leonard, Miss Kate.....	100	0 0	John, Mr. B.	20	0 0
Robinson, Mr. Arthur...	50	0 0	Corwen—		
Robinson, Miss M. E....	50	0 0	Williams, Rev. H. C.,		
Sargent, Mr. and Mrs.			and Mrs.		
E. G.	50	0 0	Smaller sums		
Cornwell, Mr. J.	30	0 0	Dunoon.....		
Coates, Mr. William ...	25	0 0	Glasgow, John Knox Street		
Newth, Mr.	25	0 0	Greenock—		
Robinson, Miss Amy ...	25	0 0	McIlvain, Misses		
A Friend	20	0 0	Muir, Mr. William		
Doke, Rev. J. J., and Mrs	20	0 0	Smaller sums		
Gilbert, Mr.	20	0 0	Harrogate—		
Parsons, Mr. and Mrs.			Aked, Mrs.		
Isaac	20	0 0	Haggas, Miss		
Polglase, Mrs.	20	0 0	Paxton, Mr.		
Tratman, Mr. A. R.....	20	0 0	Raws, Rev. J. G. and		
Lover of Missions	10	10 0	Mrs.		
A Friend	10	0 0	Collection		
Ackland, Mr. F. J.	10	0 0	Smaller sums		
Blake, Mr. A. J.	10	0 0	Kingswood, Wotton-under-		
B. L. R.....	10	0 0	Edge—Winter, the late		
Clarke, Mrs. R. P.	10	0 0	Mr. J. T.		
D. G.	10	0 0	Leicester and Loughboro'		
Davis, Mr.....	10	0 0	(additional)—		
Dickie, Mr. W. S.	10	0 0	A Friend, per Rev. J. G.		
Freer, Mr. F. A.	10	0 0	Greenhough		
Freer, Mr. J. A.	10	0 0	Rawson, Mr. J.....		
Gath, Mr. S.....	10	0 0	Liverpool—Zion Church,		
Goodwin, Mr. J. H. ...	10	0 0	Bousfield Street—		
Goodenough, Mr. and Mrs.	10	0 0	Jones, Mr. William.....		
Griffin, Mr.	10	0 0	Lewis, Mr. Geo. Palmer		
Hill, Mr. R. M.	10	0 0	Smaller sums		
Hill, Mr. T.	10	0 0	Manchester (additional)—		
James, Mr.	10	0 0	A. B.		
Krauss, Mr.	10	0 0	Bantock, Mr. Wm.		
La Trobe, Mr.	10	0 0	Churchill, Mr. W. S. ...		
Lyon, Mr. H.	10	0 0	Marshall, Rev. J. T., M.A.		
Mackay, Mrs.	10	0 0	Wilmot Street Mission		
Medway, Mr. H. A. ...	10	0 0	School		
Paxman, Mr.	10	0 0	Smaller sums		
Pocock, Mrs. E.	10	0 0	Newport—Commercial Street		
Ramsden, Mr. H. H. ...	10	0 0	(additional)—		
Robinson, Mr. Kossuth	10	0 0	Northcott, Mr. J.....		
Smith, Mr. Owen.....	10	0 0	Smaller sums		
Swaish, Mr. J.	10	0 0	Shirley, Union Chapel ...		
Taylor, Mr. J. F.....	10	0 0			
T. S. M.....	10	0 0			

Southampton, Portland		Wallington—	
Chapel—		Dawbarn, Miss Mary ...	10 0 0
Miller, Mr. and Mrs.		Smaller sums	9 3 0
Alfred	15 0 0	Waterfoot, Bethel	15 19 0
Owen, Rev. J. M. G. ...	10 10 0	Watford (additional), a	
Smith, Mr. J. R.	10 10 0	Friend	10 0 0
Smaller sums	50 2 0	Smaller sums from various	
Sheffield (additional), Ridg-		places.....	61 11 0
way, Mr. E. F.....	20 0 0		

A further sum of £219 6s. 11d. has also been secured as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source.

We have also received, with special pleasure, the sum of £1,000, being the first instalment of Centenary contributions from India. This sum has been forwarded by the Rev. George Kerry, of Calcutta, our esteemed Indian Secretary, who has thrown himself into the Centenary movement in India with characteristic zeal and earnestness.

The total Receipts and Promises on the Centenary account up to September 21st amount to

£89,691 19s. 7d.

In addition to the above contributions, we are glad to be able to announce that our friend, Mr. John Marnham, J.P., has generously offered to provide the cost of one of the proposed new missionaries to India.

Mission Work in the Tea Gardens of Ceylon.

MRS. DURBIN, of Colombo, wife of the Rev. F. Durbin, pastor of the Cinnamon Gardens Baptist Church, sends the following interesting account of work on the Abbotsford Estate:—

"The Manse, Cinnamon Gardens,

"August 31st, 1892.

"MY DEAR MR. BAYNES,—During the hot season I was staying for some time with Mr. Ferguson on his Tea estate at Abbotsford, and while there the Lord gave me some work to do, about which I thought I would tell you and the readers of the MISSIONARY HERALD, trusting that some who read may have it laid upon their hearts to pray for the

work here, and especially those of whom I speak, remembering 'the effectual fervent prayer of a righteous man availeth much.'

"AN APPEAL FOR PRAYER.

"I have been longing intensely lately that our friends at home should very definitely and regularly remember the labourers in the foreign field. If each Christian would take a real

interest in some special field of labour, and pray earnestly for the workers and people there, these special prayers would avail much. We are often much cheered with the thought that in my father's church they are always remembering us. My father has just written : 'No Sunday passes without prayers for you.' Will not some other churches thus always 'make mention' of some far away on the mission-field, often tried and perplexed, who would be cheered and strengthened by the thought of prayers constantly ascending to the throne of grace on their behalf? Also the converts would reap blessing from those who have not 'seen,' but have 'loved' for His sake.

"On Sunday, May 8th, Mrs. Waldock and I went to the native service and found the Christians assembled. We were asked if we would like the heathen to come, and immediately answered 'Certainly.' Soon the room was filled, and, after a hymn and prayer, I spoke to them—of course, by interpretation, having a very good interpreter, the schoolmaster, who is a Christian—urging them to 'come unto Him' who alone can do them good; none of the gods in whom they trust being able to save or help them. After this, Mrs. Waldock spoke to the Christians, impressing upon them the necessity of being very real and different from the heathen around, who are constantly watching them; also to the women, asking them to pray for their children and tell them about Jesus Christ. Then Mrs. Waldock proposed we should have a prayer-meeting with the women in the week. The following Thursday we met the Christian women, and after we had spoken and prayed with them, six of them prayed. We rejoiced and praised the Lord for this, and went away earnestly pleading that this might be the beginning of a revival in

their midst. It did us good to hear these women offering their prayers to the living God, while all around is the darkness of heathenism.

"WOMEN'S MEETINGS.

"The following week (Mrs. Waldock having left), I had another meeting with the women, and found the room full—some of them rough, hard-looking heathen women; and I was thankful to be able to tell them of a Saviour who loves each one of them, and who can soften the hardest heart.

"At one meeting, I asked them very definitely if they would go and tell the other women] about Jesus. One old woman, who had always listened attentively, said, 'I am going away tomorrow; I am only staying here.' I didn't quite understand what she meant by this at first, but said directly, 'Oh! then tell the women where you are going.' At this they laughed, and I saw they thought she was caught, and that it was only an excuse. Ah! many more enlightened women, when asked to go and work for the Master, make some excuse or other, not any better than this one.

"It was delightful to tell these poor women about the love of Jesus to the woman of Samaria, Peter's wife's mother (they so well know what fever is), the widow of Nain, &c.; and to see how eagerly they drank it in.

"At the first women's prayer-meeting, the schoolmaster said to his daughter, a delicate girl, who had not prayed, 'Surrachee, Marie' ('Quickly, Marie'); and, in a few seconds, Marie prayed. Well may we say to many, 'Quickly pray, quickly work,' for the night cometh when no man can work.

"At the last meeting, when speaking to them about keeping up the meetings, I told them I would pray for them, and asked them to pray for me.

"EARLY MORNING WORK.

"At six o'clock in the morning, all the coolies (labourers) on the estate gather at what is called 'muster' before starting out for their day's work among the teagardens. One morning, I went to speak to these. The evening before I went to my room, praying to be directed to a message, and the Lord gave me so distinctly the story of Elijah on Mount Carmel. This proved a capital subject for them, and they listened with rapt attention. And, as I told them that this great God, who did such wonderful things, wanted to be their God and Father, I saw in some of their faces an intense yearning to understand and grasp the truth, and receive the blessings which were offered them; and how earnestly I prayed that some might even then renounce their false gods, and cry with their whole hearts, 'The Lord, He is the God.'

"Before Mrs. Waldock left, we went to the school for the children, who work on the estate till 1.30, and go to school till 4.30. This was most interesting, and we found them very bright and intelligent, easily answering many questions we put to them, being proud to be noticed and talked to by the English ladies. Each time I went, they answered quickly and splendidly the questions on the address given before, quite setting an example to many schools I have been to in England. Teachers and scholars would be amused to hear the noise of a native school before entering in. Squatting on the ground, with their books in front of them, they all shout out their reading at the top of their voices; but the instant you appear in the doorway, after the greeting 'salaam' there is perfect silence. I said to the schoolmaster: 'These children seem to have good lunge.' He replied: 'It wouldn't

be thought anything was being done unless there was a noise in a native school.'

"With many pleadings and promises the last address ended, praying that many of these dear children, though chiefly trained in darkness, superstition, and evil, may learn to know and love the true and living God and Christ His Son, who says of them, as well of the more privileged children in happy England, 'Of such is the kingdom of heaven.' If anyone who reads this would like to send me some cards and little books to give to these and many other children whom I have to teach, I should be very grateful.

"AN OLD AYAH.

"I had the pleasure also of reading, praying, and talking with an old woman who is an 'ayah'; she is intelligent, and talks English well. The first evening I had an opportunity, I read the story of the woman with the issue of blood. She had never heard it before, and it was most touching to hear her keep repeating, 'Poor woman, so many years ill; spent all her money; she thought Jesus would be angry, but He was kind, and made her well; how kind of Jesus! that was very kind.' She could not forget it, and often spoke to me about it, saying, 'How kind Jesus was.' Then I told her that same Jesus loved her and would be kind to her. Many talks and prayers we had together. At last I asked her if she believed all I said to her, and she answered 'Yes.' Then I said, 'If you believe this you must not say you are a Buddhist any longer. Buddhists do not believe this. Will you be a Christian?' At once she said, 'Oh, no; I am too old. If I were a young woman I would be a Christian.' Of course, I told her she could never be too old, and told her about an old woman of

whom Miss Angus had told us, who became a Christian when she was eighty years old. Then she said she must first tell her husband and friends, and ask them about it. I said, 'No; you must first be a Christian, then tell them, and ask them to be Christians too.' After a long time she said she would, and promised me to pray always, and to tell her husband when she saw him. We pray that this soul for whom Christ died, and who was so willing to learn about Him, may, indeed, hear Him saying unto her, 'Daughter, be of good comfort, thy faith hath made thee whole, go in peace.'

"Some of the people in a heathen land are very zealous and devoted to their false religions; others are most indifferent, not knowing the true God, yet feeling their own religions are utterly useless. An 'appu' (head servant) of the late Mrs. A. M. Ferguson's once asked to go to a heathen festival. Mrs. Ferguson told him he was too intelligent to wish to go to anything

of the kind. He replied, 'Oh, yes; I only go to please the womans.'

"I spoke to the appu at Abbotsford, and he said, when talking about gods of wood and stone, 'Oh, I know they cannot do any good. I can throw stone; stone cannot hurt me.' But on pressing the matter further, he said, 'My mother is a heathen, so I am.' What influence the parents have! May the English mothers train their children so that they may grow up not only to know about God, but to follow and serve Him! I have just written this, praying God will bless this little account of a short time of work in this Island of Ceylon, and stir up a longing in some heart to come and work among the heathen here. We are greatly needing more workers, and are praying earnestly for them, believing they will shortly be sent.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"MARY MOTTRAM DURBIN.

"To A. H. Baynes, Esq."

Pictures from Monsembi, on the Upper Congo.

(See *Frontispiece*.)

THE Rev. J. H. Weeks writes from Monsembi, on the Upper Congo River:—"I send you three photographs I have taken, which, I think, may be of interest.

"No. 1 is a photograph of what we call Polygamy Terrace. The native owner, Baloli, is a man of some consequence in the town, having many slaves and much wealth. He is the possessor of twenty-five wives, who live in this row of houses. In this district, the more wives a man has the better the wives like it, for the more there are the less each one has to do towards growing and cooking food for the husband. Many wives, however, bring much trouble and vexation, and they are the cause of more than two-thirds of the internecine quarrels of the country. Women here hold a very low, degraded position; they are a mere

possession of their husband, bought in the same way that he buys his goats, only costing more, and, like them, they are liable to be killed, or sold, or taken in lieu of a debt any day.

"No. 2 is a view of a street in this town. Many of the palms are ornamented at the base with human skulls, the owners of which were killed in some fight, and their bodies in all probability eaten by these cannibals; their whitened skulls only remain to decorate the streets of their enemies.

"No. 3 is a witch palaver. Some time ago a great witch doctor died, and his troubled spirit has frequently visited the town lately and killed several persons. A chief sent for another witch doctor of repute, who is sitting inside the mat. From time to time he chants some incantation, shakes his rattle and beats the mat vigorously. When he is tired the people outside beat their drums and sing. One night he ran out of his hiding-place, and rushed with a yell to the back of a house. After a few moments he returned with the bleeding head of an animal in his hand, and said that he saw the spirit of the old witch doctor enter the beast, and now that it was dead there would not be any more trouble. A farce like this, and four days of incantation, singing, and drumming, and the people were satisfied that that old witch would not prowl about any more to their bodily harm.

"These three pictures give three dark phases of native life in Africa. May we soon, by God's strength and grace, be able to give phases of a better, brighter, and more beautiful life, because of their acceptance of Christ's life and love! Will not all join in the prayer, 'Thy kingdom come'?"

Mrs. Hartland.

ON Tuesday, September 13th, after seven years of suffering, borne with Christian fortitude, Mrs. Hartland, wife of Mr. John Hartland, of Falkland Road, Kentish Town, fell asleep in Jesus. Mrs. Hartland's death deprives our Mission of the earthly ministry of one of its most leal and devoted friends. This ministry was not without observation. It did not lift up its voice in the streets. It was too personal and tender to be trumpeted on platforms. The field of its exercise was, for years, bounded by the threshold of one modest home, and often by the four walls of one chamber of pain. Yet it was a far-reaching ministry, and the news that it is "accomplished" will bring tears to the eyes of strong men in the heart of Africa.

While yet a student at Regent's Park College, Thomas J. Comber did some very beautiful and lasting work among the children at Camden Road. When departing for Africa he deputed this beloved work to his friend and colleague, John S. Hartland, Mrs. Hartland's son. And when, shortly afterwards, the great gates of

the Congo stood open before Comber and Grenfell, and they appealed for comrades to enter with them and possess the land, John Hartland offered himself. His friends and especially his mother, said "Amen" to this purpose of self-consecration. She gave her only son with a glowing heart. After four years of heroic service John Hartland died in Comber's arms, and his mother bowed her head, as mothers do. But when she rose again, it was not to regard this costly Congo Mission with reserved toleration that applauded itself for not changing to dislike, but with self-devotion and enthusiastic love. The life of her son was in this Mission; so she took it to her heart and carried it gently in her bosom before God.

Mrs. Hartland lived as much upon the Congo as in Falkland Road, and was more intimately acquainted with the history of the Mission, internal and external, than perhaps any other person, excepting only Mr. Baynes. Almost all the missionaries knew her. Before they went out they were invited to Falkland Road, and when the interview was over they knew themselves to be possessed of at least one mother-hearted friend. Aware of the secret of her love, each man and woman honoured her unspoken claim to some measure of their filial affection, and the motherless among them called her "mother." Upon returning to this country they went to see her, naturally; and while upon the field many of them corresponded with her, receiving letters that were like cold water in a thirsty land. Many times have I seen her, with hands distorted and half paralysed by relentless rheumatism, writing painfully and patiently to her friends upon the Congo. Her letters were peculiarly precious, because they were indited by one who understood the work, who loved the workers and believed in God. And so from one quiet heart, in one quiet London home, there went forth waves of spiritual energy that were felt hundreds of miles above Stanley Pool. This was her work. She wrote till she could no longer hold the pen; she dictated till she could no longer think sustainedly by reason of agony and growing weakness; then she sent messages; then she murmured prayers; and now she is with Him who ever liveth to make intercession for us.

We do not know much about the gates of heaven. We do not know whether some vigilant angel on the battlements of God's city announces with silver trumpet the coming of the enfranchised soul. We do not know whether comrades and kinsfolk hurry to the gates to welcome and congratulate their beloved. We can only dream. But if it be so, the sainted heroes of the Congo Mission were by the gates last week.

Two things were remarkable in Mrs. Hartland's life to all who knew her—unselfishness and faith, evinced in little things and great. A few days before her death I visited her, and, leaning over her bed that my voice might reach the ear that was growing heavy, I noticed four exquisite roses lying near her face. She insisted that I should take one. In my prayer, I used the word "doubts," and I shall never forget the quick and confident words that followed the "Amen": "I have no doubts." Verily, she has none.

Mr. Hartland and his two daughters, so sorely yet so gloriously bereaved, will be remembered at the throne of grace by the readers of the MISSIONARY HERALD.

GEORGE HAWKER.

Camden Town, London.

Tidings from Shensi.

THE Rev. T. W. Lister, of Dundee, kindly permits the publication of the following extracts from letters from the Rev. Moir Duncan, M.A., of Shensi, North China:—

"A CHINESE INQUEST.

"You will be very sorry to hear of the death, from concussion of the brain, of the man hired to serve me on the road. The fatal accident, from a fall from a mule, caused no little trouble. The place was on the hills and about seven miles from any magistrate's office. The poor fellow died in about two hours. On reaching the inn he was cold, but not senseless. His pulse was very weak, and I saw he was in a critical condition. No one would help—not a creature. By hot-water bottles, brandy, and hot bricks, his normal heat returned, and hope revived, but only for a little, for the poor man died in about fifteen minutes afterwards. Death being declared, and the hope of making money being evident, a crowd assembled. By-and-by they insisted on my leaving. To remonstrate was useless, and I shut my door and bolted myself in. At early dawn I walked to the magistrate's office—no one would hire me an animal or lead the way. On arrival I urged the necessity of an inquest, and the urgency of the case. Till 4 p.m. one excuse after another was urged as reason for putting me off, and all sorts of promises advanced. I was firm, and demanded to see the old official. At last he awoke to the seriousness of the situation, and sent orders for a deputy, &c., to proceed at once. I returned to the inn, and found an enormous crowd waiting. All knew what had taken place at the interview seven miles off, and all wanted to know what was to be done. First outrunners arrived, then the rag-tag and motley coolies dressed like

clowns (the indispensable retinue of every official), bringing instruments of torture, &c., and all the paraphernalia of officialdom and symbols of power and justice. Finally, the real 'Lao Yeh' ('Old Father'), the official himself, was ushered into the yard. By this time the streets, roofs of houses, inn yard, and all available spaces were crowded. A cock was killed, and the court opened—the Lao Yeh seating himself behind a table covered with red damask, on which were sacrificial bowls, candles, &c. He lit his long pipe, put himself at his ease, and aired off his importance, as if to say, 'Let justice be done with dignity.' The corpse was laid before the table. A book was opened—about fifty pages of descriptive anatomy as understood in China. Each part of the body was named in succession, and a man examining the body answered 'Wu ku' (all complete). The corpse having been examined, witnesses were next summoned to testify to the cause of death and the circumstances. First the muleteer, next inn men, finally myself. All the others had to kneel before the table, and beat the ground with their heads once, and continue kneeling while being examined. I stood by the side of the magistrate. Next the coffin was brought, arrangements made for burial, &c., and then the Lao Yeh rose up and kicked the table topsy-turvy, sending candles, bowls, damask, &c., right into the mud, and in less than a minute the retinue were howling along the road, escorting the magistrate home. I squared accounts, and went to rest, and was off next morning before dawn. The whole was an episode which throws a lurid light on Chinese ways, yet reveals a law at once good and bad."

HAVOC BY WOLVES.

Mrs. Duncan writes of the sad havoc made by wolves. Nearly every day, she says, some child is destroyed, and even grown-up persons as well. In one den, thirteen human skulls were found recently.

In a later letter, Mrs. Duncan says:—"The ravages caused by the wolves are most serious. Young men and women are being devoured, and children snatched out of the arms of their parents. Wolf hunts have been organised, but as yet without success, and poison is now being tried."

Mr. Duncan writes:—

"We have here the nucleus of a Christian Church. (As I was writing these words Mr. Shorrock called me to the door, and behold! a thumping wolf sitting less than a hundred yards away. One of the servants came and howled, and the fine brute toddled across the open field with measured and majestic pace. Wolves abound here. My first night was wakeful on account of a fellow howling about. Packs came from the mountains and killed off whole villages of people about fourteen years ago.)

"CHURCH MEMBERS.

"The number of those holding membership tickets is about forty in this immediate neighbourhood, and there are about twenty more scattered over the plain. The aboriginal population is very sparse and very bad. The immigrants, from whatever province, rather than mix with native people, have built small houses in the open plain. The consequence is that the old fine walled villages contain some six to ten families apiece. The houses are either in ruins or crumbling to decay. Space and materials all to hand for new population, but the new population, with Chinese distrust, elected to steer clear of all, and began anew on the open wild. Our hut is therefore the appen-

dage to a straggling fresh start. About sixty families have built themselves shanties. Amongst them are some of our Christians, and we are temporarily dwelling here. There is another new hamlet about one mile distant called the 'Gospel Village.' All the families are Baptists, and they are anxious for us to build and reside amongst them. On the other hand, the people here declare we must stay where we are—that they will give us land for nothing rather than part with us. What their motives may be it is hard to divine, and we are perplexed what to do.

"PERSECUTION.

"We must reside near Shantung people for protection, as robberies with violence are constant around, and we cannot settle or stay in any town or native village, as they won't rent us houses or have anything to do with us as yet.

"When four days' journey off I heard that some Christians had been beaten, and that the county magistrate had told Mr. Shorrock face to face he would be driven out. I was not sure whether I would find him or not. On arriving here all was quiet, the storm passed, and all seems so quiet that a row looks impossible. Still, there are secret fires smouldering. Amidst such

circumstances some of the Psalms have a grand comfort and strength-giving ring.

"Last Sunday we had fully 120 adults at worship. During the week we have been doctoring the sick and speaking to any who have come, and making plans and preparations. The outlook is encouraging. Of course it is impossible to say how far insufficient or false motives are actuating those who seem interested. We pray for large blessing. How to move *their hearts*? That is the all-important question. Differences in dialect, poorness of language, and their stolidity and materialism. Well, 'not by might nor by power,' &c. God has surely placed us here, and His name will be glorified.

"The people around us are in great poverty, and relief on a small scale must be given. We hear that to-day a band of Ho-Nan men, numbering forty, are going the round, and simply compelling families to make food for them.

"The violent robberies, however, seem to have some show of reason. Ho-Nan immigrants have no idea of permanent settlement; they rather strive to make money and return to their native place. The people here know this, and so give a family so many years to accumulate a little 'dottle,' and then relieve them of the trouble of exporting it to another province.

"Between work and wolves one has little time for letter writing. These wolves are causing sad loss and havoc. We have not yet had any Pauline or Livingstonian experiences. There is no sensation in merely seeing their tails or viewing them from afar. I am afraid no newspaper editor would immortalise us by even a paragraph! Anyway, it is anything but a pleasant thing to know that on every side families are mourn-

ing the loss of some loved one, and sadder still to know we cannot help them. I do wish we had a few Martini-Henrys and powder and shot. The old blunderbusses in use here are about as dangerous to the bearers as to the wolves. But enough about wolves.

"THE SHANTUNG IMMIGRANTS.

"As to mission matters, there is little to report. Few things are in prospect—a few baptisms and persecutions. The natives begin to see that the Shantung immigrants will soon possess the land. The former are dying out; the latter rapidly increasing, alike in number and possessions. The consequence is, civil war is not unlikely. The clan (or rather 'province') spirit is very strong. Feuds are constant, and the strain is becoming greater. Whole villages muster, and a quarrel between two means a feud between many. The case I mentioned to Bella has now been taken to court—*i.e.*, the county magistrate has been appealed to. We must now see the Christians charged on false issues, and beaten and punished, or else step in and demand justice according to treaty, which provides for the protection of Christians. That provision, however, is held by some to apply only to treaty ports, and the right of missionaries to live in the interior is now being contested. In Sze-Chuen province the Provincial Governor has ordered missionaries to quit, and is heading a strong persecution, with the intent of exterminating Christianity in his province. He grounds his action on 'treaty rights.' As that province adjoins this one, his action is being closely watched by officials here. We are being pressed by the Christians to seek for protection for them, as the officials have ordered

that henceforth no land is to be sold to any one who is a member of the 'Jesus Church.' We are slow to act, as we don't know how far we can legally go, interpretations of the treaty with

England being so various. Then we are quite two months' journey from any Consul who can advise. We can't telegraph now, the lines are destroyed.

"A. H. Baynes, Esq."

A Famous Document.

EARLY in the history of the Serampore Mission, Carey, Marshman, Ward, and their brethren signed a Deed of Agreement, which embodied the principles on which they meant to carry on their holy work. It was a lengthy document, but these were its chief clauses:—

1. It is absolutely necessary that we set an infinite value upon immortal souls.
2. It is very important that we should gain all the information we can of the snares and delusions in which these heathens are held.
3. It is necessary, in our intercourse with the Hindus, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel.
4. It becomes us to watch all opportunities of doing good.
5. In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means of conversion.
6. We ought to be easy of access, to condescend to the natives as much as possible, and on all occasions to treat them as our equals.
7. Another important part of our work is to build up, and to watch over, the hosts that may be gathered.
8. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Let us, therefore, use every gift, and continually urge on our native brethren to press upon their countrymen the glorious Gospel of the blessed God.
9. It becomes us, too, to labour with all our might, in forwarding translations of the sacred Scriptures in the languages of Hindustan.
10. That which, as a means, is to fit us for the discharge of these laborious and unutterably important labours is the being instant in prayer and the cultivation of personal religion.
11. Finally, let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and His cause.

This deed was read thrice a year, that its high aims and pure motives might be ever before the missionaries. Dr. George Smith calls it a *Preparatio Evangelica*, and says it embodies the Divine principles of all Protestant Scriptural missions, and is still a manual to be daily pondered by every missionary and every

church and society which may send a missionary forth. Dr. A. T. Pierson says : "To this deed nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it, and we commend it to all friends of missions, and especially to all who have in view or in thought the field of missions."

News from Orissa.

THE Rev. Thomas Bailey, writing from Cuttack, under date of July 14th, reports :—

"Several events have occurred during the past few weeks, of which a brief report will, I trust, prove acceptable.

"WELCOME HELPERS.

"The American Tract Society has made us a grant of one hundred dollars. This will be a substantial help to us in our tract work. We have also received a grant of paper from the Religious Tract Society, consisting of one hundred reams of white demy, and twenty reams of coloured paper for covers. Both these societies have now been trusty helpers for many years ; the American Society since 1835, and the Religious Tract Society since 1826, and it is largely owing to their generous kindness that we have been able to keep our supply of Christian literature abreast of our requirements. We have also to be grateful that gifted writers, both in prose and verse, have been raised up in our midst, whose work will, we believe, continue to inform and bless the provinces so long as the language itself exists. We have also received a grant of Rs.500 from the British and Foreign Bible Society, through their Auxiliary in Calcutta, for help during the current year in the revision of the Oriya Old Testament. This sum is devoted partly to the maintenance of an additional pundit while the work is passing through the press, and partly to the assistant reviser and to some incidental expenses con-

nected with the work. The whole of the paper required, which is of superior quality and has been specially selected for the purpose, has also been granted by this Society. For expenses connected with the printing of the Oriya New Testament we are indebted to our own Bible Translation Society.

"SIGNS OF PROGRESS.

"I am happy to be able to record other signs of progress. Several Sundays ago I was at Choga, when five persons were baptized, and a week later we baptized two persons at Piplee, one of whom was from Hinduism. We have also had several baptisms at Cuttack, and have at present about twenty candidates, one of whom is Moti, the young Hindu woman who so courageously left her friends and home a few weeks ago. She continues firm in her decision, and the account she gives of her religious experience is deeply interesting. Her mother has been to see her twice since she was received into the Orphanage premises. Last Sunday the usual announcements were made, stating that the time had arrived when those who wished to study in the Training Institution should send in their applications, and I have already received three, all from young men in Cuttack. There has not been time to hear from the other stations.

"CENTENARY EFFORTS.

"Our people have been greatly interested in the Centenary celebrations, and the young people, especially of the English congregation, have entered into the work of collecting with great heartiness. Twenty-four cards have been distributed, the greater portion of which have now been returned, and in each case the results have been very good. Our European and native friends have also contributed separately, and preparations are being made to hold a bazaar in furtherance of the object. We all rejoice in the manifest success of the great meetings held in England, and are earnestly hoping to receive substantial reinforcements in the coming cold season as one result of the movement.

"ANXIOUS TIMES.

"The last two or three months have also been a time of special anxiety. Owing to the deficient rainfall in this and other districts the crops sadly suffered last year, and the prices of all

food grains have risen till they are now standing at almost famine rates; and there has been, and still continues to be, great distress. Many deaths have occurred in the district, which are attributed to cholera, fever, and dysentery, but which are really owing to insufficient and unsuitable food. We have been obliged to make special allowances to the employés of the Mission.

"I much regret to say that about three months ago our brother, Mr. Rutland, of Berhampore, got a 'touch of the sun,' and was obliged to go to Darjeeling for change. He is now much improved in health, but the doctor thinks it may be necessary for him to go to England to complete his recovery. Our brother was married only last cold season to Miss Pike, and is our youngest missionary in Orissa, and the event has occasioned special anxiety amongst us. Our other friends are, for the most part, in their usual health.

"THOMAS BAILEY.

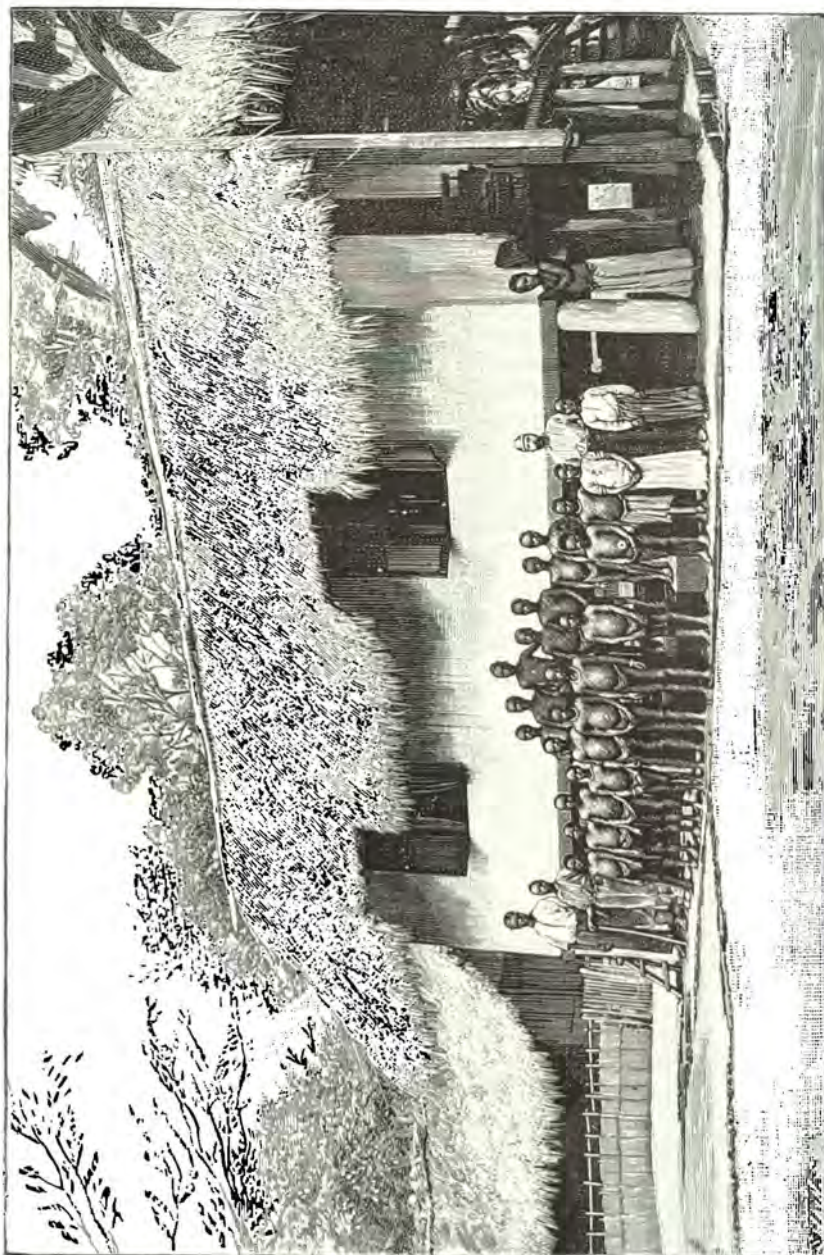
"To A. H. Baynes, Esq."

House of Messrs. Forfeitt and Oram, Bopoto Station, Upper Congo River.

THE house, to the left of which is seen the kitchen and dining-room, contains two rooms 12 ft. square. It is raised from the ground 3 ft. to 4 ft., to avoid the damp which rises from the soil. Excellent health has been enjoyed in this house. It is 200 yards from the river and about 80 ft. above the water level, and commands a very fine view of the river.

Standing in front of the house are some of the school boys, with their teacher, Mr. Oram. Zanzali and Nkindu, personal boys of the missionaries, will be easily distinguished from the scantily-clad Bopoto boys.

Three workmen from the coast—an Acra, a Kroo, and a Loango—are standing, the first two at the left of the picture, and the Loango at the right.



MISSION HOUSE AT BOFOTO, UPPER CONGO RIVER.—(From a Photograph.)

[THE MISSIONARY HERALD
OCTOBER 1, 1892.

Mission Work in Orissa.

TIDINGS FROM CUTTACK.

THE Rev. Thomas Bailey writes from Cuttack, Orissa, as follows :—

“AN INTERESTING EVENT.

“An interesting event has recently occurred here. On Thursday morning, March 31st, news came from the village that a young woman had renounced her idols, escaped from her Hindu home, and taken refuge in Bro. Shem Sahu's house at Christianpore. Here she was followed by her friends, who were allowed free access to her, and who tried every art in their power to persuade her to return, but without success. Her answers to her mother are described as being specially affecting and appropriate. Bro. Young was sent for, and helped to protect her in the exercise of her rights, and she remained with Bro. Shem's family till the afternoon, when, according to arrangement, she was brought to reside temporarily with Laboni, the head teacher in the Girls' Orphanage school, who lives in a cottage in the Orphanage premises. It was there that I first saw her. Her name is Moti Mahapatra, and she is nineteen years of age. As a child she was a pupil for a time in the Christianpore village school, and there she learned to read, and, though under difficulties, she has retained her knowledge and can also write a little. She has received books from time to time from Bro. Shem, and mentioned the 'New Testament,' 'The True Christian,' 'Help in Prayer,' 'Christ the Only Saviour,' and other books as having been helpful to her. She made an attempt to join the Christian community about five years ago, but she was then a minor, and the attempt was unsuccessful. The immediate cause of her joining us now is that her friends

had arranged for her marriage with a Hindu to take place within the next few days, and she said that if this were accomplished, all her best hopes would be frustrated; she therefore decided to make her escape without further delay. She brought with her only the clothes she wore, and, when I saw her, was looking anxious and careworn, but was quite firm in her decision, and appeared very thankful to obtain quiet and shelter within the walls of the Orphanage. It transpires that she is a niece of one of our native Christians who died several years ago. She is of light complexion, and has already almost lost the careworn look she had on her arrival. The services, especially on the Sunday, have been a source of great enjoyment to her, and when I asked her, a few days ago, whether her mind was again returning to her idols, she smiled and said that even the thought had not occurred to her. She has joined the female enquirers' class, and is also received, for the present, as a pupil in the Orphanage School. Such of our friends as have seen her are well pleased with her.

“MISS LEIGH AND THE GIRLS' ORPHANAGE.

“On Thursday morning Miss Leigh left Calcutta for England by s.s. *Kaiser-i-Hind*. She takes with her Charles, a young son of the late Dr. Stewart, and Agnes, a daughter of our brother Vaughan, of Sambalpur. Good news has been received from them from Madras, and we hope they will have a safe and prosperous voyage. A short time previous to Miss Leigh's leaving us the Orphanage School was

visited by a neighbouring Rajah, and by the Government Inspector, and the following entries were made in the visitors' book :—

“I visited the Mission Girls' Orphanage with Mr. J. Macmillan at 1.30 p.m. of this day. There was probably a full attendance of girls during my visit to the school. I was much struck with the girls' neatness and intelligence, and was also specially pleased with their nice manners. I examined them in some of the subjects, and was much pleased to receive proper answers from them.—Signed, BRAJENDRA MANSINGH BHRAMABAR ROY, Rajah of Dompapa. Feb. 24th, 1892.’

“22nd March, 1892.—I paid a visit to the Mission Girls' Orphanage this day. There were 13 girls reading the books prescribed for the Middle Vernacular Scholarship examination, 12 the Upper Primary, and 47 the Lower Primary course. Besides, there were eight monitors to help the mistresses in teaching the lower forms. I very much regret that I could not see the lady superintendent, Miss Leigh, through whose exertions the school has attained

its present position. I was glad to learn that three girls were sent up to the last Middle Vernacular, and as many to the Upper Primary Scholarship examination, and that of these one passed the Middle Vernacular, and all the three the Upper Primary test. Some of the girls were examined in my presence, and I was much pleased with the intelligent manner in which they answered the questions put to them.

“Most of the girls are boarders, and the arrangements that have been made for their lodging and boarding are excellent. The Cuttack Girls' Orphanage is a very useful institution, and I hope it will go on working successfully as it is doing at present.—(Signed) BRAHMA MOHAN MOLLIK, Inspector of Schools Western Circle.’

“The Inspector was accompanied on his visit by the Deputy Inspector and the Deputy Sub-Inspector of Schools, Cuttack, and both of these gentlemen have added their signatures to the above.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

From Sambalpur the Rev. John Vaughan writes :—

“MY DEAR MR. BAYNES,—During the past fortnight our day and Sunday schools have had a happy time.

“A FESTIVAL DAY.

“On Thursday morning, at six o'clock, about fifty boys and girls connected with the day-school assembled in our little chapel, which also does duty as a school-house. As the boys were to display their proficiency in gymnastics and drill, we adjourned to the compound, and were delighted by their clever performances. Soon after came the races, and, when we returned to the school, two or three action songs enlivened the proceedings. Then for

the great event! Five rupees were distributed among the children who had passed the examination and had attended well during the year. The largest sum was earned by a daughter of one of our preachers. A few annas were given to the successful racers, and plenty of sweets were served round. Two or three short and lively addresses followed, and a delightful morning was closed by a prayer which all could understand. The school has earned Rs.57 13a.] 8p. result grant for the past year, and, as this is the first examination for a Government grant, we are encouraged to go forward. We have engaged a Christian monitor to

assist in teaching. There are forty-eight names on the roll, and six other applications to enter the school. We have received thirteen boys from a police school which has recently been closed.

"The Sunday-school treat was on a smaller scale, but equally joyous. Twenty-four children, with our preachers and teachers, met on Thursday evening, May 5th, and after a few cheerful games sat down to curry and rice, kheree and sweetmeats. We were not able to give such costly prizes as last year, but half-a-dozen books were very acceptable. Our little folks spent a very happy evening.

"BIBLE-WOMEN.

"The cold season itinerancy since January 1st has been extensive. Mr. Heberlet will, I trust, refer to his journey to Kalahandy. Daniel Das and I spent a month visiting the villages and markets *en route* to Bosna, fully eighty miles in the direction of Raipur. My wife accompanied us, and we were thus enabled to take our two Bible-women on tour. This was quite a novel proceeding in this district, and the village women were so astonished, they were in two or three instances on the point of greeting them as female devotees by prostrating themselves at the Bible-women's feet. Their reception was most encouraging, espe-

cially in villages within forty miles of Sambalpur, where some of the women had learnt to read. Many of the people in these parts are familiar with our gospels and tracts, and our brother and I were rejoiced to find so much knowledge of Christ on every side.

"After our return, Banchanidhi and I visited the festival at Hoonia, and spent a little [time] at Sahaspur, where the headman had expelled the idol from the temple and village. We might have taken up our quarters in the deserted temple had we deemed it wise to do so. Soon afterwards, two preachers were engaged for nearly four weeks in the direction of Padampur and Chandrapur, after which they spent a fortnight in a boat visiting the villages and markets as far as Sonpur. They were encouraged by the frank confession of some with whom they had long conversation.

"It is evident that our literature is dreaded by 'religious' Hindus. They have now engaged a young man to sell Hindu tracts and poems in the town. He spreads his books close to our preaching shed in the Sunday market, and, a few evenings since, even attempted to sell from the verandah of our book-room whilst we were present! Hindus cannot afford to ignore us now; hence this opposition.

"JOHN VAUGHAN.

"A. H. Baynes, Esq."

A CENTENARY ODE.

AGE to age, and heart to heart,
 Speak in sympathetic strain;
 Voices from the Unseen start,
 And repeat the old refrain:
 "Christians! labour on, and pray,
 Labour while it still is day!"

Strong in faith, and great in prayer,
 Were our fathers in their time,
 They could nobly act, and dare,
 High their aims, their hopes sublime ;
 Now they plead in full accord ;
 " Follow us, as we the Lord ! "

Deep in darkness, deep in woe,
 Lay the heathen lauds outspread,
 Where vast streams of error flow,
 By the springs of custom fed ;
 Heathen lands, by sin oppressed,
 Sick and suffering, seeking rest.

Lo ! a century has fled,
 Thrones have crumbled, sceptres drooped,
 And to join the mighty dead
 Conquerors renowned have stooped ;
 But the good work then begun
 Broadens with each rising sun.

Slaves in body and in soul
 Have been rescued from their chains ;
 Jesus' praises swell and roll
 Over India's hills and plains ;
 And from islands of the sea
 Sounds the song, " Christ makes us free ! "

China hears of One who towers
 Loftier than her sages all ;
 Every Sabbath's sacred hours
 Afric's sons to worship call ;
 Idols bow, their temples shake—
 Slumbering tribes and nations wake !

Hallelujah ! He shall reign
 Till the earth is all His own ;
 Never can His empire wane,
 He is Lord, and He alone ;
 Bend to Him each heart and knee !
 Let all flesh His glory see !

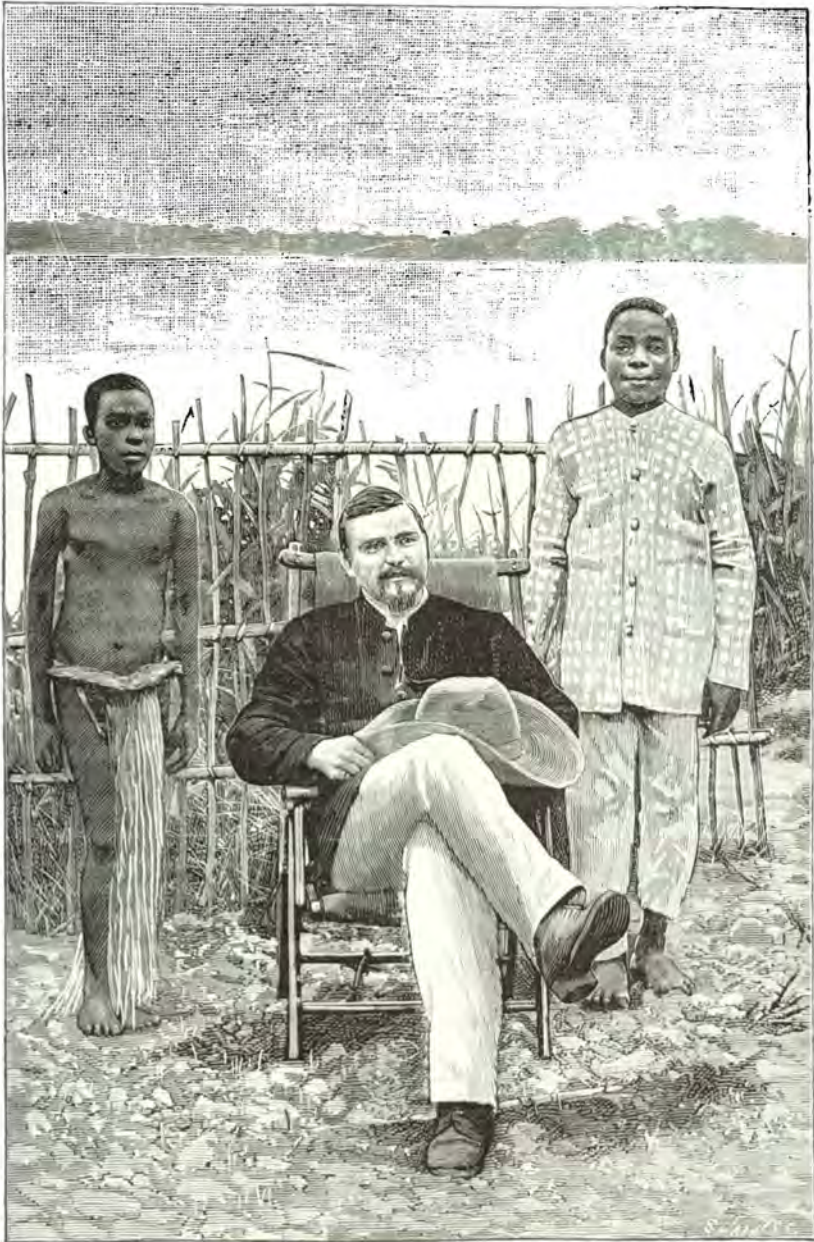
Upper Tooting.

DAWSON BURNS, D.D.

The Rev. J. H. Weeks, of the Congo Mission, and Native Congo Boys.

MR. WEEKS, of Monsempi, sends us the picture on the opposite page, and writes.—

"The boy on my right-hand side is a little cannibal, and would not mind eating the one on my left if he were killed in war. The one on my right is dressed in native fashion, with the fringe hanging right down the left leg."



REV. J. H. WEEKS, OF MONSEMBI, UPPER CONGO RIVER, AND TWO NATIVE CONGO BOYS.—(From a *Photograph.*)

Illustrated Missionary Lectures.

WE 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, 1892-93.

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; Caste and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, 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*, the *Peace*, and the *Goodwill*, the Arthington Fire. Scenery—River and Inland. Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, 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.

"We desire to call special attention to the new 'Missionary Lectures' of our Young Men's Association in aid of the Baptist Missionary Society, on 'India,' 'China,' and 'The Congo.' While being thoroughly entertaining to a general audience, we value them chiefly from an educational point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own Missionaries in various parts of the world."—*Missionary Herald*.

A CENTURY OF MISSIONS. *A Sketch Lecture for Centenary Celebrations.*

CAREY, and the formation of the B.M.S. INDIA.—Heathenism and the Gospel, School and Zenana Work, India in Carey's time and India to-day.

JAMAICA.—Knibb and Burchell, Abolition of Slavery, Calabar College.

BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End.

CONGO.—The First Missionaries, Witchcraft, Our Present Stations, the *Plymouth*, *Peace*, and *Goodwill*.

CEYLON.—Buddha's Tooth, Growth of Native Churches.

THE JAPAN MISSION. CHINA.—Ancestral Worship, Buddhism and Christianity.

PALESTINE. ITALY.—Paganism, Popery, Persecution and Progress.

BRITTANY.—The Monk of Morlaix, "Jerusalem the Golden."

NORWAY.—Tromsøe and Perpetual Snow, a Metaphor for Missions.

The Work at Home. The Outlook.

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, Farnival 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 one 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.

Mission Work in Delhi.

THE Rev. G. J. Dann, of Delhi, who has just arrived in England, writing from Delhi in June last, reports:—

"I have held two more debates with Maulvi Abdul Majid, when the College Hall was packed with men, mostly of a kind we cannot reach by ordinary methods. The Mission ladies put a portion of the room into *purdah*, so that some *purdah nishins* could be present. The Maulvi has astonished his co-religionists—especially those (the vast majority) who are ignorant of their own faith—by conceding such important points as the following:—

(1) 'Our Lord, according to the Bible and the Quran—that is, the Word of God—holds a unique position in the universe, such as is held by no other mortal, and stands in a perfectly unique relation to God.' (2) 'The Lord Jesus Christ is certainly in the Gospels called the Son of God, but that was not a title carrying with it a claim to Divinity, as in the Old Testament it is applied to angels and others.' He has also quoted many passages, and, by a strange freak of carelessness, has used language which certainly concedes the other facts that Muhammad carefully denied in the Quran—our Lord's death and resurrection. The main lines of discussion have been those of the old Socinian controversies of fifty years ago, plus Arabic logical traps and word-splitting, of which the Muhammadans of India are so fond. I have had to work hard all the time, testing each

assertion of the use of a word by concordance and grammar. I have had to hold my opponent to the rules of Greek and Hebrew syntax, or he would have carried many important points. I do wish somebody who has an old Hebrew Concordance lying idle on his shelves would give it me! A Fuerst or the Englishman's would be a great boon to me, as Young's Analytical is based on the English, and it requires almost superhuman powers of memory and induction to know whether you have all the usages of a word, and can therefore make an assertion without fear of contradiction—successful contradiction, I mean. These debates have made a great impression in Delhi. One of our friends of the Cambridge Mission says that a spirit of inquiry has been aroused which will tax all our energies to satisfy. The people are aroused. May the Holy Spirit make the work fruitful!"

Good News from China.

THE Rev. W. A. Wills, writing from Chouping, Shantung, says:—

"MY DEAR MR. BAYNES,—Last Sunday I had the great joy of baptizing thirty at Shên-ma-chuang, in the county of Chih-chuan, six women, three boys from our school there, aged eleven, fourteen, and sixteen years respectively, the others ranging from twenty-one years to seventy-six years. These converts have been busy several weeks preparing the baptistery, enlarging and renovating the chapel in their spare time, and quite a nice place they have made by their united and voluntary efforts.

"In the afternoon we commemorated the Lord's Supper, when eleven of the number, living some eight miles from this village, were formed into a little church. I took with me a glass tumbler and plate, which seemed to them much better than their ordinary basin and saucer; but I could not help wishing some Christian friend at home would send a Communion service that I could take with me from church to church.



REV W A. WILLS AND HIS CHINESE HELPER.

“ After the service they formed themselves into little groups over the chapel, and outside in the court, something like Sunday-school classes, but quite informal, and were all engaged telling the people who had been eye-witnesses of the two ordinances what they meant, and why they had become Christians. It was indeed a day of rejoicing amongst them; seldom have I seen the Chinese so elated with joy, singing and praising God with their whole souls. More than once tears of joy and thankfulness filled my eyes that day.

“ It being midsummer, I could not accept the many pressing invitations to go and preach in the different villages. The harvest being over their time was their own, and they crowded about us from early morning till nearly midnight.

“ In the mornings we had Bible readings from Matt. v., studying the blessings which flow from the beatitudes. This was specially for the Christians and inquirers, although a number of outsiders came and listened attentively throughout.

“ The afternoons were spent (as is our custom on these visits) by dispensing medicines to the sick and afflicted, while the evangelist and members preached to the patients and their friends in the court.

“ Each evening we showed the magic lantern, which brought great crowds, and it was wonderful how quietly they listened to the story of Christ and the ‘Prodigal Son,’ although there must have been a large number who never got a glimpse of the pictures. After the crowds had dispersed we closed the day by singing a few hymns, and prayer.

“ Just before I was leaving, an old man of sixty-nine (the first Christian of this place) called me into his little room, and said: ‘Shepherd, I have now seen what I have been praying many years for. During your visit the last ten days not only have thousands heard the Gospel, but how many have voluntarily knelt down with us who are Christians whilst we engaged in prayer? Let us praise God, and earnestly pray that these may soon learn to bow and worship our Heavenly Father in spirit and in truth.’ Then, taking my hand in his, he knelt down, and prayed most fervently for the Holy Spirit to follow the good seed sown. I wish the home friends could but have heard that simple but earnest prayer, for I am sure they would have added their hearty Amen, and join us in asking for an abundant harvest during our forthcoming autumn and winter work in this county.—With my warmest Christian regards, believe me yours faithfully,

“ A. H. Baynes, Esq.

“ W. A. WILLS.

“ P.S.—I enclose you a photograph of myself and helper in our visiting clothes, or full *summer* dress.”

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following useful and generous gifts:—An alligator's head, a hippopotamus' head forty volumes of the *Baptist Magazine*, and steel-engraved portraits of Sir S. Morton Peto, Bart., W. B. Gurney, Esq., and Revs. John Clarke and William Knibb, from Mrs. Joseph Tritton, of Norwood, for the Mission House Museum and Library; a large quantity of flower and vegetable seeds from Messrs. Sutton & Sons, Reading, for use at the mission stations; a parcel from Miss M. G. Leonard, Weston-super-Mare, for Mrs. Whitewright, China; model of a locomotive from Mr. Rollinson, of Leeds; a camera obscura from Mr. A. Chapman, Farnboro', and a parcel of picture and text-cards from Mrs. Benham, for Rev. S. Couling, China; a parcel from a Friend, for Rev. C. S. Medhurst, China; a parcel of clothing from Miss Allison, of Union Chapel, Manchester; a parcel of clothing and toys from the Juvenile Missionary Society, Moss Side, Manchester, per Miss Fifield; and a parcel of magazines from Mrs. Johnston, Southport, for Mrs. Cameron, of Wathen Station, Congo; a parcel of books from Yelverton, for Rev. R. H. C. Graham, Congo; a box of clothing and toys from St. Andrew's Street Baptist Chapel, for Mrs. Grenfell, Stanley Pool, Congo; a marine telescope from Mr. and Mrs. Felgate, for the ss. *Goodwill*, Congo; a large quantity of hosiery and clothing from Mr. R. F. Compton, of Hastings—a Centenary gift to the Congo Mission; an antimacassar from "A Glad Helper," for the Congo; parcels of clothing from Mrs. Southwell, Child's Hill, and a Friend at Harwich, for Mrs. Wall, Rome; parcels from Miss Walker, of Leeds, Mrs. Fayer, Yeadon, and Friends at Norwich and Burley-in-Wharfdale, for Mrs. Day, Agra, for the Havelock Chapel Bazaar; two parcels from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore, India; a dozen dolls from Rye Lane (Peckham) Sunday-school Christian Band, per Mr. Howieson, and a parcel from a friend at Guildford, for Miss Fox, Delhi; a box from Hereford, and a parcel from Wood Green, for Mrs. Jones, Agra; a box from Miss M. G. Leonard, Weston-super-Mare, for Barisal; parcels from Mrs. Wright, of Kingston, for Miss Thorne, Delhi, and Mrs. Williamson, Calcutta; a parcel of books from Mrs. C. H. Spurgeon, Norwood, for native preachers under the Rev. R. Wright Hay, of Dacca; a parcel of clothing, &c., from the Sewing Party at Wellington Baptist Chapel, per Mrs. Edward Price, for Mrs. Evans, Monghyr; a box of clothing and toys from Dover, per Rev. E. J. Edwards, for the Rev. J. Stubbs' Sunday-school, Patna; parcels of clothing from Friends at Sutton, per Miss Starling, for Miss Saker; parcel of clothing from the Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal; parcels from Wood Green, for Mrs. Potter, Agra, and Mrs. Smith, Simla; a parcel of clothing and books from Miss E. K. Salter's Bible-class, Streatham Hill, for Nobin Chunder Dutt, Chittagong; a parcel from Fuller Chapel, Kettering, per Miss Bryan, for Misses Thatcher and Barrass, Cuttack, Orissa; and packets of cards from Miss Dafforne, Clapton, for Miss Way, India, and Mrs. Harrison, Congo River; also twenty bottles of antipyrin tabloids and pamphlets on the uses of the drug from Messrs. Burroughs, Wellcome, & Co., of London.

The Lord Loveth a Cheerful Giver.

WE thankfully acknowledge the receipt of the following gifts for the Mission, indicating as they do deepening interest in the work of the Society and loving self-denial on the part of the donors:—The Rev. J. H. Pusey, of Grand Turk, Turk's Islands, West Indies, sends £4, and writes:—"£2 of this amount is for the Congo Mission, the gift of Mrs. Martha King, a devoted worker belonging to the Puerto Plata Church. She has lost the sight of one eye, but she loves the Mission, and prays earnestly for it. The other £2 is a collection for the Centenary at Grand Turk." A silver locket and chain from an Anonymous Friend. Two silver bracelets for the Congo Mission, from one "to whom Christ is precious." £1 from "A Poor Needlewoman who constantly prays for the coming of Christ's Kingdom." 5s. earned by "Dorcas," Scarborough, who "is unable to do more." A small silver knife, from "A Little Girl at Boarding-School, for the Congo Mission"; and an old silver coin from "A Poor Widow who loves the Congo Mission." The best thanks of the Committee are also given to generous friends for the undermentioned most welcome and timely contributions:—Matthew vi. 1-4, for *support of Congo Missionary*, £60; the William Taylor Trust Fund, for *Calabar College*, £50; A Gloucestershire Working Man, for *China*, £15; In Loving Memory of a Loving Husband, W. T. Bell, for *Congo*, £10 10s.; J. W. £10; S. E. V., for *Congo*, £10; Mr. Thomas Whitley, £10; Mr. John Masters, £9; Monmouth, A Lover of the Baptist Missionary Society, £5; D. L., A Friend in Victoria, Australia, £5; "Eccles," £5; Ladies' Negro Friend Society, for *Schools on Congo*, £5; St. Paul's Missionary Society, £8 9s.

Recent Intelligence.

Arrivals in England.—We are glad to report the safe arrival in England of the Rev. G. J. and Mrs. Dann and family from Delhi, N.W.P. Our friends have all suffered severely from fever and are still in very poor health, needing absolute rest and quiet. The Rev. Walter H. Stapleton, from Monsempi Station, Upper Congo, and the Rev. Robert Glennie, from Bolobo Station, Upper Congo, have also arrived in England for a season of rest and change, after their first term of three years' residence in Africa.

Departures for China.—The Revs. Arthur Sowerby and family, J. S. Whitewright and family, and Dr. Paterson and Mr. E. W. Burt, B.A., left last month for China by the ss. *Glenorchy*, Mr. Sowerby to resume work in Tai Yuen Fu, Shansi; Mr. Whitewright in Tsing Chu Fu, Shantung; and Messrs. Paterson and Burt, missionaries-elect, being also designated for work in the Shantung province.

Orissa Mission.—We are thankful to announce that the health of the Rev. T. Rutland, of Orissa, has somewhat improved, recent tidings reporting his

arrival in Cuttack. It is now hoped it may not be needful for him to return to England.

Nassau, Bahamas.—The Rev. C. A. Dann, of Blockley, has accepted the pastorate of the Zion Baptist Church in Nassau, Bahamas, and expects to leave for the West Indies at the close of the current month.

China Mission.—Recent letters from China report that the health of Mrs. C. Spurgeon Medhurst, of Tsing Chu Fu, Shantung, has broken down, causing much anxiety to her husband and friends. We specially commend Mr. and Mrs. Medhurst to the sympathy and prayers of our readers.

Calabar College, Jamaica.—The Rev. W. Venis Robinson, B.A., of Bournemouth, in consequence of an adverse medical certificate, has been compelled to decline the invitation of the Committee to the vacant post of President of Calabar College, Kingston, Jamaica.

Back Numbers of "Missionary Herald."—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says:—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these:—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

Congo Mission Sale of Work.—On November 29th, 30th, and December 1st, 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 each day at three o'clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N.; Mrs. Jonas Smith, 26, Carleton Road, N.; Miss Pewtress, 41, Penn Road, Holloway, N.

Congo News.—Mrs. Graham, writing from the Grand Canary on board the ss. *Alcassa*, on her return voyage to the Congo, says:—"So far we have had a delightful passage; the captain is most kind and considerate. We hope to reach Congo in good time."

Rev. J. A. Clark.—Under date of Underhill, August 6th, Mr. Clark writes : "MY DEAR MR. BAYNES,—I arrived here safely and in the best of health last Monday. I was glad to find Mr. Graham and Mr. Pinnock well. Mr. Phillips was here also, but has since gone back to San Salvador. I hope to start in a day or two for up-country. Yesterday, I made a trip by the Congo Railway. I went with a fellow-passenger in the *Lualaba*, a young Belgian medical student. He came out merely for the trip, and returns to Antwerp by the same steamer. We are both good walkers, and, having gone by train as far as we could, we proceeded to walk along the track in course of construction as far as they have gone up to the present—that is, along the Palabala Hill. It was a good long walk, but we both enjoyed it very much, and were greatly interested in all we saw. I missed seeing Brethren Stapleton and Glennie on my way up, as they were at Banana, waiting for a steamer home, and our ship did not put in there. I hope to write again from Stanley Pool before long."

Colonial Baptists.—The Victorian Baptists propose to celebrate the Centenary by raising £1,000 in addition to their ordinary revenue. This sum will be spent in building and furnishing a new Mission-house at Tangail, about fifty miles from Mymensing, and in sending two missionaries to work in the surrounding district. Their native missionary, Joy Nath Chowdry, has gone from India to aid, by his presence and appeals, in the fulfilment of this scheme.

Contributions

From August 13th to September 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.		Thankoffering	
Banister, Miss Rose P.	1 1 0	A Gloucestershire Work-		0 10 0	
Blokham, Miss May	1 0 0	ing Man, for <i>China</i>	15 0 0	Under 10s.	0 10 0
Davies, Miss M. J.	0 10 6	Burroughs, Mr. S. M.	1 0 0		
Day, Mrs. Ruth	0 10 0	Dallyn, Mrs.	3 0 0	LONDON AND VICINITY.	
"Eccles"	5 0 0	Diaper, Mr. W.	2 2 0	Arthur-street, Camber-	
Hoskins, Mrs. E.	0 10 0	Durrant, Miss, for		well, Sunday-school	4 5 9
Jones, Mr. W.	0 10 6	Congo	1 0 0	Battorsea, York-road	
Knight, Mr. R., Kil-		In loving memory of		Sunday-school, for	
mington	0 10 0	a loving Husband,		<i>Ratnapura School</i>	12 10 0
Macalpine, Rev. G. S.,		W. T. Bell, for <i>Congo</i>	10 10 0	Brondesbury	5 0 0
M.A., B.D., for <i>W & O</i>	1 0 0	J. W.	10 10 0	Daiston Junction, Sun-	
Matt. vi. 1-4, for sup-		Ladies' Negro Friend		day-school	8 0 0
port of <i>Congo mis-</i>		Society, for <i>schools</i>		Haddon Hall Sunday-	
sionary	60 0 0	on <i>Congo</i>	5 0 0	school, for <i>Bengal</i>	
St. Paul's Missionary		Lewis, Mrs., Stratford-		<i>schools</i>	4 1 9
Society	8 9 0	on-Avon, for <i>Congo</i>	1 0 0	Kingsgate-street Sun-	
Shepherd, Mr. C.	1 1 0	Lusty, Miss R.	0 10 0	day-school	0 18 0
Tuckott, Mrs.	1 0 0	S. B., for <i>Congo</i>	0 12 6	Twickenham	0 10 9
Whitley, Mr. Thomas	10 0 0	S. E. V., for <i>Congo</i>	10 0 0	Walworth-road Chapel	3 11 0
Woolcott, Mr. S.	2 0 0	Showell, Mrs. M. G.		Wandsworth, East-hill	
Wyatt, Mr. Joseph	0 10 0	(box)	0 10 0	Sunday-school	4 2 4
Under 10s.	0 12 6	Taylor, Wm., the Trust		Wandsworth-road, Vic-	
Do., for <i>Congo</i>	0 2 6	Fund, for <i>Calabar</i>		torla Chapel	16 0 0
		College, <i>Jamatac</i>	50 0 0		

BUCKINGHAMSHIRE.		[NORTHAMPTONSHIRE.		WILTSHIRE.	
Amersham, Lower		Desborough	2 3 1	Westbury, West End,	
Chapel	11 5 7	Kettering	90 3 3	Sunday-school	5 10 9
Seer Green	0 13 6	Do., for Congo	0 15 0		
		Do., for N P	2 11 6		
		Do., for W & O	0 16 0		
		Patlehall	2 12 3		
		Walgrave	2 7 7		
CHESHIRE.		NORTHUMBRLAND.		YORKSHIRE.	
Chester, Grosvenor		Newcastle-on-Tyne,		Elland, Upper Edge	0 9 6
Park	3 14 0	Rye-hill	2 7 3	Guiseley	2 14 0
				Hallfax, Trinity-road	
				Sunday-school	8 6 6
				Queensbury	10 1 6
				Sheffield	27 0 6
CORNWALL.		NOTTINGHAMSHIRE.		NORTH WALES.	
Falmouth	2 5 0	Nottingham, Derby-rd,			
		Sunday-school	5 10 3		
DORSETSHIRE.		OXFORDSHIRE.		ANGLESEA.	
Weymouth	12 2 6	Hook Norton	0 9 8	Holyhead, Bethel	0 11 0
ESSEX.		SUFFOLK.		SOUTH WALES.	
Langham, Sale of Work	2 0 0	Sudbourne	3 6 11		
GLOUCESTERSHIRE.		SURREY.		GLAMORGANSHIRE.	
Eastcombe, Sunday-sch.	1 0 0	Mitcham	1 10 0	Pengam	8 17 9
Thornbury	1 2 6	Do., for Congo boy		Do., for N P	0 9 11
		under Mr. Roger	3 14 5	Swansea, Mumbles,	
		Sutton	0 6 8	Bethauy	0 14 6
		Do., Sunday-school,			
		for N P at Delhi	1 4 7		
		Wallington	12 4 6		
		Do., for Congo	5 0 0		
		West Croydon, Ladies'			
		Association	7 5 0		
HERTFORDSHIRE.		WARWICKSHIRE.		MONMOUTHSHIRE.	
Bushey	1 14 7	Birmingham, Erding-		Caerwent	0 14 0
Hitchin, Salem Ch.	8 14 0	ton, Men's Bible Class,			
		for support of native			
		evangelist in China	9 0 0		
KENT.		SCOTLAND.			
Catford Hill	15 0 0	Glasgow, Adelaide-place	7 0 0		
Crooken Hill	5 16 0	Do., Bridgeton	0 19 0		
Forest Hill, Sydenham		Do., John Knox-street	1 7 0		
Chapel	1 8 3	Do., John-street	9 0 0		
Piumstead, Conduit-rd.	4 13 0	Do., Queen's Park, for			
		Congo	0 14 6		
		Do., do., for China	1 0 0		
		Leslie	7 17 7		
		Do., for W & O	1 13 0		
LANCASHIRE.					
Liverpool, Kensington					
Sunday-school	8 10 8				
Do., Myrtle-street	40 0 0				
Do., Princes-gate	1 11 6				
NORFOLK.					
Swaffham	15 0 0				

TO SUBSCRIBERS.

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



INDIAN FOLIAGE.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE feel the first sentence we ought to write in this number of the **HERALD** should express our warm gratitude for the delightful and inspiring meetings held last month in London in connection with the Centenary Celebration. May He in whose Name we met, and whose Kingdom we desired to extend, graciously receive our acknowledgments of His Divine goodness, and cause, by the working of His Spirit, the numerous engagements to redound to His own glory! And as we thank supremely the Source of all good for the grace conferred upon His servants, by which their hearts were quickened and their lips were unsealed, so we wish to recognise, especially in the case of brethren of other Christian communities, the cordiality with which the numerous speakers favoured us with their presence and invaluable aid. Our thanks are also due to Dr. James Spurgeon (whose absence on account of serious illness was deeply regretted, but in whose restoration we now rejoice), and the officers of the Metropolitan Tabernacle Church, for their hearty welcome on the Monday evening when the Devotional Service was held; to the officers and Council of the Baptist Union, for their kindness in placing that particular evening and the whole of Wednesday at the service of the Mission; to the Revs. F. A. Jones and W. J. Mills, the officers of the London Baptist Association, for their zealous eudeavours in finding accommodation for delegates from the country; and to the numerous friends into whose homes our brethren were so kindly received.

We make no attempt—except in the case of the address by Sir Charles U. Aitcheson, which we reprint by special request—to reproduce in these

pages the utterances of the several speakers. We are glad, however, to be able to announce that the remarkable sermon from Dr. Maclaren, and the several addresses, will in due course be published in a volume, together with the sermons and speeches delivered in the summer at the Commemoration in the Midlands. The same volume, we may state, will contain a detailed report of the contributions to the Centenary Fund, our space only permitting us to acknowledge month by month sums of £10 and upwards.

With respect to the present condition of this Thanksgiving Fund, we are pleased to report that it has reached

£98,497 14 9

of this sum £2,241 has been received up to date from the Centenary Sunday collections.

FUND NOT TO BE CLOSED.

We take this opportunity to announce that it is not intended to close the Fund when the £100,000, the sum contemplated, is obtained, as it is most desirable *no reduction* should be caused by allocating a portion to the discharge of liabilities arising from the deficiencies of the last two financial years—the sum being £15,873—and any deficit upon the present current account. It would be especially gratifying if the whole of the Centenary Thanksgiving Fund could be devoted to the extension of the Society's operations, and to this end we earnestly and hopefully invite those churches, whom circumstances may not have permitted as yet to co-operate, to grant us their earnestly-needed help. And as the Centenary Year will not close until the present financial year ends—viz., on the 31st of March, 1893—we appeal to

EVERY CHURCH

which has not at present united in this interesting and unique movement to communicate as soon as possible with the local Centenary secretary, or direct with the Mission House, so that suitable arrangements may be made.

The following are the contributions received in payment or promised since our last month's acknowledgments:—

DONATIONS.

The Treasurer, Mr. W. R. Rickett (additional).....	1000	0	0	Hine Bros., Messrs., Maryport	100	0	0
Barran, Mr. John, M.P....	250	0	0	Two Friends (3rd donation)	100	0	0
Williams, Mr. George.....	210	0	0	Baynes, Mr. and Mrs. Alfred Henry (additional)	50	0	0
Rawlings, Mr. E.(additional)	200	0	0	Barrow, Mrs. R. V.....	50	0	0
Coats, Mr. T. Glen, Paisley (additional)	150	0	0	In Memoriam, Crown Terrace, Aberdeen.....	50	0	0
Burton, Mr. and Mrs. S. B., Newcastle (additional)...	100	0	0				

A Friend, per Rev. J. B. Myers	50	0	0	Smaller sums	87	9	8
Y. Z.	50	0	0	Clapton Downs Chapel—			
A Kettering Friend, per Rev. J. B. Myers (third donation)	25	0	0	Carmichael, Miss Jane	200	0	0
Benham, Mr. John	25	0	0	Hampstead—Heath Street—			
Johnson, Mr. and Mrs. R. Lovatt, Mr. Josiah, Stafford	25	0	0	Satchell, Mr. G. F. (additional)	50	0	0
Morgan, Mr. A. F., Leamington	25	0	0	Underhill, Dr. and Mrs. (additional)	50	0	0
Olney, Mr. T. H.	25	0	0	Merrick, Mr. Wm. (additional)	10	0	0
One who serves	25	0	0	In Memory of the Rev. James Castleden	10	0	0
Rawlings, Mrs. Edward ...	25	0	0	Webb, Mr. H.	10	0	0
Warren, Mr. & Mrs. G. A. Houghton, Mrs.	20	0	0	Smaller sums	4	6	6
Houghton, Mr. W. C.	20	0	0	Maze Pond—			
Spicer, Mr. Albert, M.P. Spurgeon, Rev. J. A., D.D. Jewson, Mr. J. W., Norwich	20	0	0	Denny, Mr. E. M., per Mr. R. H. Tyrer	50	0	0
In Memoriam, Bradford-on-Avon	15	0	0	Harrison, Mr. and Mrs. Notting Hill—Ladbroke Grove	13	8	6
Chapman, Mr. Jas. L.	10	10	0	Regent's Park Chapel—			
A Battersea Baptist	10	0	0	Lush, Mr. Montague ...	26	5	0
A Friend, Bedford	10	0	0	Walworth Road—			
A Great Debtor	10	0	0	Tresidder, Mr. J. E. ...	25	0	0
Brigg, Miss, Ulverston ...	10	0	0	Tresidder, Mrs. J. E. ...	25	0	0
Carter, Mr. A., Faringdon M. T., Wallingford	10	0	0	Robertson, Mr. and Mrs. Smaller sums	10	11	2
In Memoriam, Mr. James Hobson, Kettering	10	0	0	Wood Green	13	19	0
Plowman, Mr. E., Sheffield Radcliffe, Mr., Liverpool Bentley, Rev. W. Holman, and Mrs.	10	0	0	Alloa	27	0	0
Williams, Mr. A. D., Swindon	10	0	0	Amersham—Lower Chapel Anstruther—			
Smaller sums	161	7	2	Fortune, Mr. R.	10	0	0
Brockley Road Chapel—				Smaller sums	1	13	9
Wates, Mr. Joseph	25	0	0	Argoed	26	7	11
Smaller sums	5	5	0	Bacup—Irwell Terrace... Barnsley—	16	18	6
Brondesbury—				Wood, the late Mr. E... Smaller sums	15	0	0
Weeks, Mr. and Mrs. ...	20	0	0	Blaina—Salem	26	17	4
Watt, Mr. and Mrs.	15	0	0	Blisworth	25	0	0
Boocock, Mr. and Mrs. Smaller sums	7	3	6	Boscombe—			
Camden Road Chapel—				Mitchell, Mr. George ...	10	0	0
Parkinson, Mr. W. C.	250	0	0	Robinson, Rev. and Mrs. W. V.	10	0	0
Parkinson, Mrs. W. C. ...	100	0	0	Stephens, Mr. J. R. Mc. Tomkins, Mr. G. J.	10	0	0
Lawrance, Mr.	20	0	0	Smaller sums	11	4	0
Smith, Mr. Jonas	20	0	0	Birmingham (Third List)—			
In Memoriam	10	0	0	Player, Mr. John	50	0	0
Brough, Mr.	10	0	0	Blackwell, Mr. A.	25	0	0
Gorton, Mr.	10	0	0	Lees, Mr. E. A.	25	0	0
Hawker, Rev. G.	10	0	0	Prideaux, Mr. E. D. ...	21	0	0
Keen, Mr.	10	0	0	Cope, Mr. and Mrs. Jos. Round, Mr. B. J., jun. Anonymous, per Rev. J. J. Brown	13	2	6
Z—, Mr.	10	0	0	Hackney, Rev. W., M.A. Prickett, Mr. A.	13	2	6
				Caulkin, Mr. Alfred ...	10	10	0

Chapman, Mr. H. P. ...	10	10	0	Hereford (additional)—			
Muntz, Mrs. G. F., Um- berslade	10	0	0	Davis, Miss (amount collected)	13	2	6
Cowper, Mr. W.	10	0	0	Smaller sums	1	19	10
Dobson, Mr. W.	10	0	0	Honiton—			
Hawkes, Mr. Jos.	10	0	0	Lilley, Mr. and Mrs. ...	10	10	0
Husband, Mr. J. S.	10	0	0	Smaller sums	19	10	8
James, Mr. J.	10	0	0	Ipswich—Burlington Chapel—			
Skinner, Mr. John	10	0	0	Croft, Mr. W. E.	10	0	0
Walker, Mr. Baron	10	0	0	Collection (1891)	12	0	0
W. H. B.	10	0	0	Smaller sums	1	15	0
Bradford—Westgate(adv.)—				Ipswich—Stoke Green—			
Best, Mr. J. G.	10	0	0	Girling, Mr.	10	0	0
Smaller sums	6	0	0	Smaller sums	6	12	6
Bristol (additional)—				Knighton — Proceeds of Eisteddfod	45	10	0
Crew, Mr. E. G.	100	0	0	Lee	14	8	0
Ashman, Mr. H.	20	0	0	Liverpool—Zion Welsh Ch., Bousfield Street—			
Colmer, Mr. Jas.	20	0	0	Jones, Mr. Wm.	10	0	0
Thomas, Rev. H. J. (Pro- fit on Indian curio) ...	15	0	2	Lewis, Mr. Geo. Palmer	10	0	0
Ashmead, Mr. G. C. (adv.)	13	2	6	Smaller sums	7	2	0
Ashmead, Miss Eliza ...	10	0	0	Longton (Staffs.)—			
One who remembers the Jubilee	10	0	0	Cooper, Mr. Ralph	10	0	0
Brixham	15	6	8	Smaller sums	12	10	0
Chesham—Bury	15	0	0	Luton—Park Street—			
Canterbury	30	7	1	A Card	13	2	6
Canton—Hope Chapel—				Smaller sums	3	10	0
Morgan, Mr. and Mrs. A. E.	10	0	0	Melksham—			
Smaller sums	36	7	6	Collections	12	17	8
Carmarthen, Priory Church	10	8	3	Smaller sums	30	8	4
do. English Church	11	2	0	Merthyr Tydvil—High Street—			
Cefn Bychan	12	10	4	Harris, Mr. Wm.	10	10	0
Cloughfold	83	13	6	Smaller sums	4	2	0
Clowbridge, near Burnley	10	0	0	Moulton and Pitsford	23	0	0
Dewsbury—				Nottingham, Broad Street (additional)	28	12	0
Mitchell, Mr. and Mrs.				Nottingham—Woodborough Road—Hoffman, Mr. G.	10	10	0
Joshua	50	0	0	Oldham—King Street—			
Kershaw, Mrs.	20	0	0	Stott, the late Mr. Fred. L.	20	0	0
Smith, Messrs. Jas. & Sons	20	0	0	Smaller sums	11	0	7
Mitchell, Mr. and Mrs.				Pandyr Capel	13	13	0
Jas. A.	10	10	0	Penarth—Stanwell Road—			
Smaller sums	34	8	0	Robinson, Mr. Sydney	25	0	0
Dowlais—Beulah	13	1	0	Stowe, Mr. G. S.	10	0	0
Ebbw Vale—Briery Hill,				Cory, Mr. S. Campbell	10	0	0
Zion	13	2	6	Cory, Mr. John	10	0	0
Gilfach & Llanfairfechan—				Smaller sums	48	12	6
Ellis, Mr. H.	10	10	0	Peterborough—			
Smaller sums	6	4	6	Barrass, Rev. T. and Mrs.	20	0	0
Glasgow—Hillhead (addi- tional)—				Colman, Mr. and Mrs. S. C.	20	0	0
Boyd, Mr. T. A.	10	0	0	Colman, Mr. H. S.	15	0	0
Smaller sums	25	7	0	Smaller sums	21	11	3
Glasgow, Queen's Park ...	53	10	0	Pontypool—Crane Street	44	10	6
Govan	24	14	6				
Haslingden—Trinity Ch.	54	4	10				
Haworth—							
Greenwood, Mr. W. ...	10	0	0				

Preston—Pole Street—		Sittingbourne—	
Miller, Mr. and Mrs. ...	10 10 0	Dean, Mr. (second dona-	
Smaller sums	3 1 0	tion)	20 0 0
Reading—Wycliffe Chapel—		Collected by Miss Pack-	
Davis, Mr. Jacob.....	25 0 0	ham	11 2 6
Davis, Mrs. Jacob	25 0 0	Smaller sums	21 17 6
Simmons, Mr. and Mrs.	20 0 0	Totnes	11 10 6
Smaller sums	49 9 6	Tullymet	15 6 9
Redhill—		Wishaw	32 0 0
Sale of Work by Miss		Worcester—	
M. Mumford.....	11 0 0	Evans, Mr. E. Bicker-	
Smaller sums	6 15 0	ton, J.P.	20 0 0
Shipley—Fyfe, Mrs.	20 0 0	Evans, Mr. E. P., J.P...	10 0 0
Medley, Rev. W., M.A.	10 10 0	Smaller sums	27 14 8
Shipston-on-Stour—Col-		Shantung, North China ...	25 10 8
lected by Mrs. Lewis		Smaller sums from various	
and Mrs. Cooke	10 0 0	places	131 18 7

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.			BEDFORDSHIRE.			SALCOMBE.....			1 0 0	
Acton	3 3 1	Luton, Park-street.....	10 11 1	Sheepwash	0 18 1	Totnes.....	16 18 2			
Arthur-street, Camber-	5 6 4	Maulden, Union Chapel	1 5 0	Sandy	13 0 0	DURHAM.				
well-gate.....		Sandy	1 3 11	Stevington.....	0 10 6	Bishop Auckland	0 18 6			
Battersea Park Taber-	8 4 3	BERKSHIRE.								
nacle		Faringdon	1 17 0							
Bloomsbury	20 16 0	Reading, King's road..	11 2 6							
Brixton, Kenyon Ch. ...	5 12 0	Wokingham	8 0 1							
Do., Sunday-school ..	3 0 9	BUCKINGHAMSHIRE.			ESSEX.					
Brixton Hill, New Park-		Chesham, Zion Chapel	2 1 10	Barking-rd. Tabernacle	2 0 0					
road	21 0 0	Do., Lower Ch.	3 2 6	Burham	2 0 10					
Brockley-road	17 2 7	Haddenham	1 17 6	Harlow	7 18 8					
Brompton, Onslow Ch.	1 2 0	High Wycombe, Union	5 10 0	Leytonstone, Cann Hall-	3 0 0					
Sunday-school	20 10 5	Chapel.....	3 4 2	road	0 13 1					
Brondesbury	13 12 6	Princes Risborough....	3 4 2	Do., Sunday-school ..	4 0 6					
Camberwell, Cottage-	15 0 0	CAMBRIDGESHIRE.			Romford	2 5 0				
green	0 12 6	Cambridge, St. Andrew's-	22 0 10	Southend Tabernacle..	10 10 6					
Camden-road	0 12 6	street	5 0 0	Thaxted	0 10 6					
Child's Hill, Sun-school	15 12 10	March, Centenary	5 0 0	HAMPSHIRE.						
Daiston Junction	5 3 0	Chapel	1 5 1	Ashley	1 5 6					
Enfield Highway	25 2 6	CHESHIRE.			Boscombe	7 1 6				
Ferne Park Ch.	8 13 1	Crewe	6 0 0	Bournemouth, Lans-	8 8 0					
Forest Gate, Wood-	8 12 6	CORNWALL.			down Ch.	12 10 4				
grange Ch.	32 19 0	Hayle	6 0 0	Do., Westbourne	5 5 0					
Hackney, Mare-street ..	8 17 0	Saltash	12 2 6	Cosham	4 9 6					
Hampstead, Heath-st.	8 17 0	CUMBERLAND.			Romsey	2 10 0				
Hendon	5 4 10	Workington	4 7 0	Shirley, Union Ch.	2 10 0					
Hammersmith, West	25 15 3	DERBYSHIRE.			Sway	0 11 6				
End Ch.	2 13 0	Class Cross	7 0 0	Winchester, City-road	6 7 0					
Highbury-hill	6 12 6	Derby, Osmaston-road	15 9 9	ISLE OF WIGHT.						
Highgate, Southwood-	6 10 0	Long Eaton, Station-	2 0 0	Newport, Castlehold ..	4 0 0					
lane	6 10 0	street	3 10 0	HEREFORDSHIRE.						
Honor Oak	8 0 10	Messham	1 13 0	Ewas Harold	0 5 7					
Lordship-lane	76 0 0	Sawley.....	1 13 0	Hereford	13 0 6					
Maze Pond	6 12 3	DEVONSHIRE.			Longtown, Salom	0 10 0				
Motropolitan Taber-	2 11 1	Combe Martin	0 10 0	Peterchurch	1 11 0					
nacle	20 0 0	Malborough	1 1 0	HERTFORDSHIRE.						
Notting Hill, Ladbroke-	1 10 0									
grove	8 0 0									
Nunhead, Edith-road..	6 5 0									
Peckham, Rye-lane	1 0 4									
Do., Sunday-school ..	38 0 2									
Peckham, Park-road ..	15 10 6									
Plinner	3 3 0									
Potter's Bar	9 15 7									
Regent's-park	28 3 0									
South London Taber-	2 2 6									
nacle	3 3 0									
Twickenham	3 0 0									
Walworth-road Church	0 15 7									
Wandsworth, East-hill	13 3 0									
Do., Victoria Church	2 7 0									
Westbourne-park Sun-	22 13 4									
day-school										
Upper Holloway										

Deal	6 16 0	Nottingham, Mansfield-road	4 17 6	Birmingham, Hencage-st	4 4 0
Dover	11 5 10	Do., George-street ..	6 3 10	Do., King's Heath	10 16 1
Edenbridge	1 15 9	Old Basford, High-st..	5 0 0	Do., Moseley	31 2 0
Forest Hill, Sydenham Chapel	12 14 10	Southwell	1 5 0	Do., Newhall-street..	4 8 0
Lee	8 0 0	Stapleford	2 0 0	Do., Small Heath, Victoria-street	1 8 0
New Brompton	5 0 0			Do., Selly-park	2 0 0
Plumstead, Conduit-rd.	3 1 4			Do., Stratford-road ..	9 4 6
Ramsgate, Cavendish Chapel	5 12 0	OXFORDSHIRE.		Do., Wycliffe	8 10 0
Tonbridge	5 5 3	Bloxham	0 11 0		
West Malling	2 2 0	Chipping Norton	10 5 0	WILTSHIRE.	
		Henley - on - Thames, United Services	7 3 5	Bratton	4 17 0
LANCASHIRE.				Calne	3 0 0
Accrington, Bethel, Barnes-street	7 4 8	RUTLAND.		Corsham	4 12 3
Astley Bridge	10 0 0	Rutland	2 15 0	Fewsey	1 16 10
Bacup, Ebenezer	28 6 4			Swindon	9 1 11
Do., Rockcliffe Mission	2 0 0	SHROPSHIRE.		Trowbridge, Bethesda	3 7 2
Do., Zion	38 18 0	Coxall	0 11 8	Westbury, Penknapp ..	1 5 0
Bolton, Claremont Ch..	6 14 9				
Bury, Chesham	2 4 2	SOMERSETSHIRE.		WORCESTERSHIRE.	
Do., Knowsley-street	2 0 4	Bristol, Cotham - grove	15 7 10	Cradley	2 7 2
Haslingden, Trinity Ch.	4 15 2	Do., City-road	17 0 0	Kidderminster	4 5 10
Oldham, King-street ..	22 1 1	Do., Old King-street	10 8 10	Do., Milton Hall	1 6 0
Do., Manchester-st..	5 7 1	Do., Paulton	4 0 0	Stourbridge, Hanbury-hill	2 0 0
Ramsbottom	8 1 6	Do., Keynsham	1 13 0		
Rawtenstall	2 13 1	Do., Tyndale Ch.	67 14 0	YORKSHIRE.	
Sabden	3 0 9	Do., Prewett-street..	5 13 2	Bradford, Trinity Ch..	20 0 0
Southport, Tabernacle	34 0 0	Do., Buckingham Hall, Hotwells	2 15 6	Do., Westgate	15 0 6
Waterbarn	11 16 8	Do., Mount Pleasant	0 12 6	Do., Leeds-road	6 8 6
		Burnham	3 3 0	Do., Ebenezer	4 13 6
LEICESTERSHIRE.		Crewkerne	4 9 0	Do., Denholme	37 10
Castle Donington	3 0 0	Do., Sunday-school..	1 1 0	Bramley, Salem	1 15 0
Coalville	3 10 0	Shepton Mallet	1 3 0	Dewsbury	2 18 9
Hugglescote	8 14 6	Weston - super - Mare, Wadham-street Sunday-school	2 7 6	Haworth	10 19 0
Hugglesbosworth	1 0 0	Williton	0 8 4	Leeds, Blenheim Ch. ..	5 16 0
Leicester, Friar-lane ..	4 16 9			Rotherham	28 11
Do., Harvey-lane	5 12 6	STAFFORDSHIRE.		Salterforth	2 6 1
		Burton-on-Trent, New-street	18 0 0	Shore	3 0 0
LINCOLNSHIRE.		Hanley, Welsh Church	0 8 0	York	2 13 7
Great Grimsby, Zion Chapel	1 16 3	Willenhall, Litchfield-street	3 10 0		
Horncastle	0 12 0			NORTH WALES.	
		SUFFOLK.		ANGLESEA.	
NORFOLK.		Bardwell	0 7 0	Amlwch, Salem	1 2 8
Costessey	0 11 1	Ipwich, Burlington Ch.	15 0 0	Llanellan	0 4 5
Necton	2 13 6	Do., Stoke Green	2 18 0	Rhoaybol	1 0 0
Norwich, St. Mary's ..	25 0 0	Do., Turret Green ..	10 6 1		
Do., Unthanks-road ..	7 17 0	Watton	1 0 0	CARNARVONSHIRE.	
				Llandudno, Tabernacle, Welsh Chapel	3 5 0
NORTHAMPTONSHIRE.		SURREY.		Rhoshrwael	0 6 2
Aldwinckle	0 10 0	Dorking	1 4 0	Tyddynshon	1 0 0
Brafield	1 7 6	Esher	2 6 4		
Denton	0 7 8	Merstham	0 7 0	DENBIGHSHIRE.	
Earls Barton	3 12 0	Dulwich, Lordship-lane	0 10 0	Llanfynydd Bryn	1 5 0
Peterborough	17 8 9	Norbiton, Bunyan Ch. .	2 0 0	Llanrwst	1 7 6
Stanwick	1 10 9	Redhill	6 5 0		
West Haddon	0 10 0	Sutton	9 0 5	FLINTSHIRE.	
		Wallington	11 10 0	Rhuddlan	0 11
NORTHUMBERLAND.					
Alnwick	5 0 0	SUSSEX.		MERIONETHSHIRE.	
Ford Forge	20 17 2	St. Leonards	18 15 2	Blaenau Festinlog, Calfarla	1 13 2
				MONTGOMERYSHIRE.	
NOTTINGHAMSHIRE.		WARWICKSHIRE.		Llanfyllin	6 16
Bulwell	1 16 0	Birmingham, Christ Ch.	21 15 0	Llanddloes	2 7
New Basford, Palm-st.	3 7 6	Do., Erdington	19 6 6	New Chapel	2 0
Nottingham, Arkwright-street	1 17 0	Do., Graham-street ..	10 12 6	Staylittle	5 0
Do., Broad-street	10 0 0	Do., Great King-street	10 7 6		
Do., Derby-road	17 15 2	Do., Harborne	8 11 10		
Do., Palm-st., Hyson Green	5 12 0				
Do., Woodboro'-road	11 16 6				

SOUTH WALES.			Penclawdd	0 15 3	Ffynnon	1 10 8
BRECKNOCKSHIRE.			Pontycymer, Noddfa	1 1 6	Haverfordwest, Hill- park	4 10 6
Brecon, Kensington Ch.	9 2 0		Resolven, Bethania	0 12 0	Milford Haven, North- road	3 0 0
Cwmdwr, Horeb	0 6 9		Tirphl, Tabernacle	1 5 5		
Erwood, Hephzibah			Tondu, Carey Ch.	2 8 0		
Bamah	1 3 9		Do., Jerusalem	1 10 0		
Garth, Plisgah	1 0 0		Treherbert, Hope Ch.	1 1 6		
			Tynweydd	1 3 0		
			Whitchurch, Bethel ..	0 10 0	RADNORSHIRE.	
					Newbridge-on-Wye....	2 6 0
CARMARTHENSHIRE.			MONMOUTHSHIRE.			SCOTLAND.
Drefach	11 1 4		Aberavon, Ebenezer ..	1 13 2	Anstruther	9 7 0
Fellfoel, Adulam	3 4 9		Abercarne, English Ch.	3 16 4	Edinburgh, Dublin-st.	19 10 0
Llanon, Hermon	0 15 8		Blaenau, Gwent	5 2 5	Forres	1 0 0
Pembrey, Tabernacle ..	7 0 0		Blaenavon, Horeb	3 2 9	Fraserburgh	7 12 9
Whitland, Nazareth ..	5 0 0		Do., Broad-street	3 3 3	Galashiels, Stirling-st.	3 18 0
			Balna, Salem	3 11 0	Do., Sunday-school ..	1 2 0
			Ebbw Vale, Brynhyfryd ..	1 12 0	Glasgow, Adelaide Place ..	19 4 3
			Glascod	2 3 6	Do., Hillhead	103 7 7
			Llangerniew	0 7 0	Greenock, George - sq.	1 0 0
			Llanwenarth	2 17 3	Kenmay	2 2 0
			Newport, Commercial- street	8 16 0	Kirkcaldy, Whyte Cause- way	4 18 3
			Do., Stow-hill	2 1 9	Lerwick	1 12 6
			Do., Summerhill, Maindee	5 4 1	Paisley, George street ..	5 17 6
			Ponthr	2 0 0	Perth	12 3 3
			Risca, Bethany Ch.	15 2 10	Rothsay	2 10 0
			Tredegar, Georgetown, Bethel	9 3 6	Sandsting	1 1 3
					Wishaw	1 11 1
			Pembrokeshire.			IRELAND.
			Cold Inn, Ebenezer	0 11 6	Cork	2 4 6

The Testimony of an Indian Statesman.

AT the recent public Centenary missionary meeting in Exeter Hall, Sir Charles U. Aitcheson, K.C.S.I., late Lieut.-Governor of the Punjab, said:—

"These meetings to-day are memorable gatherings on an historical occasion, and I feel that I have very little claim to occupy the position of honour in which I feel myself placed. I am no speaker, I am not a missionary; I cannot tell you from experience of my own of the conflict, and the victories, and the defeats, and the encouragements, and the discouragements incident to a missionary's life. I am only a humble layman, but I have spent thirty of the best years of my life, and more, in a heathen country, and

humble testimony to the work done by others. There is a mission of yours at Delhi in the Punjab, the province which I have governed. I have inspected that, and I have some memorials of it in my own house. I have seen the work that my friend Mr. Smith did there, especially among the outcastes of the population, the class for whom no man cared till the British missionary took them up, and I have seen a great deal of the work of my own friend, now gone to his rest, Balvan Shah, in Simla. He was a humble clerk in the Department of Public Works at a small salary; but every day in the week, when his office work was over, that man devoted himself to street-preach-

I HAVE SEEN SOMETHING OF THE WORK of missionary societies, and something of the work of your Society; but it is only as an outsider that I come to bear

ing or preaching in the schools, and to forwarding the Master's cause. I have also very tender associations with the field and scene of the labours of the first great missionaries—the immortal three of Serampore. Some of the happiest days in my life have been spent at Serampore under the hospitable roof of my friend, Dr. George Smith, whom I will call the Plutarch of Indian missions. I have seen your Indian mission-house built by Carey, Marshman, and Ward on the banks of the Hooghly. It was from that house, indeed, that I was married in the old Danish church which was consecrated by the early ministries of Carey. I have spent many profitable hours in the library where Carey studied, and in his famous garden under the shade of the rare trees which he planted, and where he was in the habit of retiring morning after morning for prayer and meditation. Unfortunately, sacrilegious hands have encroached a good deal upon the garden, and the old printing-house from which issued the memorable translation of the Bible has now degenerated into a jute factory. But there still remains

MANY ASSOCIATIONS OF CAREY AT SERAMPORE ;

among others the chapel and his pulpit ; and there is also Henry Martyn's pagoda, that old abandoned heathen shrine which was hallowed by the prayers of Martyn and Brown and Buchanan and Carey and Marshman. It was here that Martyn said he 'prayed aloud to his God, and the echoes returned to him from the vaulted roof.' There was no spirit of the sectary within these great souls. Carey himself said, in speaking of Martyn : 'The shadow of bigotry is not known among us. We take sweet

counsel together, and we go to the house of God as friends.' Marshman and Martyn used to be singing for hours together, walking up and down arm-in-arm along the banks of the Hooghly, discussing the plans for the extension of the Master's Kingdom in India, and throughout the world. Their one idea was, in Martyn's own words, to 'burn out for God, and, in face of the problems connected with the conversion of the heathen, all those differences that we, from our petty points of view in this country, make so much, have completely disappeared from the hearts of these men.' One of the most memorable relics of the old time, perhaps, is

THE FAMOUS COLLEGE

at Serampore. It was built from the earnings of those missionaries at a cost of £15,000, and at a time when your character was being violently assailed in this country. It is a beautiful building, in the Ionic style, one of the best of its kind in India. It has a theological vestibule, in which native Christian students are being trained to be missionaries to their fellow-countrymen. Serampore, as you all know, is the old Danish settlement in which your missionaries took refuge when the East India Company refused to receive them. The King of Denmark gave that college a charter in which they have the right of conferring literary degrees, and in 1845, when Serampore was ceded by the Danes to the British, the Danish Government took care, by a special clause in the Treaty, to see that all the rights and privileges and immunities of Carey's College were preserved. When I think of these men it reads like a chapter of romance. 'THERE WERE GIANTS IN THOSE DAYS.' These missionaries were men of whom the world was not worthy. They gave

themselves and all their worldly goods to the Master's cause—not simply a subscription, not simply a tithe or a tenth, but literally all. Carey himself wrote: 'I might have had very great possessions, but I have given all I had, except what I ate and drank and wore, to the cause of missions, and Dr. Marshman has done the same, and Mr. Ward likewise.' These men left to the mission cause a better legacy than any worldly possessions — they left the translation of the Scriptures, the unsearchable riches of Christ in forty of the vernacular languages of India. Before Carey's time the Bible was to the Indian people a sealed book. About three-quarters of a century earlier, a Tamil translation had been given to some of the people of the south of India. A year or two before, Carey went out, William Chambers had translated some thirteen chapters of Matthew into Persian, and he was engaged at the time upon a Bengali translation of the New Testament, but, beyond that, nothing had been done. Carey went out in 1793, and, within eight years, the New Testament in Bengali was published entire. Within eight years more, the entire Bible in Bengali was published; and by 1834, when Carey died, the whole Scriptures were published in six of the Indian languages; the New Testament in twenty-three of the Indian languages more, and portions of Scripture in ten languages in addition—in spite of the fact that these missionaries had actually to cut their own punches, to cast their own type, sometimes even to make their own paper; and in face of the fact that their entire printing press and priceless manuscripts of dictionary were entirely destroyed by fire. Was I wrong in saying that this reads like a chapter in romance? An occasion like this naturally calls for a review of

what has been done during the past century. Neither have I time for that, nor have I the ability even if you had the patience to listen to me. I will only say, as regards your own Society, that it has all been admirably set out in your Centenary volume. But to my mind there is no department in which the results of missionary labour during the last century are more manifest than in the translation and circulation of the Scriptures. At the beginning of the century, Bibles were scarce and dear. I believe I have been told the name 'family Bible' comes from the fact that at that time it was very rare to find more than one copy of the Bible in a house. Carey's first Bengali Bible cost about £4. A Bengali Bible can now be had for a few pence. At the beginning of the century, the Bible existed only in some thirty languages; it has now been translated, in whole or in part, into something like three hundred and fifty, to which the Baptist Missionary Society has contributed, I believe, some fifty-six. Now, if there were no other result of missionary labour than that they have conferred an inestimable boon upon the whole human race, and all the lives that have been spent in the Mission cause from the beginning till now would even for that result not have been thrown away. Apart altogether from the spiritual aspects of the case, and looking merely to the secular side of it, the philological value of a work like that is simply incalculable. After all, is not

THE BIBLE THE BEST OF ALL MISSIONARIES!

It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die, the

printed Bible remains for ever. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go ; and, above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindi New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahma-Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life. With all this I can tell you that the Christian missionary is

MORE NEEDED IN INDIA NOW

than even he was in Carey's time. We take great comfort to ourselves from the great increase of the native Christian churches in India, and we rightly

do so, for its progress is quite phenomenal, and even the heathen Press admits that the native Christian community is the most progressive community in India. But, at the same time, it must be remembered that, under the peace and security of British rule, the population has increased with mushroom growth, and for every heathen that existed in India in the days of Carey there are two heathen in India now. Ought not that fact alone to stir up the Christian Church in England to redouble its efforts? There was a time when, to our shame be it said, the spread of Christian truth in India was considered dangerous to the British power, the stability of the British Empire. Well, the Mutiny was God's comment upon that, and that is not the view of the Lawrences, of men like Macleod, Edward Thornton, Robert Montgomery, and the heroes who held the marches in the dark days of the great Sepoy revolt. These men welcomed the missionaries into the provinces which they governed, and, indeed, many of the best-known stations of the Church Missionary Society in the Punjab were actually founded by these men. With reference to your mercenary native army, Lord Lawrence said that he knew nothing but Christianity which could afford any security to us, or any guarantee for increasing the loyalty of the native tribes, and, after the Mutiny, Lord Palmerston said that it was not only our duty, but it was our interest, to spread Christian truth and Christian knowledge through the length and breadth of India. Sir Charles Wood, the Secretary of State of that day, looked upon every additional Christian as an additional bond of union between India and England, and an additional security to our Indian empire. I say, therefore, that patriotism, as well as Christian con-

science, ought to incite the Church to

DOUBLE MISSIONARY EFFORTS
in our Indian empire. I hope that the close of this century will witness a revival and an expansion of missionary zeal as remarkable as that which it has seen in the awakening of missionary zeal at the close of the previous century. You are asked for one hundred additional missionaries. Why not ask

for more? China alone is calling for a thousand. From three out of eighteen of the Church Missionary Society Missions a call has come for three hundred. Do not be backward. Let us go forth from this hall with kindled hearts, resolved that, by God's help, we shall carry out Carey's great maxim: 'Expect great things from God, and attempt great things for God.'

Mission Work in Eastern Bengal.

THE Rev. Robert Spurgeon sends the following interesting communications from Barisaul. We earnestly hope some reader of the **HERALD** will be prompted to respond to the appeal for a small case of surgical instruments for our devoted brother, the native pastor of the Dhamshar Church:—

"Barisaul, East Bengal,

"Sept. 16th, 1892.

"MY DEAR MR. BAYNES,—I hope you will find room in the **MISSIONARY HERALD** for the enclosed report at an early date. And may I entreat you to insert also a request for a small pocket case of surgical instruments for the pastor of Dhamshar Church? He is well acquainted with their use, and has a good knowledge of medicine, as he once studied in the Medical College at Dacca. He is a worthy brother, and deserves this help if we can render it.

"We had a grand Centenary day here yesterday, when the Barisaul Church invited representatives from all our churches to hear papers on the West Indies, China, Africa, and India, and to discuss the questions, What ought we to do for other lands? and What ought we to do for India? Our chapel was beautifully decorated by native lads and young men; and, in spite of excessive heat, we had a really great

day. A number of Hindu and Brahmō gentlemen were present in the evening, and a representative of each spoke with much sympathy. Mr. Brown gave us 100 copies of the 'Pathway of Safety,' to give to the people in Bengali.

"I remain, yours ever faithfully,

"ROBERT SPURGEON."

"REPORT OF BAPTIST UNION OF BARI SAUL AND MADARIPORE CHURCHES.

"On September 5th, 6th, and 7th, the third annual meetings of the above were held at Dhamshar, a church that has a membership of not less than a hundred and fifty, and a Christian community of over three hundred. As Dhamshar is some distance from the rest of our churches, the number of people present was rather smaller than usual, though the delegates attended in excellent force. For many years our brethren at Dhamshar had held aloof from our annual meetings, and it is a distinct gain all round to have secured their sympathy and help, as we cer-

tainly have done now. Baboo Lolit Mohon Dass is the pastor of the church, and in him God seems to have given His people the very guide they needed. No one can appreciate so fully as the writer the value of a man who throws himself upon the people and gives himself up to the service of a native church in Bengal.

"This is the fourteenth year of our gatherings, though the third of our properly constituted Union. As graphic descriptions have so often appeared in the HERALD, I shall content myself with giving a brief account of the three days' work. We adhered to the programme all through. Looking back upon many similar seasons, I can confidently and gratefully record that truest progress was evident in almost every feature of our meetings this year. That readers may get a succinct account of the three days, I divide them. Most of the themes discussed were quite new this year.

"FIRST DAY.

"Mr. W. R. James conducted an early prayer-meeting, and gave an address, with a chart, on the 'Second Coming of our Lord.' Then our new chairman, Baboo Sri Nath Sirkar, took the chair, and I was elected vice. As the new chairman is also our secretary, two assistants were chosen to lighten his duties during his year of office. Then a brief account of the work of the year was rendered, and the monetary accounts read. It was evident that most of the committee had served the Union well, and at some cost of time and effort and self-denial. Besides, as this is the highest authority in the community (even including the missionaries), it was a very important matter that details of work should be read out. We are anxious that its functions should be fully recognised by

our people, because the burden that used to rest wholly on the missionary is thereby immensely reduced, and he is set free for more distinctly spiritual service.

"On the first day we had up for consideration 'Justification by Faith,' 'Prayer,' 'Self-reform,' 'The Power of Love,' and 'The Need of Unity.' In the evening the large school-house was crowded with a medley of heathens and Christians to a service of song. Each of the papers read during the day was the work of a native brother, and only one was by an agent of our Mission. Very profitable discussions followed, and much new impulse must have been received.

"SECOND DAY.

"As usual, we began with an early devotional service. It was conducted by Baboo Koilas C. Sirkar, of Magura, whom we were glad to have in our midst. Afterwards I had to introduce the subject of 'Three Baptisms: into Water, into the Spirit, and into Fire.' The chairman suggested that prayer for the Divine outpouring would be more profitable than discussion, and he led us to the mercy-seat. 'The Government and Use of the Tongue' was next introduced by Baboo Chondro Nath Sirkar, and it was so appreciated that the paper was ordered to be printed. Then I read a description of 'A Model Church'; but just before I commenced great excitement was aroused by the arrival of our Indian secretary, Mr. G. Kerry, his son, and brother W. Carey. Very little discussion followed my paper, for the ideal was too high; but Mr. W. R. James, Mr. G. Kerry, and others spoke. In the afternoon three other subjects came up—viz., 'Divisions in the Church,' 'Judgments,' and 'Rules for the Guidance of Officers.' The 'Rules' were suggested in our

Barisaul Station Committee, accepted by the Committee of the Union, and were now ordered to be printed with the annual accounts, and prefixed to each church book for constant reference and use. In the evening another song service was held, and some of us gave witness before the heathen to the love and grace shown to man through our Lord Jesus Christ. Thus ended a day of practical and useful service and of truest fellowship.

“THIRD DAY.

“After a delightful devotional service, conducted by Mr. G. Kerry, we took up the subjects of the day. Our aged brother, John Sirkar, was with us all through. We all missed the presence of our brother Mr. Teichmann, who was too unwell to be with us, but earnest prayers for his recovery were offered. ‘Honesty with regard to Marriage’ was the first theme, and it was very hotly discussed. But as no good can come of mere fault-finding, we urged the duty of absolute honesty

with regard to every detail of each marriage. The plea of Mrs. Williamson, who was impelled to speak, had a telling effect, and will not soon be forgotten. Then we had two papers on ‘Day Schools,’ that dealt with many questions peculiar to our district. Bro. W. Carey followed with a lively and helpful address on ‘Sunday-schools.’ A paper on the ‘Use of Periodical Literature’ raised no discussion, as our people are too backward to appreciate the matter. The last subject of all was the most important of all, for it dealt with the ‘Desire for the Salvation of Others.’ Were such a desire more dominant in our native churches, what a variety of effort would result! During the last half of the afternoon, Mrs. Williamson and Miss Finch held a large meeting for women in the brick chapel. In the evening our chairman preached from John xx. 19-23; and we ended our meetings by gathering around the Lord’s table in sweetest fellowship.

“ROBERT SPURGEON.

“To A. H. Baynes, Esq.”

A Missionary Hymn.

LORD, Thy servants forth are going,
Each has heard the Master’s call,
Seeds of life eternal sowing
In His name Who died for all.
O sustain them
Till the shades of evening fall.

Then where desert sands are glowing,
’Neath the noontide’s sultry heat,
Living streams shall soon be flowing,
’Mid the meadows fair and sweet,
And a harvest
Shall their raptured vision greet.

Cardiff, October, 1892.

Lo! Thy hand is now bestowing
Gifts abundant, rich and free;
Love, her wondrous debt still owing,
Brings Thy gifts again to Thee,
That Thy kingdom
May extend from sea to sea.

Like the south wind gently blowing,
Comes Thy spirit’s breath of balm;
List! the sound is louder growing!
Look! the Lord makes bare His arm!
Hallelujah!
Wakes the universal psalm.

W. E. WINKS.

OBITUARY.—October 17th, at Sevenoaks, Maud, aged eight years, second daughter of the Rev. P. E. Heberlet, Baptist missionary, Sumbalpur, Central Provinces, India. Interred at Chesham.

Indian Foliage.

(See *Frontispiece*.)

“Every prospect pleases, and only man is vile.”

“**W**HAT lovely foliage!” will be the first exclamation of the reader as his eye rests on the accompanying view. And truly Indian foliage has a peculiar charm of its own. It is true we have no hills and mountains in Bengal to make bold and striking scenery, but we have grand rivers, countless trees, and park-like stretches of the green rice, all combining to form the most exquisite and fascinating landscapes. “But what a curious heading for so beautiful a picture,” you will next exclaim. “What connection can this view have with so mournful a stanza?” I am going to explain. The view was not taken to describe the beauties of Indian landscapes, but to set forth how blind and degraded man may become even in the most beautiful surroundings. The central tree in the picture is a date palm. Its top is lost amidst the dense foliage of cotton, bamboo, and neem trees. But what makes the tree remarkable is that it has no less than twenty-two separate *heads*. This is a most unusual occurrence. Date palms have been known to have two, three, or four heads, but never such a number as twenty-two. Consequently this tree is a great prodigy to the people of that district. When the existence of the tree became known numbers flocked to see and wonder at it. And now I am coming to the chief point of my story. This wonder grew until it culminated in the inhabitants worshipping the tree. The ground round about the roots of the tree is cleaned daily and smeared over with the usual preparation of cow-dung. A small mound is raised against the tree as an altar, and on this is made every day offerings of rice and fruit and flowers, while around the grove a fence is made, and the whole place is put into the charge of a keeper. This picture is of much importance as affording us a true account of the origin of much idol-worship. When men depart from the worship of the true and living God they necessarily fall into gross ignorance and superstition, and are ready to worship everything that appears to them great and mysterious and terrible. This is why the Indians have idols to represent cholera and small-pox, snakes and tigers. And here we see the same mental operation taking place. The superstitious and ignorant villagers could not understand why this tree should have so many heads instead of one, and so they commenced to worship it. There is nothing more certain in the world than that the worship of the only true God raises and ennobles man; and there is another thing equally certain, that the opposite course of action degrades and debases man.

What is particularly sad in this instance is that the people who have committed this sin against God are all Mohammedans. Yet it is the supremest obligation of Mohammedans to hate idolatry of every kind and to worship only the one eternal Allah. Had this been the act of the Hindus it would not have appeared so strange, for they are ready to deify every object in creation. This, therefore, makes it exceedingly sad to see Mohammedans so engaged. I asked one of the Mohammedans, who gathered round when I visited the spot, why he, by religion a worshipper of the only living God, worshipped this tree. He tried to evade the matter by making out that what was done was not worship. I then pointed out that what they daily performed at the foot of this tree was exactly what Hindus did to their idols. He then sought to excuse himself by saying that they did it because it was one of God's great works! This, of course, was a mere excuse to clear himself from the charge of acting in opposition to the Mohammedan faith.

The tree grows in the Pubna district in Northern Bengal—a field which is occupied by the Australian Baptist Mission. The missionary there is the Rev. A. E. Summers—a cousin of our Mr. Summers at the Serampore College. This missionary heard of the existence of the tree, and that the Mohammedans had started worshipping it, and also that a religious fair was about to be established in its honour. He then, with his native preacher, determined to proceed thither and do all in his power to dissuade the people from their purpose. And by the Divine blessing, his appeals to them on the folly and wickedness of idolatry were so powerful that the fair broke up and the worship of the tree was discontinued. This was wonderful testimony to the power of the truth. However, it is next to impossible to kill a superstition of this sort. On visiting the place twelve months later he found the worship had commenced again.

This will show you, dear readers, that the Mohammedans in India need the Gospel of Jesus Christ just as much as the Hindus. For though they say they acknowledge and worship the one true God only, yet they are almost as superstitious as the Hindus, and, in some parts of the country, they join with them in their idolatrous festivals. And, in regard to their morals, they are quite as bad as the Hindus, if not worse. It is, alas, but too true that Mohammedanism has failed to regenerate man as certainly and as conspicuously as the grossest system of heathenism. The one hope for the follower of the false prophet, as for the idol-worshipper, is alone the Gospel of Jesus Christ.

Serampore.

T. R. EDWARDS.

Village of Nshasha.

THE Rev. George Grenfell writes:—"I send you a photograph view in the village of Nshasha. The clay pots on the mat in front of the house are for sale; the making of these pots is quite an industry in this village. The young Batekes, the people of this district, will be observed with shaven heads; the woman to the left of the sitting portion of the group is in mourning; this fact is indicated by her hair being dressed with oil and ashes into a series of solid ringlets. The pipe being smoked by the man to the left is quite an ordinary one in the matter of length, many of them are twice as long. Nshasha is the nearest village to our Arthington Station, from which it is distant some twenty minutes' walk."

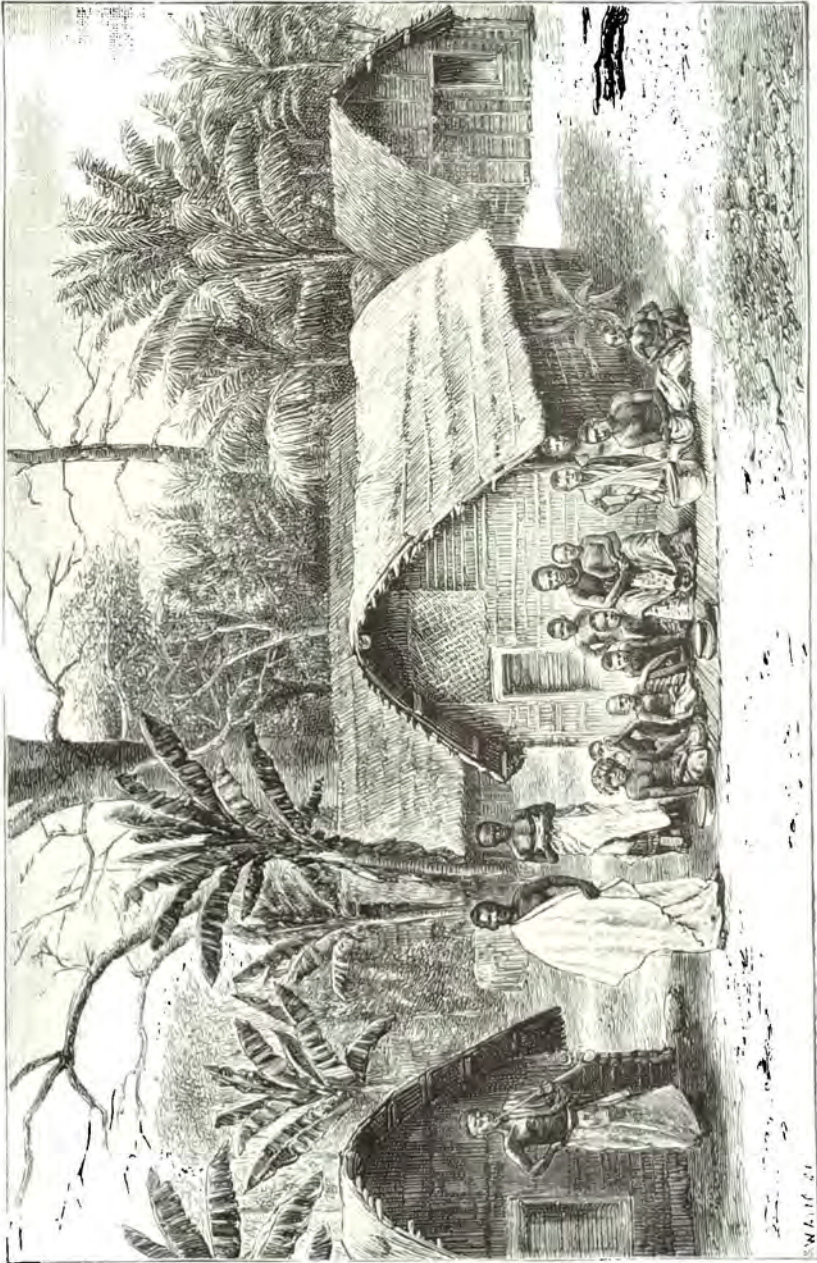
Archdeacon Farrar and the Baptists.

IN the *Review of the Churches* for January, 1892 (page 255), there is a criticism on Baptist missionaries which needs correction. In 1836, it is said, a controversy arose on the rendering of the word "baptism," which the Baptists insisted must invariably be translated, and by immersion. As the Society could not conscientiously accept this limitation, the Baptists proceeded, on this small issue, to form a new society.

This is the old story of the wolf and the lamb. The exact fact is that, from the beginning of their work in India, in 1793, Baptist missionaries have always translated the word as the English Prayer Book translates it ("dip," or its equivalent), and the Bible Society had aided the various versions all along, and had successfully appealed, again and again, on the ground of these versions, for help. In 1833, at the request of certain Pædobaptist members, the Bible Society withdrew its help because the Baptists would not give up the translation of the word. The Bible Society required that the word should be transferred or translated by a word to which no one would object. The last could not be found. Even the Pædobaptists could not say it meant sprinkle. To transfer the word was to obscure the way of life in copies of Scripture intended for circulation among heathen populations. The Bible Society declined to continue the help they had previously given, and what could the Baptists do but try and provide the help themselves? They never insisted that baptism should be translated by immersion in all versions, but only in those which they themselves had prepared.

I may add, to show their catholic spirit, that when, some years ago, the Bible Society asked to be allowed to use and reprint the versions prepared by Baptist missionaries, changing the translated word into a transferred one, they willingly gave leave, only stipulating that the copies should have another imprimatur. In this way, they contributed gratuitously all the labour and expense they had spent upon their work.

May we hope that the Bible Society itself would be willing to resume the help they formerly gave? If it would be possible to adopt something like the old principle, the Bible Society could at once secure general co-operation in circulating versions which are confessedly, on the whole, faithful and trustworthy.



VILLAGE OF NHASIA.—(From a Photograph.)

Mission Work in Northern Bengal.

Rungpore, N. Bengal, May 3rd, 1892.

MY DEAR MR. BAYNES,—In my last letter to you I gave some account of our itinerating work in this district, but through lack of space I was not able to finish my story. You will remember that we had reached Dinagepore. From thence we went to a large village called Nilphamari. We put up our tent and stayed there a few days, during which time we visited most of the people in their homes. We also used the magic-lantern several times, and had many present on each occasion. One of these exhibitions was given by Mrs. Ellison to women only, and by invitation. There were many present; most of them were brought in covered bullock-carts. It was a great treat to them, and we hope they will never forget what they learned that night. When we left the place several expressed a desire to see us again.

My next journey was to a large town called Dhubri, situated on the banks of the Brahmaputra. It is out of my district, but is easily reached by rail and steamer. I had a very prosperous time there, for it is seldom anyone goes there who can speak Bengali, and preach Christ in that language. The people gathered round me in large numbers when I went to the market-place, and clamoured for books when I offered them for sale. In my house-to-house visitation among the educated portion of the people, I had very encouraging sales of English books. Many young men came to visit me in the Dak bungalow, and several seemed to be hovering on the borders of the Kingdom. Several of the people urged me to go and settle there, and it does seem a great pity that a place which is so healthy, and in which there is ample scope for work, should be neglected by us. It is true that it is reckoned to be in Assam, and properly belongs to the American Baptist Mission, but they have no missionary who knows Bengali. I propose going there occasionally until such times as our American brethren see their way to do something for the Bengali-speaking people. There is no prospect of their doing anything at present, as they are fully occupied with their work among the hill tribes. I have been to several other places, such as Kurigram, Gaibandha, Nattore, and Dorvani. I had many hearers, and the sales of books were encouraging. I have also been to a small mela at a place called Kakina, where I met with a wealthy rajah, who bought from me five rupees' worth of Bible pictures, and ordered fifteen rupees' worth, which in due time were sent to him. I went on a little further to another place, called Zushbandha, to see another wealthy man, who entertained me

very hospitably, and, although a rigid Hindu, he permitted me to show the magic-lantern in his courtyard to a large concourse of people. Since the hot weather set in I have been mostly at home, but have found plenty of scope for work here. During the whole of the cold season I had no native helpers with me, and, except that Mrs. Ellison was with me on a few journeys, I had to do the rest of the work alone. My native helper is now better, and is at present working at a mela, with some preachers from Dinagepur.



THE LATE ARTHUR BRIGGS, ESQ., AND MISS BRIGGS.

Bogra and Cooch Behar will soon be easily available to us, as railways to both places are in project. Will the men be ready when the places are opened? In one of our native papers I saw a letter, from some native Christian in Cooch Behar, pleading for someone to go and work there, and assuring us that the prospects of success are hopeful. It is my purpose to send two native preachers there soon on a preaching tour. The people at Bogra have expressed a desire to be visited, and I hope before long that we shall be able to do something for them. We are meeting with much encouragement in our work, especially as regards bookselling; but we are,

not satisfied, for we want to see many turning to the Lord. We have been (and still are) sowing the seed broadcast over the land. That the Lord of the harvest may bless His Word, and cause it to bring forth fruit abundantly, is the prayer of

Yours affectionately,

To A. H. Baynes, Esq.

J. ELLISON.

Mr. Ellison adds:—

“I forward a photograph of our beloved friends, the late Arthur Briggs, Esq., of Rawdon, and of Miss Briggs, his daughter, who accompanied him to India. We deeply lament his decease. When here he gave a most



RUNGPORE MISSION HOUSE.

interesting address to the educated Baboos of the town, and they were greatly delighted with their intercourse with him. We have all sustained a sore loss by his being called to higher service above. I also send a photograph of the Rungpore Mission House. It has a very imposing verandah and front, but there is very little real room inside. As you know, we only rent it.”

The Divine Enterprise of Missions.

BY DR. A. T. PIERSON.

THE visitor at Florence enters that grand apartment in the Museum of Natural History known as La Tribuna Galilei. The walls are inlaid with precious stones, and the ceiling is glorious with elaborate frescoes. Around are the master achievements of sculpture, each in its own little shrine. In the centre of a large and semi-circular window, at the extremity of this temple of science, stands the colossal statue of the man who first, with telescopic eye,

penetrated to the arcana of the heavens. And around that central figure all else is clustered, and towards that all else in this costly Cabinet of the Medici seems to point. The surrounding busts of great men all face towards him who was greater than they all, and the very glories of that ceiling, which sets forth the leading events in the career of the famous Florentine, rains down on his head its lavish splendours.

All history is the Tribuna of Jesus of Nazareth. He is the central glory of the ages. The very universe was built to be His temple. The greatest of prophets, priests, and kings, the foremost of poets, philosophers, and statesmen, the leaders in science, art, and invention, turn towards Him, who is greater, wiser, and mightier than all. The ages move about Him, and the very heavens shine for Him. His supernal glory a stable could not dim, nor a manger hide. A hating world nailed Him to a cross of shame; but they were only lifting Him up to draw all men unto Him. His very crown of thorns became a diadem of royalty, and His death destroyed death, and turned the grave into the gateway of Paradise. The cross was not the symbol of defeat and shame, but of conquest and glory.

By the cross of that Nazarene, the Church is to conquer. Missions represent, not a human device, but a Divine enterprise. Its thought was a Divine idea, and its plan a Divine scheme; the work is a co-labour with God; the field is a Divine sphere; the spirit of missions is a Divine inspiration, and the fruit of missions a Divine seal, an everlasting sign that shall not be cut off.

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousandfold multiplied, match a thousandfold opportunities. . . .

Christ is waiting for His final coronation. The Krculin, that island in a sea of domes, is the sanctuary of Russia. But, in all this maze of temples, towers, ramparts, and palaces, nothing impresses one more than that singular Treasury, where are seen the many crowns worn by the rulers who swayed their sceptres over the kingdoms of Poland, the Crimea, and the Kasan, before they were absorbed in the ever-encroaching gulf of Russian conquest.

The structure of the future has its throne-room; there lie the crowns of empire, waiting for Him to whom by right they all belong. And, when He shall return to mount His throne, these crowns shall be all laid at His feet. He waits for the grateful suffrages of a redeemed people, brought out of every nation, before He assumes His rightful dominion. What can you and I do to hasten that consummation? . . .

Let the last words be put in capitals, as their emphasis demands:—

GOD IS MOVING ON.

HIS MARCH IS SWIFT, AND OUR TIME IS SHORT.

NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET.

NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH.

WHO WILL FALL INTO LINE WITH GOD,

JOIN IN HIS MAJESTIC MARCH,

AND, IN THE SURE ADVANCE OF HIS PLAN,

REACH THE GOLDEN FRUITION OF THE AGES?

Memorandum of Conversation

BETWEEN MR. THOS. HADDON, OF CLIPSTON, AND DR. CAREY.

IT is now sixty-seven years since the late Dr. Carey was ordained pastor of a small Baptist church at Moulton, near Northampton. I recollect when I was about ten years old, at my father's house in Clipston; it was on a Saturday, he was on his way to Arnsby (which is twenty miles from Moulton) to supply there the following Sabbath; he had then walked from Moulton to Clipston, a distance of ten miles, and had ten miles further to walk to Arnsby. My honoured father had been intimately acquainted with him for some years before, and he pressed him to stay and take an early cup of tea before he went further. I well recollect my father saying to him, 'I suppose you still work at your trade?' (which was that of an army and navy shoemaker). Mr. Carey replied: 'No, indeed, I do not; for yesterday week I took in my work to Kettering, and Mr. Gotch came into the warehouse just as I had emptied my bag. He took up one of the shoes and said, "Let me see, Carey, how much do you earn a week?" I said, "About 9s., sir." Mr. Gotch then said: "I have a secret to tell you, which is this: I do not intend you should spoil any more of my leather, but you may proceed as fast as you can with your Latin, Greek, and Hebrew, and I will allow you from my own private purse 10s. a week!" With that sum and about 5s. a week which I get from my people at Moulton, I can make a comfortable living' (although at that time he had a wife and three children to provide for).

Soon after this Mr. Carey had a call to the Baptist church in Hervey Lane, Leicester, now under the pastoral care of the Rev. Mr. Mursell, which rendered it unnecessary for a continuance of Mr. Gotch's liberality. Still, such an instance of individual liberality deserves to be recorded, by the Baptists in particular.

The Mr. Gotch alluded to was the grandfather (Thos. G., d. 1806) of the Rev. F. Gotch, of Bristol Academy. Two others of his grandchildren now reside at Kettering, and carry on a very extensive army and navy shoe trade, connected with the banking business; and, happy for Kettering and its vicinity, these gentlemen imbibe the same liberality of spirit as did their worthy sire and grandsire.

Clipston, July 16th, 1854.

"Dictated by Thos. Haddon, of Clipston."

The foregoing memorandum has been placed in our hands by a much respected friend, who is able to testify to its being an absolutely accurate copy of the original.

Good News from Orissa.

POOREE BOOK-ROOM.

THE Rev. J. G. Pike, B.A., sends the following :—

“Cutlack, June 11th, 1892.

“MY DEAR MR. BAYNES,—I have a piece of good news to communicate, so I will lose no time in sending it. We have just secured a lease for the land on which our book-room at Pooree is built (the site that I pointed out to you when you were here).

“Hitherto I have had to be very careful in writing on this subject, lest anything I said might stir up the hostility of our enemies, and indirectly lead to our ejection from a position which we regard as a most desirable one for our work.

“I have sent you printed copies of most of the correspondence, but I think a description of the book-room, and a brief account of the way in which the Lord has made us to triumph over all difficulties, should find a record in our MISSIONARY HERALD.

“THE BOOK-ROOM.

“The book-room and preaching-station, then, is situated on the ‘Baradand,’ or main road of Pooree, at the junction of the Cutlack road, and consequently nearly all the pilgrims that enter the town of Pooree must pass immediately before our doors. The ‘Baradand’ is the road along which the cars of Jagannath and his brother and sister are drawn at the car festival.

“The building is all of stone, or brick and lime. It cost (including furniture) Rs.1,464.7, and has been paid for ; Rs.260 being contributed in England, and Rs.1,223.8 in this country. Total, Rs.1,483 8s. (leaving a balance in hand of Rs.19.1 for petty repairs).

“Our good friend, J. R. Swinden, Esq., has since put up, at his own ex-

pense, iron railings and gates to the verandah, which greatly improve the appearance of the place, and also prevent pilgrims making it a sleeping-place by night. The total length of the book-room is thirty feet, and its breadth twenty feet. The verandah, which is our preaching place, is eight feet deep.

“For many years we have greatly desired to obtain a site in Pooree, and again and again applications have been made. Our brother Vaughan, when at Piplee, did his utmost in this direction, but the Municipal Commissioners always found some reason or other for refusing our request. However, in July, 1888, whilst again refusing a petition for a site made by brother Heberlet, they intimated they might be able to select another site for us. Accordingly Mr. Heberlet took the first opportunity he had, which was in December that year, to see the Commissioners, and they selected and marked out a site to which they said there could be no objection, and told him to apply for it. He did so at once, and on December 15th the matter came before a meeting of the Municipality. Some opposition was expected, but the following resolution was eventually carried :—

“‘Resolved,—That as the objections are regarded groundless by the majority of the Commissioners, lease be given to Mr. Heberlet as desired.’

“This was carried by a majority of one, no European being present, and the result was communicated to us on the 25th December. On the 14th January, 1889, we began digging the

foundations in the presence of the vice-chairman of the Municipality, who thus formally made over the site to us. The foundations were put into the ground level, and then we had to pause for want of funds, except that I put a small bamboo hut on the site by way of asserting possession.

“OPPOSITION

“But the Brahmins and Pandits and Pandahs were not going to allow us to succeed without a struggle, and they did their best, or rather their worst, to stir up the people and the Municipal Commissioners against us. The following, which is the translation of a letter from some one at Pooree to the vernacular newspaper at Balasore, and published in the issue of 26th December, shows that they lost no time in opening hostilities :—

“Sir,—Kindly oblige me by publishing this letter in your paper.

“Some time since the municipality endeavoured to give the Christian Padri Sahib a site in the Baradand, along which the car of the great and illustrious Lord Jagannath travels in pomp, and in front of (the garden known as) Beloved-of-Jagannath ; but through the exertions of the heads of monasteries and of the Hindu Commissioners, when it became known that the food-offerings of the great Lord Jagannath would thereby be defiled, the site was not granted.

“But now, again, the Municipal Commissioners have determined to grant the Christians a site in the main street, along which the car of the great Lord Jagannath travels instate, to the east of Gonesh Buruja (a ganja smoking club of that name), which adjoins the before-mentioned garden, and the spot where the vehicle of the illustrious Mahan Mohan (an idol of that name) pauses in its progress at the

time of the Chandau festival, and offerings are presented ; where also, at the time of the car festival, offerings of food are presented to the great Lord Jagannath ; and where, moreover, the wives of respectable people pass up and down before the dawn going to and coming from the bath. Here the Commissioners have measured out and made over a plot of land.

“It seems to us that the Municipality will by degrees establish a Christian location in the main street ; and, when this is done, if the car of the great Lord Jagannath come into collision with the Padri's building, the car festival will at once come to an end, and the inhabitants of Pooree be reduced to poverty.

“It is reported concerning this matter that the honourable Rani and the people connected with Gonesh Buruja, together with the general Hindu population, are about to institute legal proceedings.

“The Hindu (Municipal) Commissioners are aware that it is forbidden to followers of an alien religion to abide in the main street along which the illustrious Jagannath moves in state ; nevertheless, having an eye to pay and pensions, they pay no regard to righteousness. It is a very grievous thing that the Hindu Municipal Commissioners of Pooree, neglecting to give religion the highest place, and exalting worldly possessions to that place in their regard, by doing many things contrary to righteousness, bring a blot upon the Hindu religion.

“Yours obediently,

“* * * *”

“In June, 1889, being in Pooree, I applied for the lease. The chairman, instead of granting it as he should have done, called a meeting of the Municipality and re-opened the whole question. Finally the following was carried by a majority of seven to two. (Of the five

who had voted for us at the previous meeting, two absented themselves, two voted against us, and one only remained faithful; he and the European Civil Surgeon made the minority of two):—

“Resolved: That, as the Hindu public feeling is concerned in the matter, and the leasing of the land will have the effect of stopping the offering of Panti-Bhog; and further, as on reference to a ruling published in pages 362 and 363 of Volume III. of the India Law Report, Allahabad Series, it seems doubtful as to whether the Municipality can grant the lease in question, and as a notice has already been served on the Municipal Commissioners saying that any measure in favour of leasing out the land would involve them in litigation, the proposal of leasing out the land be abandoned.’

“FURTHER ACTION.

“Meanwhile, I had been collecting money in India, and Mr. Heberlet had been doing the same in England, but nothing could be done towards building yet, more especially because the magistrate of Pooree—who knew exactly how matters stood, and how that the Municipality had selected, and voted, and formally made over the site to us—had gone on furlough. The new magistrate knew nothing of the circumstances, and should I begin to build, and the Municipality apply for an injunction to stop me, I felt sure he would grant the injunction, and put upon me the burden of proving our right; but I had no money and no authority to go to law. When, however, the former magistrate returned from his furlough, early in 1891, I felt that we must build now or give up the matter altogether; for it seemed certain that should the Municipality apply for an injunction, the magistrate, who knew perfectly well the righteousness of our claim, would refuse

the injunction on the ground that we were in possession, and make it necessary for the Municipality to commence a civil suit if they would prevent us building. We should then only be on the defensive; besides, I did not think the Municipality were sufficiently interested in the matter to go to law. I made my preparations, and began to build about the beginning of March, giving instructions to Babu Bahmeswara Padhan, who went to Pooree to superintend, to take no notice of any objections, but refer everyone to me and to press on with all speed. On March 30th I got a letter from the chairman of Municipality ordering us to stop building or to give my reasons for objecting within seven days; intimating also that they were prepared to compensate us for money expended. On the same day I received a telegram from the Babu, ‘Have you received Municipal notice? Walls may complete this week.’ It was now a trial to one’s faith, for I was already some Rs.300 out of pocket, and how the thing would end I did not know; but I was sure to give up now was to give up for ever, so I telegraphed to the Babu, ‘Keep on building; am writing to the Municipal Commissioners.’ I then wrote in as conciliatory a tone as possible to the Municipality, thanking them for their offer of compensation, explaining that a money compensation would not meet the case, and firmly refusing to stop building, as I believed both law and equity were on my side, and signed myself, as in duty bound, ‘Your most obedient servant.’ I got no reply to this, so the course was clear to finish building, and very soon afterwards faith was rewarded by the money coming in, all, I think, within a week or two.

“Success.

“But I must bring this long story

to a close. The Pooree Municipality has been distinguishing itself for some years past by various acts of folly, and at last brought itself under the notice of His Honour the Lieutenant-Governor of Bengal. The old chairman was dismissed, and a European, Dr. Bell, the civil surgeon, appointed. Visiting Pooree last month, I was informed that the question of granting us a lease was again to be brought before the Municipality, and I was invited to be present

a legal member present. Then the religious objection was urged, only to be removed in a most remarkable way, for the present vice-chairman is the individual who makes the offering called Panti-Bhog, and when he expressed himself satisfied, having made his own arrangements about the offering, no one else could say much. The chairman made out a strong case for us, pointing out that from December, 1888, to March, 1891, they had not



POOREE BOOK-ROOM.—(From a Photograph.)

at the meeting to represent our side of the case. All the correspondence and all the minutes were read, and then discussion began. The legal objection was first urged. I asked permission to speak, and then requested them to say how it was, if they had no legal right over land by the side of the road, they had (at the meeting when they refused our lease) granted a lease for a similar plot to the late vice-chairman. The legal objection was dropped, and I fancied I saw a twinkle in the eye of

communicated with us, neither forbidding us to build, nor ordering us to remove the foundations, nor offering us compensation. They complained that we built so fast when we began that they had no time to act. To this it was replied they had plenty of time between the dates given. The chairman then proposed that a five years' lease be granted from date at the current rate for land on the main road—six annas per square cubit—making a rent of Rs.101.4 per year. The legal member then proposed

that, until the back rent from December, 1888, at this rate, be paid, no lease be granted. I fancy he thought I should object to this, and that then another meeting would be called and a stronger opposition might be brought into the field. The chairman, seeing that, without this man's vote, the thing would collapse, accepted the amendment, and incorporated it in his motion. Then another amendment was proposed, 'That no lease be granted to the missionaries, as their possession is a wrongful one, and that compensation be given to them, as recommended by the magistrate of the district.' The amendment was put, and lost by one vote. The original motion was then put, and carried by one vote.

"THE SITE SECURED.

"I immediately wrote to Mr. Kerry, and asked him, if he approved, to telegraph, 'Pay the rent since 1888.' I

said, also, I hoped we might be able to collect the amount for the past three years. I also wrote to brethren Bailey and Young, at Cuttack, for their opinions. Favourable replies being received from all three, I paid the money and secured the lease, which has been properly registered.

"I cannot tell you how thankful I feel that such valuable premises have been secured for us in Pooree. The late A. Briggs, Esq., when he visited Pooree with me, was thoroughly delighted with the book-room, and said that we could hardly exaggerate the importance of the position we had secured. Had he been permitted to plead the cause of Orissa, I feel sure he would have had much to say about the book-room and Pooree generally, and of the great desirability of placing missionaries there.—Yours truly,

"J. G. PIKE.

"To A. H. Baynes, Esq."

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Two parcels from Friends at Wincanton, for Mrs. Rouse, Calcutta; parcels from the Brunswick Road Mission Working Party, Gloucester, per Miss Casswell, for Mrs. Tregillus and Mrs. McKenna, India; a box from Friends at Westbourne Park for Mrs. Buckley, Orissa; two parcels from the Highgate Road Chapel Missionary Working Society, per Mrs. Coxeter, for Misses Pike and Gleazar, India; a parcel of books from Mrs. J. Tritton, of Norwood, for the Rev. Charles Jordan, Calcutta; a parcel of clothing from the Praed Street Y.W.C.A., per Miss Whebell, for Mrs. Vaughan, Sambalpur, Orissa; a box of clothing and dolls from South Parade Sunday School, Leeds, per Miss Holdsworth, for Rev. R. Wright Hay, of Dacca; lantern slides from a Friend, for Rev. G. W. Bevan, Maldah; a box from "E. V. R.," Boscombe, for Mrs. Robinson, Calcutta; a parcel of clothing from the Wallington Baptist Church Juvenile Missionary Working Meeting, per Miss Ridley, and parcels from Mrs. Balding, Holloway, for Mrs. Tregillus, Jessore; a parcel of clothing and toys from Corsham, for India; a parcel from the Religious Tract Society, for the Rev. C. Jordan, Calcutta; parcels from Mrs. Charter and the Sunday Scholars at Middleton-in-Teesdale, and Friends at Beeston Hill, for Miss Compston, Calcutta; parcels from Burley-in-

Wharfedale, and from Mrs. Valentine, of Highbury, for Mrs. Day, for the Agra Chapel Bazaar; an antimacassar from "A Glad Helper," Battle, for the Congo Mission; parcel of cards from "A Friend," and a parcel from Friends at Liverpool, per Mrs. Lewis, for Rev. F. R. Oram, Bopoto; parcel from Bushey, for Mrs. Lewis, San Salvador; a roll of pictures from Woodberry Down Sunday School, per Mr. Churchill, for Rev. J. A. Clark, Upper Congo; a box of beads from Miss Lamb, Scarborough, for the Congo Mission; parcel from Plymouth for the Rev. R. H. C. Graham, Underhill; parcel from Dr. and Mrs. Parker, Manchester, for Rev. E. Hughes, Congo River; a parcel from the Religious Tract Society, for Rev. P. Davies, B.A., Wathen; a telescope from Mr. and Mrs. Felgate, Regent's Park, and a mahogany bookcase, specially made and presented by Mr. Clarke, of Canonbury, for the s.s. *Goodwill*, of the Congo Mission: a parcel of cards from Mrs. Dafforne, Clapton; a box of books from Mrs. Williams, of Llandudno, for the Mission; a bale of clothing from Miss Japp and Friends, at Glasgow, for Mrs. Grenfell's use among the school children at Bolobo.

The Committee also join with the following brethren in grateful thanks for the gifts they mention in the following letters:—

The Rev. Samuel Couling, of Shantung, writes:—"MY DEAR MR. BAYNES, —I shall be glad if you will let me acknowledge the following gifts in reply to my letter in last August's HERALD:—From J. Pullar, Esq., Bath, globe, stereoscope and views, and a rattlesnake; Mrs. Tritton, model of a ship, minerals, &c.; Messrs. Joseph Town & Sons, Leeds, specimens of paper manufacture, &c.; Miss Adcock, Hampstead, minerals; Mrs. Trestrail, photograph and specimen of Carrara marble; Mr. W. H. D. Rouse, Cheltenham, photographs; Mrs. Smith, Boxmoor, shells; Mrs. Jerman, Walthamstow, stuffed birds, &c.; Miss Blake-more, Oaken-gates, specimens of woods; Mr. H. Beaven, Bradford-on-Avon, electric bell and fittings; Mrs. Fox, Plymouth, box of statuary; pictures and text cards from Mrs. Benham. I have also to acknowledge the following gifts in money for school use:—Mrs. Tucker, Totnes, £1 1s.; Mr. E. Tucker, £1; Mrs. Thomas, Llanelly, £1; Mrs. Couling, Boxmoor, £5. For all the above, as well as for various small gifts which do not need formal acknowledgment, I am very thankful."

The Rev. J. S. Whitewright, of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Will you kindly acknowledge, with my hearty thanks, assistance from three friends, members of Oakes Baptist Chapel, Huddersfield:—Mr. E. Young, £5 5s.; Mr. Thos. Sykes, £5 5s.; and Mr. E. Young, £5 5s.; this being subscribed by them for teaching apparatus required in Tsing-chou-fu."

And the Rev. E. W. Burt, B.A., of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Please make grateful acknowledgment, on my behalf, of (1) a handsome magic lantern, in case, with tripod, sheet, &c., for use in China, and cheque (£8) to buy slides, from Yeovil Church and Sunday-school; (2) a valuable parcel of theological works (18 vols.), from friends at Tyndale and other Bristol churches. I am sure I may rely on your courtesy to insert this brief acknowledgment of kindness, which springs as much from interest in the work of our Society as from love to yours truly, ERNEST W. BURT."

The Lord Loveth a Cheerful Giver.

ONCE again we acknowledge, with heartfelt thankfulness, the receipt of the following proofs of deep personal interest in the work of the Society:—

Mrs. E. S. Andrews, of Moulton, Northampton, who writes: "An old lady here who is very interested in Foreign Mission work, but who has no money she can give more than her weekly contribution of one penny, is desirous of sending a few articles if they will be acceptable—viz., two gold brooches, one silver ditto one gold locket, one silver-mounted scent bottle, and a patchwork quilt over which she has spent a vast amount of time"; Miss Fanny Jones, of Upper Holloway, for two gold rings, two brooches, and four seals; "In Memoriam," Attleborough, Norfolk, for three gold rings; "One to whom Christ is precious," two small silver bracelets for the Congo Mission; Mr. Stephen Illingworth, Leeds, for pair of gold ear-rings, placed in the collection box at South Parade Chapel; "A Widow's Mite," 12s.; the Rev. E. R. Pullen, Shirley, Southampton, for £4, given under the following circumstances: "Last week, in visiting the oldest member of our church, an old lady ninety years of age, who is spending her last days in an almshouse, surprised me by giving £4 for the Centenary Fund. I feared she could not afford it, but she insisted on my taking the money, saying she had been preparing for this for a long time, and that she thanked God she was spared to see the Centenary year of our loved Society. The offering was a greater surprise to me because a little while ago she gave £1 for this Fund, which I then thought more than she could well spare"; "Dorcas," Scarborough, for 5s.; Rev. Wm. Tulloch, Baptist Church, Duncan Street, Edinburgh, for gold brooch, eye-glass, and ring, from "One who loves the Mission"; "Anon." for gold watch key; Mr. Albert T. Biggs, Horsham, for case of gold studs, gold albert chain, pin, and ring, with the hope "that the proceeds of these articles may in some little measure help forward the Kingdom of the Saviour in distant lands"; "One to whom Christ is precious," for silver locket and chain for the Congo Mission; "One who would do more than in past days to rescue the perishing and hasten the time when Jesus shall see of the travail of His soul and be satisfied," £5; "A Blind Girl," for an old silver coin; "A Cripple," for a small silver knife; and "A Governess," for a small silver brooch for the Congo Mission. The grateful thanks of the Committee are also given to the following donors for much needed and most timely gifts:—The Treasurer, Mr. Rickett, £250; Mr. Charles Finch Foster, £100; Mr. John Marnham, J.P., £75; "Meg," for *China* £20; Mr. W. C. Houghton, £15; Mr. Joseph Wates, £15; Mr. F. A. Freer, £10; Mr. E. West, £10.

Recent Intelligence.

An Excellent Suggestion.—The Rev. G. H. Rouse, LL.B., writes:—"In September I was on deputation at the village of Buckland Newton, Dorsetshire. I heard there of a plan which struck me as worthy of imitation. A lady there has a class of girls, and gave them each a penny, telling them to trade with it and see how much they could raise in a year

for the Mission. On asking for particulars, Miss Sherry wrote :—‘I recommended a few ways to begin. One girl bought a pennyworth of darning-cotton, and then offered to darn others’ stockings for 1d. or 2d. a pair. Another bought a pennyworth of crochet-cotton, and made some edging and sold it for 3d., then bought some print for a child’s pinafore and sold it for 6d., and so on. Another bought a pennyworth of apples, and sold them again to her friends for 1½d.; this she did several times, till she had enough to buy some wool to make a pair of socks for a baby. Another makes a pair of garters with her penny, and then makes something more valuable. Another bought a pennyworth of wool, and made a child’s pair of cuffs and sold them for 2½d., then bought some more wool and made some gentlemen’s cuffs, which she sold for a shilling. A little girl, ten years old, bought some cotton and made some edging, which she sold; then bought wool and made some wool lamp mats, which she sold for a shilling; then made an antimacassar and sold it, then made a wool one and sold it, and so she gained 2s. 7d. Another girl bought some pickling cabbage seed and sowed it in her plot of land that she cultivates, and then sold the cabbages at 3d. and 4d. each. These are a few of the ways in which they raise the money; still, other things can be made with a penny, as penwipers, pincushions, &c.’ Altogether eight pennies made 15s. 3d. in the year, the sums gained ranging between 6d. and 6s. It has struck me that this is a remarkably good idea. It not only supplies funds for the Mission, but it interests the children in it, and trains them to habits of industry and thrift, and exercises their ingenuity in devising plans for profit.”

Congo Mission Sale of Work.—On the 29th and 30th of this month and on December 1st 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 each day at three o’clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N.; Mrs. Jonas Smith, 26, Carleton Road, N.; Miss Pewtress, 41, Penn Road, Holloway, N.

Khoolna, Bengal.—The Rev. Gogon Chunder Dutt writes by the last mail :—“Last Sunday six young men and women were accepted as candidates for baptism; all being well I hope to baptize them in our Khoolna River next Thursday. You know that I preach, with my helpers, in the waiting-room of our railway station. I have now got permission from the railway authorities to preach and sing with musical instruments. I shall be obliged if English friends will send us a hand harmonium; I greatly need one for my work, which is just now most encouraging.”

Cameroons, West Africa.—The Rev. George Cameron, of Wathen station, Lower Congo, who has been with Mrs. Cameron for a short health trip to the Cameroons, writes: “The Baptist church in the town of Cameroons is entirely self-supporting and self-governing. Its pastor, Mr. Dibundu, was a trusted worker in the time of Mr. Saker. The number of their stations and out-stations is eleven. The total number of communicants is about seven hundred. Entirely

at their own expense they have, within the last two years, built a splendid brick chapel, with gallery, and galvanised iron roof. The natives made and brought the bricks, boys making from twenty-five to fifty, and men larger numbers, until the walls were finished, and then with the proceeds of their industry in working or trading, subscribed enough to buy the roof, glass for the windows, and other necessary articles from Europe. Its present value, I should think, is nearer two thousand than one thousand pounds. It measures eighty-four feet long by forty-two feet broad, and is seated throughout for nearly a thousand people. We spent one Lord's-day in Cameroons. We went to the Baptist chapel, and found an audience of seven or eight hundred. Mr. Dibundu preached, and afterwards, at their request, I gave a short address. They were greatly pleased when I told them of the affectionate interest still taken in them by Baptists in England. The impression left on my mind by what I saw and heard is that the native church will go on increasing by the efforts of the native members themselves."

Back Numbers of "Missionary Herald."—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says:—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William, in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these:—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

Appointment of Missionaries.—At the last meeting of the Committee two brethren were accepted for mission work in India: Mr. Gordon Wilkins, of the Midland College, designated for Cuttack, in Orissa, and Mr. E. Palgrave Davy, of Hulm Cliff College, proceeding to Agra, N.W.P. Both these young brethren anticipate leaving England for their new field of labour on the 11th inst. by the P. and O. steamer *Bengal*.

Circular Road Church, Calcutta.—We are pleased to announce that the Rev. Robert Martin Julian, of Baxter Gate Church, Loughborough, has accepted the pastorate of the Circular Road Baptist Church, Calcutta, and expects to leave for India at the close of the current month.

Return of Missionaries.—The Revs. Alfred G. Jones and Samuel Couling both contemplate leaving England during the current month, on their return to Shantung, North China.

Contributions

From September 13th to October 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.		
Blinkhorn, Rev. R. R.	1	0
Ryerley, Miss C.	0	10
Chapman, Mr. Jas. L.	3	3
Christian, Miss	1	1
Dodd, Mr. J. T. G.	5	0
Do., for Congo	5	0
Edminson, Mr. John	1	10
Freer, Mr. F. A.	10	0
Hirst, Mr. W. Hoicar.	5	0
Hue, Miss M. Jersey.	1	0
Marham, Mr. J. J. P., for support of Congo missionary	75	0
Masters, Mr. J., New Bilton	9	0
Self, Mr. W.	2	2
Stanynght, Miss	1	1
States, Mrs.	1	0
Thomas, Mr. F. J.	0	10
York, Miss E.	2	2
Do., for China	1	1
Do., for Congo	1	1
Under 10s.	0	6

DONATIONS.		
A Thankoffering, for <i>W & O</i>	20	0
Canham, Mrs. W. E.	0	10
Foster, Mr. C. F., Cam- bridge	100	0
Fryer, Mr. A., for China "Hope"	2	0
Do., for Congo	0	10
M. E., for Congo	2	10
Do., for China	2	10
"Mag," for China	20	0
N. E. W., for China	1	10
Southall, Mr. B. G.	0	10
Southall, Miss (box)	0	10
Storrow, Rev. E.	0	10
Thomas, Mrs. William, Llanely, for <i>Famine</i> in <i>Santhaia, India</i>	3	3
Wates, Mr. Joseph	15	0
Y.M.M.A., for G. C. <i>Dutt's Medicine Chest</i>	1	2
Under 10s.	0	14
Do., for Congo	0	11
Do., for Work in Rome	0	6

LEGACIES.		
Barnes, the late Mr. H., of Lincoln, by Mr. H. Barnes	45	0
Smith, the late Mrs. Jane, of Pentonville, by Mr. J. Woollett ..	46	16

LONDON AND MIDDLESEX.		
Arthur-street Ch., Cam- berwell Gate	3	7
Brentford, Park Ch.	17	8
Do., Southall	4	0
Borough-road Chapel..	8	0

Brixton, Gresham Ch. Sunday-school, for support of <i>Nlenwo</i> , Congo	10	0
Brockley-road Sunday- school	10	5
Brondebury Sunday- school, for support of <i>Nkaku, Congo</i>	5	0
Chalk Farm Sunday- school	2	0
Child's Hill	1	11
Do., Sunday-school ..	0	11
Chi-wick Sunday-school	1	12
Clapham, Grafton-sq. ..	6	9
Dalston Junction Sun- day-school	8	0
Deptford, Octavius-st. Sunday-school	0	15
Enfield	8	13
Do., for Congo	0	3
Forest Gate, Wood Grange	1	1
Do., Sunday-school, for China Schools ..	4	0
Do., for Bengali Schools	5	1
Do., for "Mansen-it"	0	8
Hammersmith, West- end	7	16
Hampstead, Heath-st. ..	250	0
Harrow Sunday-school, for support of <i>N P</i> , <i>Proshono, India</i> ..	2	0
Kilburn, Canterbury- road Sunday-school, for Congo	2	15
Kingsgate-street Sun- day-school	1	9
North Finchley	13	10
Peckham Rye, Taber- nacle Sunday-school	1	10
Regent's Park Chapel ..	25	0
Stockwell Sunday-sch., per Y.M.M.A.	6	9
Stoke Newington, Devon- shire-square Sunday- school, per Y.M.M.A.	10	0
Twickenham	0	10
Upper Holloway, Y.M.B.C.	20	8
Wood Green, for sup- port of two Congo boys	2	10
Do., for Bengali school.	1	0

BERKSHIRE.		
Reading, King's-road ..	9	6
Do., Wycliffe Sunday- school	9	15

BUCKINGHAMSHIRE.		
High Wycombe, Union Chapel Sunday-school	6	1
Stony Stratford	18	16

CAMBRIDGESHIRE.		
Cambridgeshire, per Mr. G. E. Foster, Treasurer	73	12

CHEESHIRE.		
Altrincham, Tabernacle	1	10
Do., Sunday-school ..	3	15
Chester, Grosvenor Park	5	8

DEVONSHIRE.		
Bovey Tracey	7	7
Honiton	5	3
Do., for <i>W & O</i>	1	0
Malborough Sunday- school	0	18
Plymouth George-st. ..	8	1
Do., for <i>W & O</i>	3	0
Do., Matley Sunday- school	12	8
Tiverton	15	14
Do., for support of <i>Congo boy, Daniel</i> <i>Etuel Powell</i>	5	0

DORSETSHIRE.		
Lyme Regis	12	11
Pydientrentide	1	0

DURHAM.		
Stockton-on-Tees, North- cote-street	5	15

ESSEX.		
Hornchurch Sunday- school	1	2
Southend	0	10

GLOUCESTERSHIRE.		
Arlington	0	12

HAMPSHIRE.		
Boscombe, Y.M.U. Class, for support of Congo boy, "Negonde"	5	0
Bournemouth, West- bourne Missionary Prayer Union	16	19
Millford-on-Sea	3	2
Poulner Ringwood	2	0

HERTFORDSHIRE.		
Boxmoor	22	19
Bushey and South Wat- ford Sunday-school ..	4	4
Hitchin, Walsworth-rd.	5	5

KENT.		
Ashford Sunday-school	1	8
Canterbury	8	2
Dartford, Highfield-road	2	10
Deal	8	0
East Greenwich, Azof- street Sunday-school	2	16
New Brompton	2	16
Do., for <i>N P</i>	0	10

LANCASHIRE.

Accrington, Willow-st. and Woodnook Sunday-schools	7	19	3
Birkdale Sunday-school	1	11	0
Briercliffe, Hill-lane Sunday-school	4	0	0
Doals	2	0	0
Inskip	2	13	6
Liverpool, Fabius Ch. ..	2	6	0
Do., Pembroke Ch. ..	9	1	10
Do., Richmond Ch. ..	51	4	9
Do., Sunday-school ..	15	1	9
Preston, Fishergate, for <i>W & O</i>	0	15	1
Southport, Tabernacle Sunday-school	4	15	5
Waterfoot, Bethel Ch. ..	3	8	7

LEICESTERSHIRE.

Leicester, Belvoir-street (East Midland Association Meetings) ..	14	8	9
Do., Melbourne Hall Sunday-school, for support of <i>Mr. Roger, Congo</i>	14	14	0

NORFOLK.

Attleborough	14	7	6
Yarmouth, Park Ch. ..	11	6	1

NORTHAMPTONSHIRE.

Moulton and Pitsford ..	2	10	6
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NORTHUMBRELAND.

Newcastle-on-Tyne Aux., Westgate-road	19	12	11
Do., Jesmond	10	17	9
Do., do., Sunday-sch. ..	4	14	6
Do., Gateshead	24	19	9
Less Aux. Expenses ..	60	4	11
.....	1	12	3
.....	58	12	8
Ford Forge	6	10	0

NOTTINGHAMSHIRE.

Nottingham Juvenile Association	10	13	0
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OXFORDSHIRE.

Caversham	13	9	0
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SOMERSETSHIRE.

Bri-tol Auxillary, per Mr. G. M. Carille, Treasurer	111	3	2
Crewkerne	3	2	0
Fivehead	8	18	0
Taunton, Albemarle ..	4	0	0
Weston-super-Mare ..	0	10	0
Williton	1	4	4

STAFFORDSHIRE.

Stafford Sunday-school	2	14	10
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SUFFOLK.

Ipswich, Burlington Ch.	0	5	7
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SURREY.

Cheam	10	19	0
Dorman's Land	0	7	10
Guildford, Commercial-road Sunday-school ..	3	17	0
South Norwood Sunday-school	20	13	3
Streatham, Lewin-road Sutton Sunday-school, for <i>N P, Deth</i>	1	15	5

SUSSEX.

Eastbourne Sunday-school	4	14	0
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WARWICKSHIRE.

Birmingham, Bradford-street Sunday-school	1	5	0
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WILTSHIRE.

Bratton	2	10	0
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WORCESTERSHIRE.

Evesham, Cowl-street ..	20	0	0
Westmancote	1	7	7

YORKSHIRE.

Blackley	2	7	6
Cowling Hill	3	17	0
Ecclehill Sunday-sch.	0	15	0
Idle	6	16	6
Kelghley District	75	18	2
Leeds, Newton Park, Union Chapel	5	11	11
Lindley Oakes	9	10	0
Lockwood	5	11	0

Middlesborough, Marton-road	17	12	4
Pole Moor	5	13	4
Rawdon	34	17	0
Salterforth	6	4	9
Shpley, Bethel	2	10	5
Skipton, Belmont Ch. ..	3	19	8
South Bank, Normanby-road	3	5	0
York	6	9	11

NORTH WALES.

CARNARVONSHIRE.

Penmaenmawr, Children's Mission, for <i>Congo</i>	1	4	9
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SOUTH WALES.

CARMARTHENSHIRE.

Brynamman, Slocam ..	1	12	4
Llanelly, Greenfield Ch.	77	11	0
Rhandirwyn, Sion	0	14	8

GLAMORGANSHIRE.

Canton, Hope Chapel Sunday-school	6	3	8
Cardiff, Tredegarville ..	16	19	11
Swansea	3	0	6
Do., for <i>Congo</i>	2	5	11
Do., Mount Pleasant ..	19	2	1
Do., for <i>San Salvador</i> ..	17	11	1

SCOTLAND.

Cambuslang, for support of <i>Congo boy</i> ..	1	3	6
Glasgow, Queen's Park	10	0	0
Kirkcaldy, Whyte's Causeway Sunday-school, for support of boy at <i>Arthington Station</i>	1	5	1

FOREIGN.

CHANNEL ISLANDS.

JERSEY.

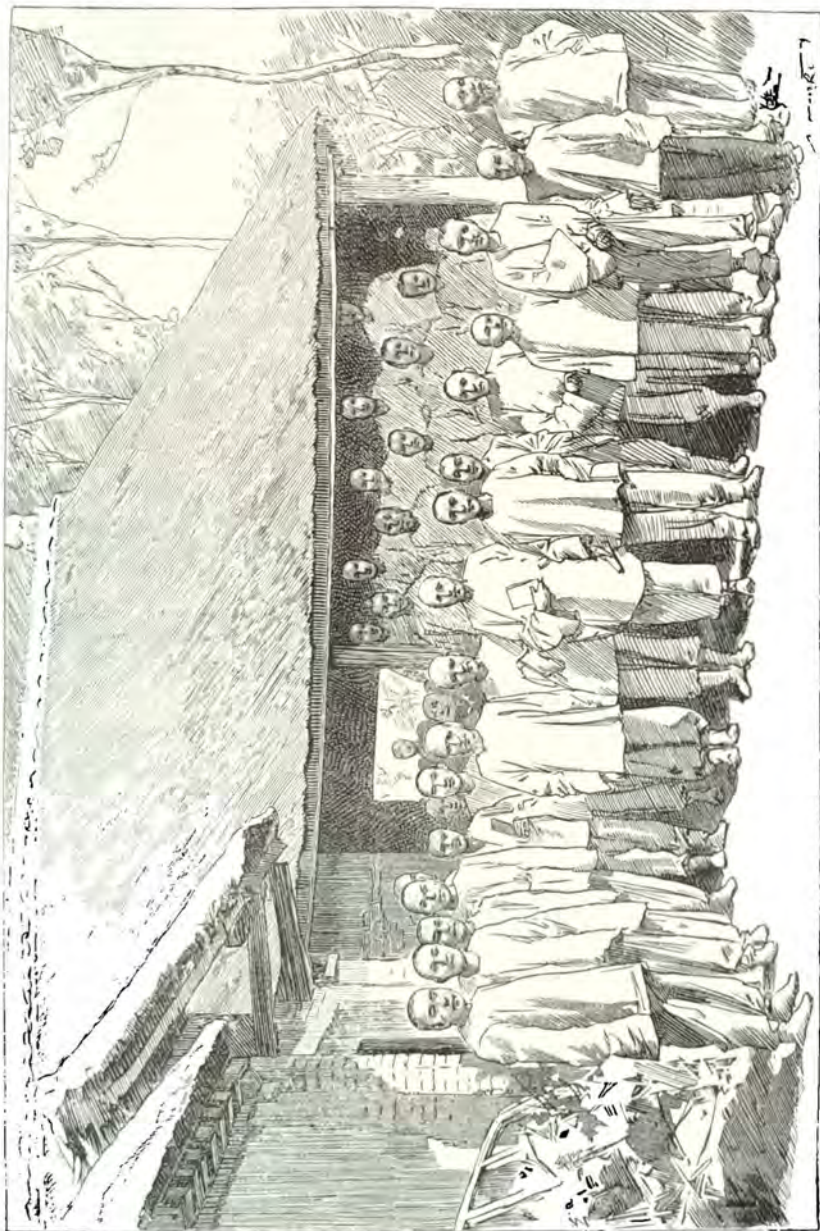
St. Helder	11	10	1
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WEST INDIES.

Puerto Plata, for <i>Congo</i>	2	0	0
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TO SUBSCRIBERS.

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



WANG-MU-CHIANG-CHUANG.— CANDIDATES ABOUT TO BE BAPTIZED.— (From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WHEN it was proposed to commemorate the Centenary by raising a Thanksgiving Fund of £100,000, it is not unlikely many supporters of the Society were appalled by the magnitude of the proposal. We invite the friends of the Mission to unite in devout and joyful praise to God for the generous response with which the appeals for contributions have been met. And we feel especially glad to regard the interest shown as indicating the warm place the work of the Society has in the sympathy of the churches.

But whilst we rejoice in the accomplishment of this particular part of the Centenary celebration, our readers are aware, through the announcements made last month, that we are being encouraged to keep open the Thanksgiving Fund until the close of the present financial year—viz., to the 31st of March next—for the purpose, if possible, of exceeding the £100,000 by a sum sufficient to discharge the debt liabilities of the last two years, and to meet the deficiency that will accrue on the current account. It is hoped, therefore, the Fund may grow to

£125,000.

If this increased sum be obtained, the whole of the £100,000 will be devoted intact to the extension of the Society's operations.

It will be well, not simply because the statement will be interesting in itself, but because it will be useful in furnishing good reason for hoping the enlarged amount now solicited may be secured if we give some detailed information respecting the contributions already received.

Our modes of appeal have been three-fold—contributions being sought

by means of the crown cards issued especially to the young people, by local meetings, and by the 2nd of October Sunday collection.

We are thankful to report that up to the 10th of last month as many as **1,656** churches, exclusive of branch stations, in one or other of these methods—many in all three—have sent remittances. Compared with the number of churches reported in the Handbook, the disparity may appear great; but knowledge of the churches—many of which do not unite with us in missionary or other efforts—will modify that disparity very considerably. Most of the churches contributing to the Society—there are, however, several important exceptions—are connected with County Associations. The churches in Associations number rather more than two thousand. Probably the most useful comparison will be between the churches contributing annually to the Society and those contributing to the Centenary Thanksgiving Fund. Of the former, there are **1,842**, and of these contributing churches, **1,467** have remitted to the Fund; so that **375** had not responded at the time this calculation was made.

An analysis of the accounts shows that

1,530 have contributed by means of cards;
650 have forwarded donations from local meetings;
425 have united in the 2nd of October Collection.

It should be here stated that a number of the churches sent all their contributions through the cards in connection with the Young People's Effort.

In the following schedule the contributions are tabulated according to counties. The first column of figures shows the number of annual contributing churches, some of which may not appear in this year's report, contributions not having been received until after closing of accounts; the second column gives the number sending to the Centenary Fund:—

ENGLAND.

Bedfordshire	...	...	25	...	20	Essex	...	...	...	34	...	20
Berkshire	...	...	16	...	15	Gloucestershire	...	...	...	39	...	28
Buckinghamshire	...	...	28	...	21	Hampshire	...	...	...	47	...	37
Cambridgeshire	...	...	27	...	21	Herefordshire	...	...	...	11	...	9
Cheshire	...	...	17	...	13	Hertfordshire	...	...	...	24	...	21
Cornwall	...	...	10	...	9	Huntingdonshire	...	...	...	11	...	5
Cumberland	...	...	4	...	4	Kent	...	...	...	58	...	45
Derbyshire	...	...	25	...	11	Lancashire	...	...	...	126	...	104
Devonshire	...	...	37	...	30	Leicestershire	...	...	...	44	...	32
Dorsetshire	...	...	10	...	9	Lincolnshire	...	...	...	17	...	14
Durham	...	...	22	...	18	London and its Vicinity	...	...	...	136	...	103

Norfolk	30 ... 26	Suffolk	18 ... 11
Northamptonshire	42 ... 33	Surrey	35 ... 31
Northumberland	9 ... 9	Sussex	16 ... 13
Nottinghamshire	28 ... 21	Warwickshire	40 ... 34
Oxfordshire	13 ... 13	Westmoreland	1 ... 1
Rutland	1 ... 1	Wiltshire	28 ... 24
Shropshire	13 ... 8	Worcestershire	17 ... 15
Somerset	73 ... 63	Yorkshire... ..	121 ... 98
Staffordshire	20 ... 18		

NORTH WALES.

Angelsea	30 ... 17	Flint	11 ... 4
Carnarvon... ..	26 ... 17	Merioneth... ..	11 ... 9
Denbigh	22 ... 17	Montgomery	10 ... 10

SOUTH WALES.

Brecknockshire	15 ... 12	Monmouthshire	86 ... 68
Cardiganshire	12 ... 10	Pembrokeshire	47 ... 37
Carmarthenshire	51 ... 35	Radnorshire	21 ... 17
Glamorganshire	128 ... 114		

SCOTLAND.

Aberdeenshire	6 ... 5	Lanarkshire	14 ... 14
Argyllshire	2 ... 2	Morayshire	4 ... 4
Ayrshire	3 ... 3	Perthshire... ..	4 ... 4
Banffshire... ..	1 ... 0	Renfrewshire	5 ... 5
Buteshire	1 ... 1	Roxburghshire	3 ... 2
Caithness-shire	3 ... 3	Selkirkshire	3 ... 2
Clackmannanshire	1 ... 1	Stirlingshire	2 ... 2
Dumbartonshire	3 ... 3	Orkney Isles	2 ... 2
Edinburghshire	7 ... 6	Shetland Isles	1 ... 1
Fifehire	7 ... 6	Western Isles	2 ... 2
Forfarshire	6 ... 6		
IRELAND	15 ... 11	CHANNEL ISLANDS	3 ... 3

In making our further appeal, we trust that not a few of the churches which have remitted by means of cards only will be able to send some additional assistance, either by collection or by donations; and we would especially plead with those churches which have

NOT YET CONTRIBUTED

in any form to do so, if possible, before the Fund is finally closed. We should regret any of our churches being omitted from co-operation in a movement so interesting and unique as this Centenary Celebration. With a view to secure the practical sympathy of all, we propose to put ourselves at once in communication with the churches not at present appearing in

our Centenary books, and we should be thankful for any donation, however small, which may be remitted.

Since our last acknowledgments, we have received the following additional payments and promises on behalf of the Centenary Fund, making the total up to date

£105,625 5s. 6d.

DONATIONS.

Peto, The late Dowager Lady, by Mr. Morton K. Peto.....	250	0	0	Stoke Newington, Devonshire Square—			
A Friend to Missions	51	7	0	Proceeds of Sale of Work (on account).....	90	0	0
A Friend, per Rev. J. B. Myers	50	0	0	Upper Tooting—			
Tenth	20	0	0	Winsford, Mr. and Mrs. (a Thankoffering).....	25	0	0
Wimbledonian	20	0	0	West Norwood, Chatsworth Road	17	5	4
In loving memory of Bessie Haycraft, from Robert Ranyard	13	2	6	Abergavenny, Bethany—			
A Friend	10	0	0	Young, Rev. S. R. and Mrs.	10	0	0
Barrett, Mr. Thomas, In Memory of his Wife ...	10	0	0	Anstruther Sunday School	10	0	0
Clark, Mr. Henry, Frampton Mansell	10	0	0	Attleborough	10	12	4
Clark, Miss S., ditto	10	0	0	Birkenhead Welsh Church—			
Gordon, Rev. S. C., Congo	10	0	0	Jones, Mr. W. G., for <i>Diben Station, Brittany</i>	10	0	0
Leigh, Miss, Cuttack	10	0	0	Jones, Miss M. J., for <i>ditto</i>	10	0	0
Smaller sums	58	6	6	Birmingham (Fourth List)—			
Collections at Autumnal Centenary Gatherings at Exeter Hall	270	4	4	Collections, &c.....	53	19	7
Ditto at Ladies' Meeting (<i>paid to Zenana Mission</i>)	40	5	2	Smaller sums	116	3	1
Brondesbury—				Bourton-on-the-Water.....	12	7	6
Mickleth, Mr. and Mrs.	30	0	0	Bradford, Trinity Chapel—			
Highgate Road (additional)	13	10	8	Moulson, Mr. W.....	10	0	0
Hounslow	13	15	0	Watson, Misses W. & E.	10	0	0
Peckham Park Road—				Smaller sums	2	17	6
Potter, Mr. H.	10	0	0	Brighton, Holland Road—			
Potter, Mrs. H.....	10	0	0	Congreve, Mr. G. T. ...	25	0	0
Smaller sums	44	3	6	Davies, Rev. David	20	0	0
Peckham, Rye Lane—				Horton-Stevens, Mr. J.	10	0	0
Clark, Mr. C. G.	10	10	0	Smaller sums	57	1	10
Smaller sums	16	15	6	Brighton, Queen's Square	11	16	4
				Bristol (additional)—			
				Two Friends of the Society, for erection of the <i>Gotch - Robinson College, Ch'ing Chou Fu</i>	2090	0	0
				Widgery, Mr. W. H. ...	50	0	0

Morton, Mr. Albert.....	10	0	0	Derby, Trinity Chapel—			
Porter, Mr. T. M.	10	0	0	A Friend	10	0	0
Burnley, Enon Chapel ...	10	5	2	Norton, Mrs., Shilton,			
Calne (additional)—				Mrs., and Potts, Miss	10	0	0
Self-Denial Society	24	17	6	Smaller sums	24	9	6
Proceeds of Lecture.....	9	12	6	Derby, Osmaston Road,			
Cardiff, Bethany (additional)—				(additional)—			
Jones, Mr. Rees	100	0	0	Harrison, Mr. J. P. and			
Jones, Mr. David.....	50	0	0	Mrs.	25	0	0
Edwards, Mr. J. T.	20	0	0	Smaller sums	18	2	0
Jotham, Mr. F. W.	20	0	0	Edinburgh, Dublin Street			
Evans, David and M. ...	15	0	0	(additional)—			
Ambrose, Mr. D. R. ...	10	0	0	Pond, Mr.	10	10	0
Barry, Mr. J. T., jun.	10	0	0	Smaller sums	2	0	0
Barry, Edwin and E. ...	10	0	0	Edinburgh, Bristo Place			
Evans, Mr. Richard ...	10	0	0	(additional)—			
Collections	11	1	6	McFarlane, Mr. D. and			
Smaller sums	92	13	10	family	25	0	0
Cardiff, Tredegarville (ad-				Smaller sums	21	7	0
ditional)—				Fishguard.....	16	16	0
Cory, Mr. J., J.P.	15	0	0	Frome, Sheppards Barton	18	15	10
Garland, Mr. J.	10	0	0	Glasgow, John Knox St.			
Griffiths, Mr. T. L.	10	0	0	(additional)	24	18	6
Smaller sums	75	3	0	Huddersfield, New North			
Cardiff, Tabernacle—				Road (First List)—			
Davies, Mr. Robt.	25	0	0	Crowther, Mrs. A.	20	0	0
Smaller sums	52	5	0	Cook, Mr. J.....	20	0	0
Cardigan, Mount Zion				A. R.	10	0	0
Church—				Kettering (additional)—			
In Memoriam, Mr. and				Loake, Mr. John.....	25	0	0
Mrs. Benjn. Evans ...	10	0	0	Kirkintilloch	13	16	6
James, Mr. and Mrs. ...	10	0	0	Leeds (additional)—			
Smaller sums	11	8	6	Waddington, Mr. J. C.	10	0	0
Chipperfield—				Leicester and Loughborough			
Broughton, Mr. R.	10	0	0	(additional)—			
Cardiganshire, South, and				A Friend, Victoria Road	25	0	0
Pembrokeshire, North—				Do. Do.	10	10	0
United Meetings at St.				Smaller sums	19	19	9
Dogmells	28	1	9	Liverpool (Fifth List)—			
Clipstone	13	2	6	Peinabroke Chapel, on			
Crickhowell	41	13	0	account	100	0	0
Deal—				Everton Village (addl.)	71	19	3
Dobson, Rev. N.	10	10	0	Do. Owen, Mr. (do.)	25	0	0
Derby, St. Mary's Gate—				Smith, Dr. R. Gordon...	20	0	0
Hill, Mr. and Mrs. Jas.	50	0	0	Hope, Mr. J., and Simp-			
Hill, Miss Emily A. ...	10	0	0	son, Mrs.	15	0	0
A Friend, E. S.	10	0	0	Toxteth Tabernacle(Coll.)	14	9	5
Smaller sums	78	11	6	Windsor St. Welsh Ch.	14	0	0

Sharon Hall.....	10	0	0	Shipley, Rosse Street			
Cook, Mr. Bernard	10	0	0	(Second List)—			
Cole, Mrs.....	10	0	0	Fyfe, Mr. John R.	10	10	0
Stansfield, Dr.	10	0	0	Smaller sums	8	10	0
Smaller sums	78	6	0	Southport, Hoghton St.—			
Lockwood—				On behalf of Mrs. Margt.			
Whiteley, Mr. Joshua...	20	0	0	H. Bury, in com-			
Whiteley, Miss.....	10	0	0	pletion of gift	250	0	0
Shaw, Mr. & Mrs. Joshua	15	0	0	Sheffield, Glossop Road			
Shaw, Mr. & Mrs. Thos.	10	0	0	(additional)—			
Smaller sums	40	10	6	Murrowood, Mr. & Mrs.	10	10	0
Manchester (additional)—				Sheffield, Portmahon	25	12	6
Inglish, Mr.	10	0	0	Sutton in Craven—			
Smaller sums	13	11	6	Horsfall, Mr. J. C.	250	0	0
Minehead	16	16	0	Wilson, Mr. F. J.	20	0	0
Neath, Orchard Place—				Collection and smaller			
Thomas, Mr. and Mrs.				sums	35	11	5
B. H.	21	0	0	Swindon	17	6	0
Smaller sums	9	6	0	Swansea, Mount Pleasant—			
Northampton (First List)—				Davies, Mr. William ...	25	0	0
Brown, Rev. J. T. and				Owen, Rev. James	20	0	0
Mrs.	50	0	0	A Lover of Missions ...	20	0	0
Rose, Mr. and Mrs. J....	50	0	0	Watkins, Mr. Howell ...	20	0	0
Newport, Commercial				Cook, Mr. Geo. E.	10	10	0
Street (additional)—				Cook, Mr. P.	10	0	0
Moses, Mr. John	20	0	0	Roberts, Mr. Edward...	10	0	0
Smaller sums	12	12	0	Tutton, Mr. Alderman	10	0	0
Orpington—				Yorath, Mr. T.....	10	0	0
Jones, Mr.	20	0	0	Smaller sums	76	3	0
Vinson, Mr.	20	0	0	Todmorden, Roomfield Ch.—			
Vinson, Mr. and Mrs.				Pilling, Mrs. (Thank-			
W., jun.....	10	0	0	offering)	20	0	0
Smaller sums	10	0	0	Smaller sums	3	0	0
Oxford—				Waterbarn—			
New Road.....	14	8	6	Aldridge, Rev. S. R. and			
Paignton	13	2	6	Mrs.	10	0	0
Paulton, One who re-				Watford (additional)—			
members the Jubilee				Young People's Associa-			
(acknowledged in error				tion	13	2	6
under Bristol last month)				Betts, Mrs. (second dou.)	10	0	0
Penarth—				Wincanton	16	18	10
Plasey Street	11	13	2	Worstead—			
Plymouth (additional)—				Learner, Mr. and Mrs.	10	0	0
Groser, Mr. A.	10	10	0	Smaller sums	23	8	6
Smaller sums	3	0	0	Jersey, St. Helier, Vaux-			
Pontrhydryn	10	4	6	hall Ch.....	24	7	3
Queensbury, near Bradford	10	10	0	Trinidad, San Fernando...	12	0	0
St. Andrews—				Do., Fourth Company...	5	2	0
Mitchell, Misses	10	0	0	Smaller sums from various			
Smaller sums	23	15	0	places.....	93	5	3

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.	
Alperton.....	2 17 2
Battersea, York-road ..	10 10 0
Bermondsey, Haddon Hall	5 5 0
Highgate-road	24 1 6
Putney, Werter-road ..	2 15 6
Stoke Newington, Devonshire - square (molety)	5 5 0
Vernon-square Chapel ..	31 17 3
Westbourne-grove	21 15 10
Westminster, Romney-street	7 0 0
Woodberry Down.....	18 14 2
BERKSHIRE.	
Reading, Wycliffe Chapel	12 6 0
Do., Carey Chapel	4 5 0
Sandhurst	0 9 6
CAMBRIDGESHIRE.	
Swavesey	0 18 0
CUMBERLAND.	
Maryport	6 6 0
DERBYSHIRE.	
Derby, St. Mary's Gate ..	16 0 6
Do., Trinity Ch.	8 9 0
Duffield	1 3 10
Ilkeston, Queen-street ..	1 4 6
DURHAM.	
Consett	0 5 8
West Hartlepool, Lower-street	2 13 0
ESSEX.	
Great Sampford	1 11 0
Great Leighs	2 13 8
Manor Park (molety) ..	0 16 4
GLOUCESTERSHIRE.	
Chipping Sodbury	1 14 1
HAMPSHIRE.	
Ashley	0 10 0
Southampton, Carlton ..	2 19 0
ISLE OF WIGHT.	
Colwell	3 0 0
HERTFORDSHIRE.	
Berkhamsted.....	3 0 0
Hitchin, Salem Chapel ..	10 0 0
Kings Langley	0 18 7
Markyate Street	1 9 6
Tring, New Mill	4 0 0
Do., High-street	3 11 0
Watford (additional) ..	1 4 3
HUNTINGDONSHIRE.	
Huntingdon, Trinity Chapel	15 1 0

LANGASHIRE.	
Briercliffe, Hill-lane and Haggate	18 15 0
Burnley, Angle-street ..	14 8 7
Do., Brierfield	8 6 9
Manchester, Ashton and Stalybridge	3 12 7
Middleton	1 2 0
St. Anne's-on-Sea.....	2 10 6
LEICESTERSHIRE.	
Hinckley	5 16 2
Leicester, Belvoir-st. ..	22 6 10
Melton Mowbray	6 9 0
NORFOLK.	
Fakenham	1 16 4
Norwich, St. Clements ..	2 0 0
Worstead	5 5 4
Yarmouth, Tabernacle ..	1 1 6
NORTHAMPTONSHIRE.	
Harpole	1 3 0
Kilnburgury	2 8 6
Long Buckby	2 16 6
Towcester	2 14 3
NOTTINGHAMSHIRE.	
Newark	11 0 4
Retford	1 3 6
OXFORDSHIRE.	
Leafield	1 0 0
Oxford, New-road	7 6 0
SHROPSHIRE.	
Wellington.....	3 12 0
SOMERSETSHIRE.	
Bath, Manvers-street ..	16 10 8
Do., Bethesda	2 2 9
STAFFORDSHIRE.	
Brierley Hill	5 8 7
SUFFOLK.	
Brandon	1 10 4
SURREY.	
South Norwood	5 5 4
WARWICKSHIRE.	
Birmingham, Guildford-street	0 17 0
Do., Hamstead-road ..	11 15 3
Umberslade	7 4 0
WILTSHIRE.	
Devizes	4 11 0
YORKSHIRE.	
Lookwood	7 7 6
Middlesborough, Marton-road	5 5 0
Millbridge	3 2 9
Tolmorden, Wellington-road	2 16 9

NORTH WALES.	
CARNARVONSHIRE.	
Bethesda, Tabernacle ..	0 11 2
Do., Bethel	0 5 2
Carnarvon	1 7 6
SOUTH WALES.	
BRECONSIRE.	
Maezberlan.....	1 2 5
CARMARTHENSHIRE.	
Bethel Plasbett	1 17 0
Bwlchnewydd	2 5 0
Ffynonhenry	1 16 6
Llanelli, Morlab	8 1 1
Llandilo, Ebenezer	2 19 3
Llwynhendy, Zoar	11 4 0
Sittim, Felngwm	3 4 0
CARDIGANSHIRE.	
Pontrhydfendigaid	3 0 0
GLAMORGANSHIRE.	
Cwmfellin, Beddlog, Salem	1 0 6
Maesteg, Bethania	1 6 7
Merthyr Vale, Zion	2 11 0
Pentre, Zion Ch.	0 19 0
Pontlottyn, Zoar	0 17 9
Pontlliw, Carmel	1 3 0
Treharris, Bethel.....	2 4 6
MONMOUTHSHIRE.	
Bassaleg, Bethel	2 15 2
Michaelstone - y - Vedw, Tirzah	3 0 0
PEMBROKESHIRE.	
Blaencolin.....	2 6 9
Gelly	2 2 0
Harmony	1 8 6
Mynaohlogiddu, Bethel ..	3 3 10
Narberth, Bethesda	2 14 0
Neyland	1 19 0
RADNORSHIRE.	
Llandridod Wells	1 0 0
SCOTLAND.	
Broughty Ferry	2 17 6
Dundee, Ratray-street ..	10 4 0
Glasgow, John Knox-street	2 2 4
Hawlok	3 1 1
St. Andrews	1 12 0
CHANNEL ISLANDS.	
JERSEY.	
St. Heller, Vauxhall Ch. ..	4 17 9
CORRECTIONS: LAST MONTH'S LIST. — Bournemouth, Lansdowne Chapel, should be £4 0s. 9d., not £3 ss.; Cardiff, Tredegarville, should be £4 9s. 6d., not £39 9s. 6d.	

“Bring ye all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing.”

THE CENTENARY PRAYER UNION.

We have received communications from several friends suggesting the formation of a Prayer Union in connection with our Society. Steps are now being taken to form such a union, full particulars of which will appear in the next number of the *HERALD*.

A leaflet containing hints as to starting Local Unions will be sent on application from the Mission House. Cards of membership and a Missionary Prayer Calendar are in course of preparation. We anticipate a large number of the friends of the Mission will be ready to unite in this fellowship of prayer.

THE CENTENARY MEMORIAL VOLUME.

The second edition of this volume is now ready, and can be obtained by application to the Mission House. Price, 2s. net; to subscribers, 1s. 6d.; postage or carriage extra. Postage of single copy, 4½d.; two copies, 7½d.; three copies, 9d. Larger parcels by rail at cheaper rates.

With a view to the further circulation of this important work, a free copy will be sent to pastors of churches applying for it, in the hope that the volume will be introduced and commended by them to their congregations.

THE WELSH CENTENARY MEMORIAL VOLUME

can also be obtained at the Mission House, or of the Rev. H. C. WILLIAMS, Corwen, North Wales. Price, 1s.; per post, 1s. 2d.

THE NEW MAP OF CENTRAL AFRICA.

A further supply of this excellent map has been procured. Every school should possess a copy. It has been executed by the well-known map publishers, Messrs. Phillips & Son, of Fleet Street. It is 5 ft. 6 in. by 7 ft. 6 in. in size, and shows not only the stations of our own, but of other missions.

It is published in two forms—mounted and varnished, with rollers, suitable for hanging on walls, price 15s.; printed on linen, adapted for use at meetings, 13s.; carriage extra.

THE CENTENARY SERVICE OF SONG,

Entitled “*DAYBREAK ON HEATHEN DARKNESS.*”

A specimen copy, post-free, 4d., at the Mission House, or of the Rev. J. BURNHAM, Brentford, Middlesex. Fifty or more copies at half-price.

Sacramental Collection for Widows and Orphans' Fund

ON NEW YEAR'S DAY, 1893.

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.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the new year will be New Year's Day. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

The New Year's (1893) Prayer-Meeting.

ON Monday morning, January 2nd, 1893, we hope to meet at eleven o'clock in the Library of the Mission House, Farnival 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 in the various denominational and other religious papers nearer the date of meeting.

Christmas & New Year's Cards for the 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 only £707, more than £100 less than 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.

Who will go ?

WE desire very earnestly to call the special attention of our younger pastors and college students to the following letter from the Rev. G. H. Rouse, LL.B., of Calcutta :—

“DEAR MR. BAYNES,—Will you allow me, through you, on the eve of my return to India, to appeal to our college students and younger ministers to come out and help us in our mission work there? I do not ignore the needs and claims of China and Africa, which are as pressing as those of India, but I plead that the needs and claims of India and Ceylon also should not be forgotten.

“Last year at Manchester, and this year in Exeter Hall, I referred to the vast size and population of India, its special claims upon us as being a part of our own British Empire, the perfect freedom we have to preach and converts have to become Christians, the very small number of labourers, the large population left entirely to us as Baptists to evangelise, and the fact that our mission staff is in India no stronger than it was ten years ago, and in Ceylon much weaker. Our Centenary meetings are over; much enthusiasm was manifested at them; the £100,000 fund has been practically raised, and we hope to add to it; but *where are the men?* Is all the enthusiasm to end in money and talk? One main object of the Fund is to supply outfit and two years' maintenance for a hundred extra men—what will be the good of it if we do not get the men?

“What sort of men do we want? I should say that, as a rule, a man who is a successful pastor at home would be a successful missionary in India. For either work we need a firm grip of the Gospel, a loving heart, strong faith, intelligence, preaching power, ruling power, consecration to the work, supreme desire to serve and glorify God. For a man who desires to work in India some other qualifications are necessary. His physical constitution must be suited to a tropical life. Of course, in the case of

every applicant a medical certificate must be obtained, but no one should think of mission work who has not a good physical constitution. Ability to bear much fatigue is not so necessary in India as in some countries; but a man must not be physically weak. A strong voice, suited for open-air preaching, which forms so important a part of mission work in India, is a great desideratum, though there are departments of work in which this is not so important. A missionary must be able to learn to speak a foreign language. Most men have this ability, but there are some who seem as if they never could do such a thing. A well-trained mind, of course, is essential, and a sympathetic spirit and good temper are also needed. The missionary should be broad enough to see all that is good in other nations and other religions, but narrow enough to resolve to 'know nothing but Christ and Him crucified.'

"Most of the qualifications I have enumerated are possessed by every successful pastor, and there must be hundreds of our elder students and younger pastors who possess the gifts needed to make them efficient missionaries. Will they not give themselves to the work? When Christ says to His servants, as His parting command, 'Go ye into all the world, and preach the Gospel to every creature,' will they not gladly respond, 'Here am I, send me'? What should they look for? Anyone who thinks of following his Lord in mission work anywhere must expect the old answer:

" 'If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labour,
Many a tear.'

"The physical trials of mission work in India are less than in most countries, and may be pretty much summed up in the weakening effect of the climate, and the probable separation for some years from wife, or children, or both. But the chief trials of mission work in India are those of the mind and heart. The climate tends to produce depression; it is painful to have to deal with people among whom there often is so much that is underhand; it is very depressing to go on preaching for years in bazaars, markets, fairs, villages, homes, and yet to gather in little or no apparent fruit. It is specially painful to see the imperfections of spirit and character which we often meet with in the Christian community.

"Probably all missionaries are much disappointed in the first few years; the reality is so different from the picture which had been formed in the mind. But, as years pass on, the disappointment lessens, and we often find that the oldest missionaries are the most hopeful; they can better appreciate the difficulties of the work, and can see the great progress which has

been made since they first went out. As far as I can judge from present appearances, those who hereafter enter upon the work will have less of disappointment, especially in the matter of gathering fruit, than we who went out a generation ago. I have no doubt that there will be a marvellous ingathering in the next thirty years; people will come over in large numbers to the profession of Christianity, and many of them will become Christ's in heart and life.

“With all one's trials and disappointments, the missionary has the joy of knowing that he has heeded his Master's call, and has gone where he has been sent. He feels it a privilege and honour to serve in the front rank of the army, to hold up the banner where there is no one else to hold it, to honour Christ where all around dishonour Him, to be where he is so much needed, and where nobody else will do his work if he does not do it. At home there is a grand reserve, out of which gaps will be filled; if a hundred ministers went out to the mission-field, there are five times as many ministers without charge or students to take their place, and tens of thousands of Christian men from whom the colleges can be refilled. But in the mission-field we have *no reserve*, as far as European workers are concerned, and a very limited one if we look at the native Church. Look at Ceylon, where our brother, Mr. Waldock, is left *absolutely alone*, with his constitution weakened by thirty years of labour in a tropical climate. In India we have a population eight times that of Great Britain, far more ignorant, and, therefore, needing far more teaching; we have not a tenth of the workers, even if we include the native helpers; and we have little or no reserve to fill up gaps. Can there be any doubt in which field, the home or the foreign, a man is most needed, and may put out his talent to the best advantage? Suppose a new island were suddenly discovered among the Hebrides, with 20,000 inhabitants, all utterly ignorant of God, and with not a man to speak of Him, and a minister were to ask himself, ‘Where can I best work for God? As pastor in this town of 5,000, where there are hundreds of true Christians, and two or three other ministers besides myself, or out in that island?’ Who can doubt the right answer; especially when we add that, if he leaves his present post, somebody else will take it; but, if he does not go to that island, *nobody else will go?* But this is just the case with the heathen—if, instead of 20,000, we say 700,000,000. I put this number, because, if we suppose the present missionaries in the field can minister to one hundred millions—which they cannot—there would still remain over seven hundred million unappropriated heathen, who have never once heard of Christ, and never will unless more men go out to preach to them.

“One of the most efficient of home-workers, Mr. Archibald Brown, said lately: ‘It is impossible to shut one’s eyes to the fact that, if the masses of East London are not *saved* by the Gospel, at least they are *sodden* with it. Up and down the streets, five and six deep, go God’s workers, treading one upon another, and still offering the Gospel to those who have rejected it times without number. I would not have it less so; but I would that there were more ready to say, “Let me go to fresh soil and break that up; let me go to those who, at least, are not Gospel-hardened; let me go and tell it out where its gladsome notes have never yet been heard.”’

“There is no lack of volunteers when men are needed to engage in some military expedition, involving special hardship or danger, for the honour of our country; shall not the soldiers of Christ be as ready to ‘endure hardness’ for His sake, and count it a privilege to go to the front for Him, ‘rejoicing that they are counted worthy to suffer’ hardship, weakness, or even death for Him? When the South Sea Christians were appealed to for workers in cannibal New Guinea, so many offered themselves that a selection had to be made; and when some sought to dissuade them by pointing out the dangers they were exposing themselves to, they replied, ‘Yes; but are there men to be saved there? If so, we will go.’ Shall we British Christians, with centuries of Christian life behind us, be put to shame by these sons of heathens in the Pacific Isles? When John Maynard was dying, so early in life, and was asked, ‘Maynard, are you sorry you came to the Congo?’ he replied, ‘Oh! no; very thankful. My work is soon done, isn’t it? There are many more of our men who will soon come.’ And they did come; we are cheered by the readiness of young men to take the place of those who died on the Congo; but do not let the needs of the work be forgotten when God graciously spares the workers in the field. Let the motto of this new century of missions be, ‘Go forward.’ ‘Who will come to the help of the Lord, to the help of the Lord against the mighty’ foes we have to encounter in India, Africa, China? Whilst appealing to men to go out, may I close by reminding the churches of our Lord’s special exhortation: ‘Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest’? The churches have contributed the £100,000 for the purpose, amongst other things, of sending out and supporting for two years a hundred additional men; let them now make special prayer to the Lord of the harvest to send the men.

“G. H. ROUSE.

“To A. H. Baynes, Esq.”

Good News from China.

(See Frontispiece.)

THE Rev. R. C. Fosyth, of Tsing-Chu-Fu, Shantung, North China, sends the following cheering tidings:—

“Ch’ing-Chou Fu, July 11th, 1892.

“DEAR MR. BAYNES,—Enclosed are two photographs which may prove interesting to readers of the MISSIONARY HERALD.

“The smaller one represents the outside of the baptistery of Wang-Mu-Chiang-Chuang, the village where Deacon Wang resides. The baptistery is built in his compound. Deacon Wang himself and his wife



EXTERIOR OF BAPTISTERY AT WANG-MU-CHIANG-CHUANG.—(From a Photograph.)

are shown in the photograph inside the building, and his two daughters outside.

“The baptistery is connected with the chapel in Deacon Wang’s house, and, like the chapel, has been built at Deacon Wang’s expense, and is used for the baptism of candidates belonging to that district.

“The larger photograph shows the same building with a number of candidates who are about to be baptized, and who are standing in front. The photograph was taken on June 24th last, by Mrs. Watson, just before

the candidates were baptized. There were eighteen men and five women baptized on that occasion.

"This baptismal service is only one of a number that have taken place in that district, and we expect, before this year closes, to receive about 120 in this way into the membership of the church in the Ch'ing-Chou-Fu district alone.

"Among those shown in the photograph is Wu-Ngan-Pang, my assistant in the office here. He has been connected with the Mission in various ways for many years, and has held out against all religious influences until recently; so that, now that he has taken this decided stand for Christ, many of us are greatly rejoiced and encouraged.

"Several of those represented in the photograph are soldiers, from the Manchu garrison stationed near us here, and are members of Brother Medhurst's class. The work amongst the soldiers is most encouraging; there seems to be a deep and genuine work of grace going on amongst these men, which calls for our deepest sympathy and most earnest prayers on their behalf.

"The day of these baptisms was further signalised by a most remarkable storm. During the forenoon, which was intensely hot and sultry, ominous clouds began to gather, which in the afternoon burst into the most appalling thunderstorm I have ever witnessed. The rain descended in torrents; the wind, mingled with the crashes of the thunder, seemed to shake even the houses to their foundations. In the midst of this, hailstones fell in such quantities as to cover the ground several inches deep in some places, and in size some were as large as eggs and almost as heavy; in fact so heavy that we heard of several men who were killed by them. The immense fall of rain caused torrents and floods, which washed down mud-houses, trees, &c., in a very short time.

"Our interest and anxiety at the time were increased by the fact that Mrs. Bruce, Mrs. Watson, and my wife, who had been to witness the baptismal service, had got caught in the storm, and owing to its violence were compelled to take shelter and remain out all night in anything but comfortable quarters. Several of those who had been baptized, besides the native pastor and others, were also caught in the storm, and in some cases were in extreme peril of their lives.

"However, all got back next day, not much the worse for their adventures, and we were able to thank God anew for His never-failing mercy towards us.

"Yours faithfully,

"A. H. Baynes, Esq."

"R. C. FORSYTH.

The Zenana Mission.

The College, Regent's Park, November 14th, 1892.

MY DEAR MR. BAYNES,—At the request of the Treasurer and Committee of our Association, I write to ask that, with your usual kindness, you will allow us a small space in the *Herald* of next month, as we are anxious to bring before the notice of our friends and subscribers a letter just received from one of our most constant and liberal supporters as speedily as possible, in order to procure their sympathy and help.

Mr. Blackwell, of Northampton, besides sending his usual gift of £100, has sent, also, what he calls a "Centennial gift, of £100, for the establishment of a Zenana Medical and Evangelistic Mission Centre in the Hill District." He says, further: "It is so frequently found needful that missionaries in India should repair to the hills to recruit their exhausted energies, that it seems desirable that some effort should be made (D.V.) in this direction."

We fully agree with this generous friend as to the desirability of such a home, and think it is only right that we should give our friends throughout the country an early opportunity of sharing in the pleasant duty of providing it.

As a centre of mission and medical work amongst the numerous villages in the hills, and as a sanatorium open at all times to our busy, and often weary, labourers—providing, as it will do, not only invigorating air and climate, but pleasant and useful work—we must believe that the plan will commend itself, and will prove a source of great profit and rich blessing.

To erect a building for the purpose, we fear, will bring an expense we shall scarcely be able to undertake, but it may be possible, perhaps, to rent, or purchase, a house already built. In either case, the cost must be a gift entirely distinct from our general funds, which are already seriously overburdened. But after the first outlay, beyond that of maintaining those to whom the conduct of the home and the mission work is entrusted, we believe it should become pretty much self-supporting. Our lady missionaries, who will use it when anxious to obtain rest and change, would pay a certain sum for board and lodging, and would take their turn in helping the Christian work going on; and we should be glad to find that missionaries of other societies would sometimes avail themselves of its advantages, and seek a temporary home there when it was not filled by our own missionaries.

This plan is adopted, we understand, in a similar home attached to another society. And we must believe that the interchange of varied experiences and thoughts thus promoted will be found not only pleasant and refreshing, but profitable and helpful in the great work to which all have so earnestly consecrated themselves.

With sincere thanks and kind regards, in the name of the Treasurer and Committee, believe me to be,

Yours sincerely,

AMELIA ANGUS,

Hon. Secrc'ary.

A. H. Baynes, Esq.

A Pilgrimage to Mecca.

MRS. ELLISON, of Rungpore, North Bengal, sends us the following interesting letter:—

“Doomka is the name of a Mohammedan woman, the daughter of a small shopkeeper in Rungpore; her parents both died some years ago, leaving her a small fortune. Doomka had for a long time been wanting to do some work of merit that would be pleasing to God, and ensure her an entrance into heaven. So, after consulting her friends, she at last decided to go with her husband on a pilgrimage to Mecca, the birth-



DOOMKA, A PILGRIM TO MECCA.—(From a Photograph.)

place of Mahomet, believing that each step towards the Holy City had the power of blotting out a sin.

“The sort of dress she wore on the journey was a long white garment, reaching down to the feet, made to draw round the neck, with two little round holes cut in for the eyes, so that no one could see her, while she could see everybody.

“Poor Doomka spent many weary days and nights travelling on this long journey, and when she arrived at Mecca had many hardships to endure,

but she stayed several months observing all the rites and ceremonies laid down by Mahomet in the Koran. When at last she set her face homewards, she had little money left for the return journey. Arriving in Rungpore, she was destitute and in bad health. She came asking for medicine and a little help. I afterwards went to see her, and found her tying a few bamboos together to kneel on while she prayed. I had a long conversation with her, and tried to show her how by believing in Jesus her sins could be pardoned. I sang to her the hymn,

“ ‘What can wash away my sin?
Nothing but the blood of Jesus.’ ”

It was also my privilege to tell her of Christ, who said, ‘Come unto Me all ye that labour and are heavy laden, and I will give you rest.’ Will not the readers of the MISSIONARY HERALD pray that this weary one may find rest?

“ H. E.

“ Rungpore, North Bengal.”

Cheering News from Shansi.

THE Rev. Herbert Dixon writes as follows from Hsin Chou, Shansi, North China:—

“MY DEAR MR. BAYNES,—I am sorry that I was not able to keep my promise of writing you by last mail; but just before mail-day my wife was taken suddenly ill with a severe attack of cholera. This disease is not common on this high plateau, but our previous long drought has lately been followed by almost tropical rains, and dysentery and cholera have both made their appearance, while scarlet fever and measles, together with typhus and diphtheria (which were raging during the drought) have disappeared. I am glad to report my wife fairly well again, but much pulled down in strength.

“PERSECUTIONS.

“Our work here has progressed quietly, without any great visible addition to our numbers, though we have some such; but there are many more who are willing to listen to what we

have to say, and not a few who confess that it is the truth, but say they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts. If friends recall *all* the filthiest language they have ever heard, they cannot imagine more than a tenth of the filthiness that this heathen tongue commands, and they use their resources without stint. Fortunately I have had

no time to learn these expressions thoroughly, and thus escape much that is doubtless intended for me, but what I do catch gives me some idea of what our inquirers have to endure.

"In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

"AN INSTRUCTIVE INCIDENT.

"Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employ. His first attempt was at inn-keeping in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests becamescarce. He then took to food selling—a sort of open-air *café*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

"This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

"But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled

spectators, who were gathered from miles around, and there again demanded at least twenty cash in 'honour of the holy gods.' He replied that they were not true gods, and not one cash could be give. They then knocked him about, threw him down, and treated him shamefully.

"During the afternoon the collector of customs (who is an outsider appointed by the district official) officiously interfered, and calling at the shop, demanded why he failed to 'honour the gods.' He replied that they were false gods, and immediately received a box on the ear.

"The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

"I asked an evangelist to go across and see the heads of the place and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a teacher to write out the necessary formal information. Meanwhile the customs collector had seen the district official, or one of his subordinates, and had mentioned the matter to him, asking if there was any likelihood of my being able to call them to account for their doings. He was startled almost as much as if he had put a lighted match into gunpowder. 'Any harm done? Why it means the ruin of the district official should this affair get known in the capital. Any harm done? Why it means degradation and thrashing for

you and all concerned if it comes to the official's ears through the missionary. Get the matter hushed up at any cost.'

"A SURPRISE.

"Scared out of his wits he hastened back to his post, and calling for the heads of the town, bade them go at once to me and beg for a settlement on my own terms, and with his own hand writing out a large card full of compliments to be conveyed to me (I suppose as a set-off to the curses he had previously bestowed on me).

"In ignorance of this change in their attitude, I was busy putting down the items for the information, for the affair had assumed a very threatening aspect. Just five li south of the town lies the village of Ming Wang Ts'un, where we have several converts, who had likewise given notice of withdrawal from paying temple dues. Hearing of the events at C'hi Ts'un, and the defiant attitude assumed there, the heads of the temple stirred up the people, and they vowed that if the dues were not paid they would 'knife' the lot of our inquirers. And their theatre was to come off within two days. But while in the act of instructing the teacher what to write I was interrupted by two evangelists running in, brimming over with laughter, to inform me that our enemies were begging for terms of peace. Our mouths were indeed filled with laughter.

"Terms were soon arranged. As the insult had been public, so must the apology be. As all around had seen a man beaten for not honouring the idols, so must all around know that those who had beaten him were acting contrary to the law of the land, and had apologised for their action. The collector of customs and the head of the temple must go publicly at mid-day on a market day to the man's shop and

'apologise and knock head' in accordance with native custom. An old evangelist went over to see it duly done. Ming Wang Ts'un people went, too, and immediately afterwards our inquirers were duly informed that, in the light of this event, they might do as they pleased about temple dues without fear of interference. And they did do as they pleased, for out of 25,000 cash due to them the heads of temple only received 18,000, the idolators saying they would not contribute to support gods that were said to be false gods, and 'If Lu and Chao don't give neither shall I,' said many a one.

"Since then we have had much more attention paid to our teaching in that district, and several have inquired more fully about the true God.

"THE LABOURERS FEW.

"I am oppressed, not with the lack of inquirers after the truth—for they don't know we have it—but with the lack of workers in this wide field. I see our deputation advised immediate reinforcement for this place, but that funds will not allow of anyone being sent. You can't get diamonds without spending capital on the work and workers; neither will you convert the Chinese, let alone the world, till you put your hands very much deeper into your pockets. Wake up, brethren, or the Lord will come and find much of His capital wrapped up in your napkins!

"We have been much cheered by the accounts of the Centenary meetings. Would that we could have similar meetings in every mission-field!—I am,

"My dear friend,

"Yours affectionately,

"HERBERT DIXON.

"To A. H. Baynes, Esq."

Good News from San Salvador.

THE Rev. H. Ross Phillips, of San Salvador, writes by the last Congo mail:—

“San Salvador, Congo,
“S.W. Africa.

“MY DEAR MR. BAYNES,—Since writing you last I have had some very varied experiences. Three months of the time I was away from this station at Underhill; I went there in order to prepare the ‘Edwin Wade’ printing outfit for transport here, as we are going to work it at this station. When I had finished I was blockaded down there, and, in consequence of a palaver on the road, which stopped any carriers from passing backwards or forwards for more than six weeks, I was what you might call a prisoner at liberty; at liberty so far as moving about at Underhill was concerned, a prisoner so far as returning to my work here. However, now the palaver is finished, and the road is again open.

“Here at San Salvador the natives seem to be living in a chronic state of palavers: no sooner is one finished than another commences, and this hunting season there have been more accidents than happened all the rest of the time I have been out here.

“Two of these I shall tell you about later on, but these palavers and accidents, &c., indirectly interfere with our work. The attendance at our services and schools is much more spasmodic. Of course, to certain people these things make no difference; palaver or no palaver, they are always in their place. But with the general congregation it is not so, and the slightest palaver is a reason for irregular attendance.

“BAPTISMAL SERVICE.

“The beginning of this month we had a very interesting day’s services at

Mbanza Mputu, one of our sub-stations. Mr. and Mrs. Lewis went over two or three days previously, and on the day of the services, I went over, accompanied by most of the members of the church here.

“It was the occasion of the baptism of the chief of the town and four others. The town was quite *en fête*. All the women stayed at home from their farms; indeed, they made quite a feast for the visitors from here. A pig and fowls were killed, besides the large quantity of luku (cassawa pudding) that was needed. But to return to the services. Shortly after our arrival we started for the place selected for the baptismal service. It was about ten minutes’ walk from the town, and situated at the bottom of a narrow gorge, through which, in the rainy season, a stream of water runs, but now, in the dry season, there are only pools of water here and there. The banks of the water-course were covered with tropical vegetation. The pool chosen was at the foot of what would be a waterfall in the wet season. It was a most charming little spot, and a most picturesque scene—the pool in the centre; the banks rising rather abruptly on each side, covered with the people who had assembled; and the trees towering far above us, as they do in tropical climates, with the birds chirping in their branches, and the myriads of insects busily humming. It was really glorious when we commenced singing; our voices echoed and re-echoed through the ravine and up the hillsides, until the whole place seemed vocal with the praises of the Great Creator of all these beautiful works. And while nature was so full of

praise, we, also, were more abundantly thankful, not merely for creative beauties, but rather for the new creations which we beheld—hearts renewed in Christ Jesus, and lives changed from the cruelties of heathen darkness to the gentleness of those who are truly servants of God.

“And well might these thoughts pass through our minds, for some of those who were to be baptized had been of the cruellest of the cruel in bygone days, before they heard the Gospel of peace and goodwill.

“Mr. Lewis conducted the baptismal service, and I presided at the Lord’s Supper, which we observed later on in the day.

“Both services were marked by a deep feeling, which is rather unusual out here. Of course, curiosity and wonder were predominant with many, but, underneath all this, we could see that there was a feeling that the services were not mere subjects for curiosity. Earnestly do *we* pray, and I am sure *you*, also, will join in the petition, that we may have many more such blessed experiences.

“KIMPESI.

“You will be glad, too, to know that a more intelligent interest in our work is manifest in many of the towns visited by our church members. Mr. Lewis and I visit them periodically, and thus keep a general supervision over the work. In one of these towns—Kimpesi, a very large town—the work is especially hopeful; the people are building a little school-chapel for themselves in which to hold their services, and they want us to send them a school teacher for two or three days a week. We hope to be able to do this when they have finished building. It was in this town that one of the accidents I referred to at the beginning

of this letter happened. A messenger came over for me two or three weeks ago, saying that a man had been accidentally shot by his own son while out hunting, and would I go over and attend to him. I went, and found one bullet had entered the right cheek and another the left arm. When I arrived I found inflammation very strong, and as I could not find any trace of the bullet by probing, I simply dressed the wounds and waited for the inflammation to subside; a few days after I was able to make a thorough examination. I could not discover any trace of the bullet in the cheek, and as the wound was commencing to heal, and there was no pain, I did not attempt to operate on the face. The one in the arm had entered about the elbow and passed right up the arm, and was lodged on the outside of the shoulder. I made a fresh incision, and extracted a piece of ironstone measuring $\frac{3}{4}$ in. by $\frac{1}{2}$ in.; it was about $\frac{3}{4}$ in. below the surface. The man is doing very well, and in a few days I expect the wounds will be quite healed.

“BLAZING GRASS.

“The other accident happened to young man of this town, who accompanied Mr. Comber in most of his earlier journeys. He was out hunting a few weeks ago, and got caught in one of the bush fires. He tried to run away, but at last fell down quite exhausted, and he rolled over and over through the blazing grass. He was found with not a shred of clothing left on him, and when I saw him he was quite unrecognisable—the whole of his skin was burnt and charred. I dressed him as well as I could with oil, but, of course, it was only to relieve him; there was not the slightest chance of his recovering. He died about four hours after in the greatest agony. He knew the Gospel well, and although

he had never made any profession before, he told those who were with him that he was trusting only in Jesus for salvation. At his funeral, the following day, I said a few words to those assembled, urging them to consider the uncertainty of life, and the certainty, and, perhaps, suddenness, of death. Many seemed to feel very

deeply what I said, and all were evidently full of deep emotion. Whether it will end there or no I cannot tell, but I trust and pray that such a solemn lesson will have left a lasting impression on many hearts.—I am, yours very sincerely,

“H. ROSS PHILLIPS.

“A. H. Baynes, Esq.”

Early Experiences on the Congo.

OUR new missionary, the Rev. G. D. Brown, writes :—

“Wathen Station,

“Congo Free State,

“August 19th, 1892.

“MY DEAR MR. BAYNES,—Now that three months have elapsed since my arrival on the Congo, I venture to write you concerning my new environments.

“Life here certainly contrasts strangely with that in England; for I scarcely find anything to be the same, except my own personal identity, while everything is so crude and primitive that it seems as though all historical landmarks had been removed, and I was now living in the earlier years of the world's progress. Probably your first inquiry is with regard to my health, and this, I rejoice to say, remains excellent. Of course, I have been initiated to Congo life with fevers, in the usual way, but they were such as to cause no anxiety, and only lasted a few hours. I think, however, they have rendered me much more susceptible to cold here, for, with the thermometer at seventy degrees in the shade, I feel it to be quite chilly. As showing how the cold is felt here at this season, I may say some of our scholars attend the morning Gospel service wrapped up in their sleeping blankets.

“When I was at Underhill, a visit to the little cemetery there awakened mixed feelings of sorrow and gladness. Seeing the graves of our departed brethren, Doke, Butcher, and others, made me almost regret that men of such faith and devotion should, so soon after their arrival, be called away; while yet we cannot but rejoice that there are those who, in God's name, and that the heathen may obtain the Gospel, are ever willing to lay down their lives. Missionary life here seems to abound in episodes and matters interesting to observe—at any rate, to anyone just out from England.

“TRAVELLING.

“Not the least amusing is the existing method of travelling, and the frequent noisy palavers of the carriers suggests that they are in a chronic state of explosion. Waiters, during meal-time on the road, I never lacked, for the scantily-clothed natives, in the hope of tasting ‘white man's’ food, were particularly attentive. Meat of any kind is much appreciated by them, and even rats are somewhat of a luxury. Their keen sense of humour makes them not unpleasant travelling companions, and it is fortunate they seldom weary of laughing, for taking advantage

of this largely ensures their good behaviour.

"Many ills, which one had anticipated meeting on the road, did not at all appear; while other ills, of which I had never thought, were present in abundance. Recently, a native chief (who was very friendly with the late Mr. Comber) called at Wathen, and invited me to come and see him. His town being some distance off, he was assured of a visit when convenient, though, in such cases, we generally have to take our own food, the native diet not being always the most healthy. An interesting case was one I recently heard—of a white man who invited a native chief to dinner. The meal seemed like a feast to the chief, for he was served with three or four different things. Not to be outdone in hospitality, however, he, in turn, entertained the white man, taking care, also, to provide several courses. But imagine the guest's surprise when the same kind of native dish was served out on each occasion! I need not say that such unlooked-for thoughtfulness quite took away his appetite after the first course. You probably know that our lower stations are necessarily 'given to hospitality,' and the occasions for exemplifying 'the good Samaritan' are not rare. Here is a case of recent occurrence.

"BROTHERHOOD.

"A young trader, prostrated with fever about two hours' march from here, and being a new arrival in the country, with no white people nearer than ourselves, was greatly concerned as to what he should do, for, having taken a fancy to rough travelling, his blankets were very scarce, and a hammock he did not possess. While he was suffering with the cold shivers of intense fever, some of his carriers came here with an urgent appeal for help.

Of course, except to get the necessaries in such a case, we don't stop to consider; so I at once went to his aid. After seeing him well wrapped up in a hammock, he was taken and housed here; from whence, a few days later, with grateful feelings, he went away. 'For,' he said, 'not only has the mission saved my life, but, possibly, that of my aged mother, who is dependent upon me.'

"Let me add that such opportunities as these are not allowed to slip without putting forward the Gospel; and if we may count on the voluntary statements of men such as the above, all the results of our work cannot be recorded on the church-book here.

"Besides being a centre of this kind of work, Wathen is a welcome resort to all nationalities of white folk passing up and down country; and our hospitality is not a little appreciated by those who, in such a wild land, have occasion to seek it. And we are not without reason for hoping that the silent testimony of consecrated life and work here may prove to be a powerful presentation of the Gospel; for that which Stanley testifies of Mackay on the East Coast may be equally true, though unpublished, of many on the West.

"The work at our stations is decidedly varied, and those in charge have to be preachers, doctors, schoolmasters, builders, gardeners, clerks, and a dozen other things in turn.

"In addition to this, an occasional ten to fourteen days' journey for evangelistic work causes the sound of the Gospel to travel far and wide. Thus, our missionary work is carried on in diverse forms, and, we trust, being done for the Lord, will produce manifold results.—With kind regards, believe me, yours faithfully,

"G. D. BROWN.

"A. H. Baynes, Esq."

God's Faithful, Forgiving, and Restoring Mercy.

A RECENT INCIDENT.

THE son of a Hindu of position, a magistrate, recently professed faith in Jesus and was baptized. He was immediately harassed by his relatives with a view to his being brought to remain within the pale of Hinduism, and was at length so terrified that he consented to deny his Lord, and signed a paper to say that he had been decoyed away by the missionaries, and that he had really never been baptized at all. No sooner had he done this than his arm—the arm that had been used to write the falsehood—began to be paralysed, and this affliction the boy interpreted as a direct token of the Divine displeasure and a gracious intimation of the moral and penal effects that must follow did he abide by what he had done. He immediately repented of his sin, repudiated his denial of his baptism, re-affirmed his faith in Jesus, and was forthwith outcasted. Several Calcutta doctors declared the case of his paralysed arm to be hopeless, and the missionary, specially interested in the young Christian, has their letters to that effect. There were grounds, therefore, for fearing that the lad might carry through life this mark and reminder of his early fall from faith, and of his Saviour's gracious interposition to recover and restore him. But believing prayer was offered in his behalf, and God speedily and completely healed the disabled limb, thus adding another to the many tokens of the love and the power that combine to save the sinner, and the fulness of the salvation which the sinner is free by faith to claim.—R. WRIGHT HAY.

Acknowledgments.

THE Committee desire very gratefully to acknowledge the receipt of the following welcome and useful gifts:—A parcel of toys from Miss Howell's Sunday-school Class, Cardiff, for the Rev. S. Thomas, Delhi, India; a parcel from Mrs. Hartley, Huddersfield, for Mrs. Day, Agra; books from Mrs. Trafford, Stoke Newington, for the Rev. J. W. Thomas, Calcutta; a parcel of toys and books from Cirencester, for Mrs. B. Evans, Monghyr; books from Mrs. C. H. Spurgeon, Norwood, for Rev. D. A. Benjamin, Ceylon; a large number of dolls and fancy articles and clothing from Bennerley Hall Sunday-school, Wandsworth Common, per Mrs. Perkins and Mrs. Hutchinson, for Rev. C. and Mrs. Jordan, Calcutta; a box of dolls, &c., from Miss Vickess, of Liverpool, for Mrs. Waldock, Ceylon; a parcel from Miss How, Luton, for Rev. R. Spurgeon, Barisal; a box of toys, &c., from Ebenezer Church, Bacup, per Mrs. Law, for Zenana Work in India; cards from Miss Glover, Leicester, and a "Friend of Missions," Marsh, and a parcel of picture leaflets, &c., from Miss Wadlow, Clapham, for Mrs. Durbin, Ceylon; nine jackets and 500 quinine tablets, from Mrs. Truman Cook, Hereford, for Mrs. Williamson, Barisal; 100 garments from the Missionary Working Society and Mother's Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador Congo; a box of prizes and presents from Miss Freeman's Bible-class, Falmouth, for the Congo Mission; a parcel of clothing from friends at Wycliffe Hall, Diale, per Mrs. Booth, for Mrs. Cameron, Wathen, Congo; parcels of books from Devonport, for the Rev. R. H. C. Graham, Underhill; scrap-books from the late Mrs. Hunt, for the Congo Mission; a bale of clothing from Miss Trusted, Ross; parcels of clothing, &c., from Mrs. Underhill, Hampstead, Mrs. Steane, Rickmansworth, Miss Dobson, Chelmsford, Mrs. Kemp, Rochdale, Miss Shearer, Edinburgh, and Miss Fennell, Balham, and a book from Mrs. Spurgeon, Norwood, for Mrs. Wall, Rome; a gun from Mr. R. Pardoe, Aberdare, for Rev. M. Duncan, North China; fancy articles from Miss Wilby, Ossett, for the China Mission; a parcel from Mr. W. S. Biggs, Leicester, for Rev. J. S. Whitewright, China; an organette from "A Friend," boxes of fancy shells, fossils, and moths, from Mrs. Starr, Wigan, and cards from Miss Wilby, Ossett, for the Centenary Fund; a parcel from Miss Beaumont, Edinburgh, and cards and booklets from "A Friend," Leeds, for the Mission.

Recent Intelligence.

Walthamstow Hall.—For some time past the Committee of Walthamstow Hall have felt the importance of providing an infirmary, or sanatorium, for the use of the children at Walthamstow Hall, and thus to relieve the anxiety of those on whom the weight of responsibility rests. We have, indeed, in past years, been mercifully shielded from serious illness, but the subject has again been strongly impressed upon us by a recent epidemic of measles, which, though in most cases light, emphasises our conviction that we ought no longer to delay the necessary arrangements on our part, while we shall still wait on Him who has already so graciously led and cared for us, and acknowledge that, “unless the Lord build the house they labour in vain that build it.” If this plan can be carried out it will afford us accommodation for six more children, an increase much needed in consequence of the large number of applications for admission. We cannot, however, venture on such an outlay unless friends rally round us, and we do urge the matter very earnestly on their kind consideration. Our friend, the Treasurer, has very kindly promised £100 to start the fund, and we hope that many others will cheer us by similar practical sympathy. Mrs. Pye-Smith, St. Katherine’s, Sevenoaks, will gladly give any desired information.

Reinforcement.—The Committee have accepted for mission work in India Mr. J. J. Hasler, B.A., of Andover. Mr. Hasler will take a short course of special study prior to entering upon his work, and his departure for the East will probably not take place until the early autumn of next year.

Arrivals from the Congo.—We are thankful to report the safe arrival in England of the Rev. John Whitehead, of Lukolela, and Mrs. Harrison, wife of the Rev. F. G. Harrison, who has charge of the mission steamer *Peace*. Mr. Whitehead has been in a most critical condition. Writing from Lukolela the Rev. A. E. Scrivener reports:—“The return of Mr. Whitehead to England is rendered absolutely necessary in consequence of three most grave and severe illnesses. In June small-pox broke out on the station, and Mr. Whitehead fell a victim, suffering severely. His splendid health up to that time enabled him to combat the disease, and he was rapidly recovering and beginning to take exercise, when alarming symptoms of blood poisoning showed themselves. Again our brother’s life was in great danger, and I at one time thought his death inevitable, but again he was spared; again he recovered, and was resuming his duties on the station, when sciatica attacked him, and he has been confined to his bed for nearly a month with very excruciating pain. I have written to Mr. Harrison, and have just received word that he will come up with the *Peace* and fetch Mr. Whitehead, so that he can convey him to Banana with Mrs. Harrison, who is also homeward bound. This breakdown in Mr. Whitehead’s health is very unexpected, and is entirely due to the small-pox. He enjoyed exceptionally good health prior to the outbreak of that disease. I trust he will reach home safely, and be enabled to return speedily to his work here. In the study of the language Mr. Whitehead has shown marked ability, and besides talking fluently and correctly, probably knows more about the construction of the language than any other missionary among the Bobangi. A number of hymns and a very

excellent school-book (copies of which I send herewith) are amongst many useful things he has accomplished. My own health, I am glad to say, continues very good. The small-pox is now, thank God, a thing of the past, and we are once again enabled to push on with our work."

Departure of Missionaries.—The Revs. Gordon Wilkins, designated to Cuttack, Orissa, and E. Palgrave Davy, designated to Agra, N.W.P., left for Calcutta last month in the P. & O. steamer *Bengal*; the Rev. R. Martin Julian, Mrs. Julian and family, for Calcutta, in the P. & O. steamer *Khedive*. Mr. Julian goes out to take charge of the Circular Road Church, Calcutta. The Revs. G. H. Rouse, LL.B., and T. R. Edwards are also returning to India by the P. & O. steamer *Thames* early in the current month.

The Rev. George Grenfell.—Good tidings have been received from Mr. Grenfell. Writing under date of "Pange Nbele, 5.50° S. lat., 16.20° E. long, September 6th," he reports:—"Since I last wrote we have made seven marches eastward; everything is tranquil. By the end of the month, if all goes well, we shall have three boats on the Kwango, and shall make use of them for the next 200 miles of our journey. I sincerely hope we may be able to commence the work of frontier delimitation in November. Yet in Africa so many things are possible, and the unexpected so often happens, that I cannot do more than *hope*, delimitation work once commenced, three or four months of hard work should complete the undertaking."

Back Numbers of the "Missionary Herald."—The Rev. S. Pearce Carey, M.A., of Wolverhampton, writes:—"DEAR MR. BAYNES,—Will you allow me to express my sincere thanks to the very many friends who have responded to my recent appeal in the HERALD for back numbers of the HERALD for my brother in Barisal? Out of the sixty-seven numbers I appealed for there are now only five still lacking—viz., 1851 (June), 1864 (September, October, and December), and 1866 (June). If there are any of your readers who could help me to these five, I should be indeed exceedingly obliged. One fact is, perhaps, worth special record. I have received endless copies of the November, 1882, HERALD, which contained a specially fine engraving of the Congo steamer *Peace*. Clearly, in very many homes, that HERALD has been a special treasure. This has been pleasantly significant to me of the deep and abiding interest that was taken in that forward enterprise."

Brittany Mission.—We have received the following testimony relative to the work of the Society in Brittany from one who has been resident in Morlaix for some months past:—"I cannot speak too highly of Mr. Jenkins' work in this land, his labours in the country amongst the Bretons being especially successful. I believe that, if the Committee sent some more labourers into this field, there would soon be a rich reward, for priestcraft is losing its hold upon the people, and they are becoming indifferent to religious matters. One is saddened by the manifest ignorance of the truth as it is in Jesus, and by the utter disregard of the Sabbath. I have, however, been pleased to notice how attentively those who

attend the meetings listen to the Gospel story of Christ's great love. There are some attached to this Mission who, convinced of the errors of Romanism, have, at great cost, become Protestants. I have had the joy of witnessing the baptism of two women and three men, one of the former being, I should think, between sixty and seventy years old. The service, conducted in the open air, was very impressive, and I believe that the public confession of their faith in Jesus Christ made by those brethren and sisters have set others thinking upon the question of baptism. On all sides there are evident signs that Mr. Jenkins has not laboured in vain, for he is greatly respected in the town, and has the love and affection of the people."

Fossils, Shells, and Moths.—A kind friend writes :—"MY DEAR MR. BAYNES—I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

The Lord Loveth a Cheerful Giver.

WE gratefully acknowledge the receipt of the following gifts :—One pound from "An Old Sunday Scholar, who, in 1820, heard Eustace Carey preach at the old Baptist chapel in Newbury"; a gold ring, placed in the collection-box at missionary meeting in Manchester, per Thomas Spencer, Esq., treasurer of the Manchester Auxiliary; two silver and one gold rings from Mr. J. H. Edwards, Cadoxton, Cardiff; a gold eyeglass, per Rev. James Cave, of Wokingham, placed in the collecting-box at Wokingham by Miss Newnham; a gold eye-glass and small ring from "A. H.," Cheltenham, for the Congo Mission; small gold ring from Falmouth; several articles of jewellery from "A Friend," Edinburgh, by Miss Landels; a box of trinkets from "F.," Edinburgh, for the Congo Mission; two small silver bracelets from "S. M. W.," pair of gold earrings from a little Bengali girl of Barisal, East Bengal, by the Rev. Robert Spurgeon; a few trinkets from "E. F. B.," for the Congo Mission; two old silver watches from "Two Friends," Poole, Dorset, by J. P. Godwin, Esq.; £1 from a "Working Man," Reading, per E. P. Collier, Esq., who writes: "This £1 is from a working man who gave £20 last year towards the same fund. When our Centenary Mission meeting was held in the spring he gave another £1, and when the sermons were preached, the first Sunday in October, he gave this £1, making £22 in all, from a hard-working man in very humble circumstances."

The cordial thanks of the Committee are also given for the under-mentioned most welcome and timely donations :—"A Leeds Friend," £5; Mr. James Paterson, £5; Mr. Edward Rawlings, £100; "The Reyner Trust Fund," £100; Mr. W. Duncan Knight, £20; Mr. and Mrs. Crossley, Hebden Bridge, £10.

Contribution from Bolobo, Upper Congo.

THE REV. R. V. GLENNIE writes:—"DEAR MR. BAYNES,—Before I left Bolobo, the boys came to me and offered to make a collection for the Centenary Fund, and I have pleasure in telling you that brass rods to the value of twenty-nine shillings were given by the children out of their very small means. This sum has been put into the treasury at Bolobo, and will be accounted for in the usual way. An acknowledgment in the HERALD will show that it has been duly advised at home."

Contributions

From October 13th to November 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.

Batley, Mr. John, sen...	1	0	0
Briags, Mr. R. R.	0	10	6
Forster, Miss E.	5	0	0
Goodchild, Mr. J.	1	1	0
Harvey, Rev. A. J., B.A.	5	5	0
Hooper, Mrs. T.	1	6	8
Houghton, Mr. W. C. ...	15	0	0
Knight, Mr. W. Duncan	20	0	0
Knight, Misses, and Glaiszer, for support of Congo boy under Mr. Clark	2	10	0
McClelland, Dr. R. B., J.P.	1	0	0
Rawlings, Mr. Edward	100	0	0
Haynes, Mr. A. E.	5	6	0
Smith, Rev. Jas. New- market	1	1	0
Yorston, Mr. A. G.	5	0	0
Do., for Congo	2	0	0
Do., for Palestine....	0	10	0
Under 10s., for Congo..	0	2	6

DONATIONS.

A. A.	1	3	3
A Friend of Mission ..	0	13	3
Anon., Contents of Box, for Congo	0	18	0
Anon., Adlestone	1	0	0
A Servant, for Mr. Shroprock's School, Shensi	1	0	0
A. Z.	1	0	0
Bentley, Master H. K. (box)	1	13	2
Curtis, Mr. A. Harper..	2	2	0
Durrant, Miss A. L. for Congo	0	10	0
Fish, Mr.	2	0	0
Fox, Mrs., Plymouth, for Orphan at Narsaal	5	0	0
Graves, Mrs. Redditch, for Congo	1	1	0
Johnston, Mrs. (amount collected)	2	8	0
Kirby, Mrs., for Mrs. Nickolls, for distress in Shantung.....	5	0	0

Maclaren, Miss Janet, for Congo	0	10	0
Ma'n, Mr. Arthur	0	10	0
Reyner Trust Fund ..	100	0	0
Saiter's, Miss E. K., Bible-class, for sup- port of Nobin, Chuan- der Dutt	3	0	0
Shaw, Messrs. John & Co., for In-tta	1	0	0
Skeats, Mr. G. H., for W & O	0	10	0
Swan, Mr. W.	0	14	6
Talbot, Miss Lillian, for Congo	5	0	0
Wetherell, Mr. Jos. St. Holler	3	17	5
Whitley, Mr. Thomas..	1	18	8
Under 10s.	1	19	7

LEGACIES.

Hill, the late Miss M. A., of Cottingham, Hull, by Mr. Joseph H. Hill	100	0	0
Sturge, the late Mr. George (final instal- ment), by Messrs. Bell, Steward, and May	600	0	0

LONDON AND MIDDLESEX.

Barry Road, Sun.-sch.	0	6	2
Battersea, York-road ..	4	7	6
Bermondsey, Haddon Hall Sun.-sch., for Probdhat Chandra Das	10	0	0
Do., do., for support of Congo boy	5	0	0
Brixton, Kenyon Ch. ...	7	18	2
Do., St. Ann's-road Sunday-school	0	15	4
Camberwell, Denmark- place Chapel	8	0	7
Do. Manson House Chapel	0	12	6

Clapton, Downs Chapel	100	0	0
Fulham, Sunday-school	3	15	7
Hampstead, Heath-st. .	25	0	0
Highbury Hill, Sun.-sch.	3	9	1
Highgate, Southwood- lane	1	12	3
Do., Sunday-school ..	4	0	3
Highgate Road	53	8	2
Islington, Saiter's Hall Sun.-sch., for Central School, Backergunge	10	0	0
Metropolitan Taber- nacle Sun.-school, for Mr. Weeks, Congo ..	6	5	0
Notting Hill, Ladbroke- grove Sunday-school	7	9	3
Regent's Park Ch., Miss Westaway's Class, for Congo	2	0	0
Rotherhithe New-road, Sun.-sch., for China School	1	14	10
Shepherd's Bush Taber- nacle	4	5	8
Shorditch Tabernacle, Sun.-sch., for support of boys under Mr. Bentley	20	0	0
Spencer Place, Sun.-sch.	1	14	5
Stoke Newington, Devou- shire-sq. Sun.-sch. ...	18	0	0
Do., do., for support of boy and girl under Mr. Bentley, Congo	10	0	0
Do., do., for Benjiti School	0	0	0
Upper Holloway, Sun.- school	1	3	11
Do., do., for Mrs. Kerry's School	8	0	0
Vauxhall	5	2	10
Do., Sunday-school ..	0	13	8
Vornon Chapel Sunday- school, for support of boy and girl at Waltham Station	12	0	0
Walworth, Ebenezar Sunday-school	4	2	3
West Green, Sun.-sch. ...	5	0	0

BEDFORDSHIRE.

Bedford, Bunyan Meet- ing	10 18 0
Blunham, Old Meeting	0 10 0
Cranfield.....	1 17 6

BERKSHIRE.

Reading, Carey Chapel	4 12 11
Do., King's-road	8 8 6
Do., Hurst Ch.	2 0 0
Do., Sherfield-green, for W & O.....	2 0 0

CHEESHIRE.

Altrincham, Tabernacle	5 7 4
Tarporley	52 11 0

CORNWALL.

St. Austell	1 11 5
Truro	3 14 9

DEVONSHIRE.

Bradninch	44 4 1
Brixham	12 14 7
Devonport, Hope Ch.	3 7 5
Do., Morice-square	10 7 1
Do., do., for Congo	1 0 0
Exeter, South-street	10 0 0
Kingsbridge	12 2 0
Do., for China	2 6 10
Do., for Congo	0 10 0
Ottery St. Mary	0 10 0
Paignton	3 10 9
Plymouth, George-st.	16 10 10
Do., do., for Mr. Shor- rock's School, Shenst	10 0 0
Do., Mutley Ch.....	32 0 2
Tiverton, for support of Congo boy, "Daniel Etwice Powell"	5 0 0
Torquay, Upton Vale ..	12 9 10
Do., Hele Sunday- school	0 15 6

DORSETSHIRE.

Weymouth.....	7 11 9
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DURHAM.

Consett	3 4 9
Do., for W & O.....	0 10 0
Do., for N P	1 6 1
Jarrow-on-Tyne	3 10 1
Middleton-in-Teesdale	20 11 2
Do., for Congo	1 0 0
Monkwearmouth, Epon	0 9 7
South Shields, Westoe- road	8 13 6
West Hartlepool, Lower- street	3 16 0
Witton Park	0 17 6

ESSEX.

Barking, Queen's-road Sunday-school	3 3 0
Ilford, Sunday-school..	1 17 0
Leytonstone, Sun.-sch.	14 10 6

GLOUCESTERSHIRE.

Arlington	5 5 1
Avening	10 2 0

Bourton-on-the-Water	12 1 9
Naunton and Guiting	5 11 9
Nyend	6 15 6
Shortwood	29 14 0
Do., for Congo	0 10 0
Stow-on-the-Wold	6 0 0
Tetbury	4 14 10
Wotton-under-Edge ..	10 1 8

HAMPSHIRE.

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Boscombe, Sun.-sch.	2 6 8
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Southampton, East-st. Sun.-sch., for "N P." "Kali Charan," Dinapore	12 0 0

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St. Albans, Dagnall-st. Chapel.....	17 3 8
Tring, High-street, for boy under Mr. Stapleton	4 6 6
Do., Marsworth sun- day-school	0 5 8

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Huntingdonshire, per Mr. W. D. Day, Treasurer	12 13 7
Do., for W & O	4 13 0

KENT.

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Orpington	45 18 7
Tonbridge	6 0 0

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Accrington.....	28 17 6
Barrow-in-Furness	2 18 4
Cloughfold	19 0 2
Clowbridge	3 0 0
Liverpool, Pembroke Chapel	13 1 3
Do., Princes-gate	30 17 4
Do., do., Sunday-sch.	21 17 2
Do., Fablus Ch.....	3 15 0
Do., Tue Brook, for Congo	1 11 0
Do., Egremont	6 17 3
Do., Everton Village, Welsh Chapel	16 0 0
.....	93 19 0
.....	19 15 6
Less Aux. Expenses..	74 3 7

**Manchester Auxiliary,
Union Chapel, Ox-
ford-road**

.....	157 13 6
Do., Grosvenor-street	4 19 4
Do., Moss Side	9 10 0
Do., Openshaw	1 2 0
.....	173 4 10
Less Aux. Expenses..	7 19 8
.....	166 5 2

Morecambe.....	0 12 6
Withington, Victoria Hall Sunday-school..	3 7 6

LEICESTERSHIRE.

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.....	107 13 7
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Buxton	2 12 2
Kings Lynn, Stepney Chapel	6 17 8
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Necton	1 5 0
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NORTHAMPTONSHIRE.

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Burton Latimer	12 0 0

NORTHUMBERLAND.

Newcastle - on - Tyne Aux., Westgate-rd.	20 13 3
Do., Jesmond	5 1 1
Do., do., Byker Mis- sion	0 14 6
Do., Rye Hill.....	6 2 0
Do., do., Sunday-sch.	1 11 11
.....	34 2 9
Less Aux. Expenses..	4 2 0
.....	30 0 8

NOTTINGHAMSHIRE.

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New Basford	5 0 0
Do., Sunday-school ..	5 0 0

OXFORDSHIRE.

Caversham	11 10 0
Do., Juvenile Work- ing Party	45 0 0
Coate	36 1 11
Hook Norton.....	0 8 8

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Bristol Auxiliary, per Mr. G. M. Carille, Treasurer	34 16 2
Orewkerne, Sun.-sch. ..	3 11 4

Willton	1 17 0				
Yarcombe	0 8 9				
		YORKSHIRE.		NORTH WALES.	
SUFFOLK.		Bradford, Westgate ..	15 0 6	DENBIGHSHIRE.	
Framsden	0 12 6	Do., Leeds-road	6 8 6	Brymbo, Eng. Ch.	1 0 0
Ipswich, Burlington Chapel	11 1 2	Do., Ebenezer	4 13 6	Llanellian, Bethania ..	1 0 5
Do., for support of China evangelist ..	2 10 0	Do., Denholme	3 15 4	Rhosllanerchangog	2 5 0
		Do., Trinity Ch., Sunday-school	3 5 0	FLINTSHIRE.	
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Do., for Bartsal Sch.	10 0 0	Crigglestone	1 0 0	GLAMORGANSHIRE.	
Do., for support of Lokelo, San Salvador	5 0 0	Dronfield	5 5 0	Canton, Llandaff-road ..	1 0 0
West Norwood, Chatsworth-road	1 1 6	Farsley	74 4 6	Mumbles, Bethany Sunday-school	1 1 0
Do., Sunday-school ..	3 8 8	Halifax, Trinity-road ..	6 7 7	Neath, Orchard-place ..	14 16 0
		Hebden Bridge	63 0 6	Penarth, Stanwell-road ..	2 10 0
SUSSEX.		Do., for China	0 10 0	Sunday-school	2 19 6
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		Do., for N P	2 0 0	MONMOUTHSHIRE.	
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Do., St. Michael's	53 10 1	Do., Blenheim Ch.	5 2 2	Llangibby	1 4 0
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Malvern	4 0 0			Glasgow, Adolalde-place	10 0 0
				Do., John Knox-street ..	1 0 0
				Do., Frederick-street ..	7 7 8
				Do., for support of "Lokelo," Congo ..	5 0 0
				Peterhead	3 13 0
				IRELAND.	
				Belfast, Regent-street ..	7 5 8
				Sunday-school	

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