

[THE MISSIONARY HERALD,
AUGUST 1, 1888.

Sunday Schools and Missions.

THE following papers, relative to the contributions of Sunday-schools to the Missionary Society, are taken from the *Journal* of the Young Men's Missionary Association, and we desire to commend their perusal to all friends connected with Sunday-school work.

" SUNDAY-SCHOOLS IN THE LONDON DISTRICT.

" It will be remembered that recently we sent out to the various schools a list of questions as to the amounts given to the Baptist Missionary Society, and the plans adopted for creating an interest in missionary work. Taking first the replies from *London schools* only, we find that the *smallest* school (twenty-five scholars) gives *nearly* £13. This school sent only a fourth of this sum until the plan was adopted of each teacher and scholar giving *every week* 1d., 2d., 3d., or whatever they could afford. The *largest* school sends £25, but collects £150 in all, giving the £125 to other Christian works. Another, of 1,000, sends us £20; while another of 1,000, sends £80, and a further £20 to the 'Zenana' and 'China Inland' Missions. Three, of about 850 scholars, give respectively £26, £28, and £45. Those about 750 strong send £27, £30, £50, and £70; the largest number giving the least, and the smallest number, and in the poorest district, giving the most. Schools of 500 vary very little in sending about £30; but we notice again that those in 'select' neighbourhoods are rather behind those in poorer parts; while one, a self-supporting 'Mission' school, which, because of its own expenses, can only collect for the Baptist Missionary Society *twice a quarter*, yet manages to send £10 a year!

" Schools numbering from 300 to 500 are more numerous than others, and, for the most part, subscribe very much more in proportion than larger schools. Several send £30, £25, and so on, and the smallest amount—£7—is by another struggling little 'Mission' school. Schools of about 200 scholars do even better in proportion than any others, although many of them are in centres of extremest poverty.

" As to the plans adopted, we find that the majority adhere to the missionary *box*, one for each class; while others—generally the most successful—use for each class a paper *bag* or envelope, linen, and having on the outside name of teacher, and thirteen spaces for the sums given on each Sunday in the quarter. In some, a scholar in each class is appointed 'secretary,' and, under the teacher's supervision, registers the subscription of each scholar in the class-book. Boxes in the *homes* of scholars, and collecting-books also for *families*, for the halfpenny or penny a week system, are found specially helpful.

" An earnest *Mission Secretary* for the whole school is a strong point with some, as he, or she, keeps everybody up to the mark. The circulation of the *Herald*, the *Juvenile Herald*, and our own *Young Men's Missionary Journal*, is found by all who attend to it to be most productive 'seed-sowing,' abundantly repaying the cost, which is deducted from the total subscriptions. A bright and telling *Missionary Address* once a month or quarter, when the class-subscriptions are announced, is also a capital aid in maintaining interest; while for girls, a monthly *working party* is a sure source of pleasure to themselves

and of profit to the Society. From personal visitation to most of the London schools, it is clear that where *officers and teachers* are earnest advocates of Missions, there is always a hearty and generous response, whatever system of collection is adopted, and we may add that those who are affiliated to our Young Men's Association show the largest returns. We have not mentioned those schools who give NOTHING towards the extension of Christ's Kingdom in other lands; but usually this little-hearted exclusiveness is plainly traceable to the 'light and leading' of the pulpit or platform, and one is tempted to ask them, as in *Robert Elsmere*, 'Are there no souls worth saving outside our own towns?' Sometimes ignorance is the bar. For instance, one official astounded us by saying he had never heard of *Thomas Comber*!! And another, whose sole idea of China probably was connected with Congou tea, gravely announced that an address would be given about China, where a mission had been started on the Congo River!! When one thinks of all the missionary meetings and mission literature, such ludicrous ignorance is enough to make one's hair stand on end; at any rate, it is a proof that even Baptists need 'precept upon precept,' and the encouraging stimulus of those schools or young men's classes who ARE actively helping in this work, and who certainly are the happier and the better for it.

"COUNTRY SCHOOLS.

"Having seen what some of our *London* schools are doing for the Baptist Missionary Society, let us now look at the working of provincial schools, and here we have a longer list to deal with, including places almost from John o' Groats to Land's End; and although the returns sent to us are somewhat incomplete, the general outcome shows that for the most part our country friends work on the principle that 'what is worth doing is worth doing well.' Of course—and yet, why should it be 'of course'?—there are some glaring exceptions in places where the 'powers that be' are half-hearted or half-asleep; but if there is but *one* faithful soul in such benighted regions, he or she may rest assured that prayer, patience, and pegging away will yet reap its reward.

"Without stating whether we are going from Dan to Beersheba, or from Beersheba to Dan, we would point out one school of about 300 scholars who live amongst the grinding toil and often grinding poverty of a smoky factory town, and yet they are proud to send up close on £100, given chiefly in half-pennies, but given and collected by the scholars *regularly* from about 700 subscribers.

"Time was, however, when they sent but a tenth of this and thought it quite enough, until the heart and head of one of them began working in deep sympathy for the heathen of other lands; and to-day, while he is now a missionary on the Congo, they at home cheer him by their continuance in well-doing. Do some of our readers say, 'Ah, but you see *we* haven't a missionary teacher?' Well, *why not?*

"Then again, do not those who find reasons for other people's earnestness and energy quite as easily find excuses for their own lethargy? And so some say, 'We can't do much because of Church of England influence here.' Well, we know of a village where the Vicar, setting an example of self-denial, sent

up to the Church Mission Society last year £321 from his people. If some of our fellow-Baptists lived within such an 'influence' as that, they would be none the worse for it. But the next school on our list is within the shadow of a fine old cathedral, a very 'churchy' town indeed, and yet the 300 scholars and teachers send a good round sum of £80. While in another cathedral city, £50 comes from 200 children; and in another, where both church and 'varsity 'influence' are combined, 250 scholars make up £30.

"Taking now the schools according to size, we find that the larger ones, of between 500 and 600 children, vary from £20 to £60, the greatest sum coming from 'gallant little Wales,' and the next largest from a place where the pinch of 'hard times' and slack work is often felt.

"There is a still wider difference in schools of from 400 to 500, the sums ranging from £5 to £15, the *girls* in the latter case giving nearly three times as much as the boys. The smallest sum is again from nearly the largest school, which, however, like some others, has the burden of 'a debt.' We know what it is for churches and schools to struggle against this incubus; but then there are very few—among Baptists, at least—*without* a debt of some sort, and yet we repeatedly find that those with the biggest debt will increase rather than decrease the year's total to the Baptist Missionary Society. *How is it done?* Not often by big purses, but by big hearts; not by icicles in the pulpit or the class, but by those who cheerfully 'pull all together'; not by horrified doubts as to the compatibility of spiritual life with business gumption, but by the consecration of *every* talent to the service of our Lord.

"Oddly enough, the schools of 300 to 400 (excepting those before mentioned) do exactly the reverse of those in London; and, taken all round, give *less* in proportion than any other. True, many of them are in the poorer parts of Scotland and Wales, but several are in thriving towns or sea-side resorts.

"By the way, how curious it is that the anniversaries of these latter places, almost everywhere, fit in so wonderfully with the height of 'the season.' Such shrewdness, if applied to their missionary organisation, would largely augment the present receipts.

"Schools under 300 start from *nothing*, bracketed with a 'hope to do something some day or other,' to £85. One sum of a few shillings a year comes from a school where they collect for the B. M. S. 'once a month as the children retire.' How on earth can the teachers expect any better result with this plan? So far as our experience goes—although others may find exceptions—collections as people 'retire' after anything—a sermon, lecture, concert, or meeting—are mistakes, for what with buttoning up coats and gloves, and carrying a hat in one hand and an umbrella in the other, there is a maximum of discomfort to the generous, and a minimum of result from the stingy; and as to children, they do not usually retire from school as thoughtful as old men, or as sedate as grandmothers. Therefore such vapid appeals fall flat. The £85 is, again, a school of only 200 youngsters, and it will startle some of our readers to hear that they have *no missionary boxes* or bags, but solely *collecting books* for the halfpenny a week system. The teachers (who themselves give regularly) collect the class subscriptions—one scholar in each class acting as secretary—and the scholars, such as are approved by the teachers, collect from their own families, paying in the total to the teachers every week, when the

card and the amount is checked off, and then is handed on once a month to the school treasurer.

“Some of our friends strongly denounce the poor old missionary-box as being often the receptacle for buttons or bits of lead, and as always teaching children to give spasmodically, if at all; and they assert that wherever *systematic* collecting is adopted the totals are easily doubled or trebled. Others violently attack the employment of scholars as collectors as being a direct incentive to theft. This would be very dreadful, if true; but although we fear that such folk have kleptomania in the school (or in the brain) more than others, and although there are doubtless *some* scholars who could not possibly be trusted, yet, when such collection is confined to the family, we cannot see why teachers who know their scholars and their homes—and those who don't know them ought to know them—cannot select some at least who are reliable and who would feel it a pleasure and a privilege thus early in life to help forward the work of the Baptist Missionary Society. At any rate many of our most practical and intelligent adult workers trace back their interest to some such usefulness in their youth. Schools, however, that are placed amongst an ever-shifting population, or who have other good reasons against this plan, might well employ their scholars to work for an annual bazaar. One of our London Schools gets no less than £150 chiefly by its annual ‘Congo sale.’

“We have now seen enough to show not only that ‘many a mickle makes a muckle,’ but that ‘where there is a will there is a way’; and while we think that the great influence of the minister and the superintendent is a most valuable factor, it is yet the *personal effort of each teacher* that most makes for success. Moreover, we venture to think that if less point were made of ‘how to raise funds,’ and more of ‘how to interest our young people’—aye, and our old people, too—the money would come more readily still. But about this we are asked so many questions that we will perhaps write something in a future paper.”

The Great Commission.

“Go ye into all the world and preach the Gospel to every creature.”

THIS great commission contains a charge for every believer. Examination will show that these marching orders are not more universal as to the unbelievers they comprehend than to the believers they commission. Christ appeared unto the eleven as they sat at meat, and said unto them: “GO YE.” This commission was special, but not exclusive. The whole world was dying; the grace was world-embracing; the message short and plain. It was natural and needful that every believer should have part in spreading the good news. The infant Church, like an army of raw recruits, must, however, have organisers and leaders; and the eleven, commissioned directly by Christ, constituted those leaders, but only leaders. The rank and file were to do the work.

They were commanded and commissioned to “go” and “preach.” A positive duty and responsibility was laid upon disciples as such. To stay at Jerusalem, build a grand mother-church of the world like St. Peter's at Rome—“*Omnium urbis et orbis ecclesiarum, mater et caput*”—though they might, indeed, let the

Gentiles in when they sought entrance, would not do. Christ made all believers heralds of grace, bidding them go forth and tell the good news, and compel the nations, whom they had despised as barbarians, to come in. They were to seek others, and not wait for others to seek them, giving the Gospel even to the unasking and unwilling! To lose sight of this *aggressive* feature of evangelism is to leave out its most emphatic and distinctive characteristic. The world will never come to the Church, save to corrupt it and conform it to itself; *the Church must go to the world, and constrain even reluctant ears to hear.* The attitude of rejection makes the word of witness no less our duty. And as in the apostolic days, so now; *no class of ordained preachers can ever meet this world-wide emergency.* While the Church waits for such alone to do the work of preaching this Gospel to the world, or for the training of a regular ministry for its official proclamation, whole generations perish. Christ foresaw this, and so a wider commission was given and actually made the basis of spreading this good news; and the commission was, "Let him that *heareth* say, Come!"

The Divine scheme was to reach every human soul by the shortest road. Hence, (1) an *oral proclamation* was chosen as the method, and (2) *every believer* as a means.

First, an oral proclamation. God chose to send the Gospel to lost men, not by means of miracles or the agency of angels, but through natural channels and by means of those who had part in the ruin and rescue. Man could use two methods: books for the eye, the voice for the ear. Christ chose the voice! He said, "*Preach.*" The word means, as Homer uses it, to be a public crier, herald. Oral proclamation, then, was God's chosen method. Why? Books were then written laboriously and expensively upon huge, heavy parchment scrolls by scribes. The world could not wait to get the knowledge of salvation from books. Even had the press, which dates from the fifteenth century, been then ready as a mute but mighty messenger of grace, still no doubt the commission would still have been—*Go, ye, preach!* For had Bibles been so plentiful as to be sown like seed broadcast over the world's field, reaching every man in his own tongue, how few among the masses could have read them! To a very late day, even in enlightened England, the famous "privilege of clergy" indexed the ignorance of the common people even of the simplest rudiments of reading and writing; and the Magna Charta was signed June 15, 1215, by nobles who could only make their mark for a signature!

Beside this, when Christ said, Go, preach, there was *no New Testament.* The Gospel according to Matthew, the pioneer book, cannot date earlier than A.D. 38, and John did not add the fourth and last of the Gospels till close to the birth-hour of the second Christian century. But had a complete New Testament been ready, how tedious and tardy the process of translation and republication! and how few could have availed themselves of it, even in their own tongue!

The grand reason, however, for an oral proclamation was the peculiar *force* and *fitness of the voice.* It has a strange magnetism, when through it thrill a true earnestness and enthusiasm which no book has. Moreover, a man can fit his methods and measures to new times, places, men, and needs as no book can; and the voice has a flexibility and familiarity, compared with which the

formality and stateliness of a volume is a disadvantage. And so from lip to ear flew the good news, every hearer a herald; and so while a Bible society would have been translating, publishing, and circulating one version, the Gospel actually wheeled its first circuit round the known world!

The duty and privilege of preaching was thus from the first universal. All who had an ear, a voice, must say, Come. To have excluded any from this simple part in heralding salvation would have been to shut up an inward fire, and the voice of a pent-up flame would have burst forth in utterance, saying: "We cannot *but speak* the things which we have seen and heard."

Whatever marks of distinction may rightly exist between the ministry and membership of the Church, they should never become lines of division in the work of saving souls. Those who are set apart for the special office of leadership are to project the advance movement, plan the campaign, and conduct the hosts; but who must do the fighting, but the bannered hosts who come after with the whole armour of God?

And so there is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by; the whole Church are the witnesses, and not a believer is to be tongue-tied with a ruined race about him, God's grace within him, and a voice wherewith to make himself heard. To all, of every age and nation, pardon is to be proclaimed with its simple conditions—repentance toward God and faith in the Lord Jesus Christ. By the words of our Lord, the missionary office is laid upon the whole Church till the whole world is evangelised. Not a man or woman or child can escape or evade this responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

Out of 1,500,000,000 who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss or hopeless ruin, one after another. Yet for evermore ring in our ears those words of responsibility and indirect rebuke: "*Go ye,*" &c. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go in person, here is the call of God, and the condition of a lost world calls if possible more loudly. He who cannot go to the heathen in person must go by proxy. But how shall they preach except they be sent? Send the Bible with a man behind it, a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the *living voice!* If you must stay here at home, still go you and preach—to your children, companions, neighbours, friends, and by your prayers and purse, help others to preach to the millions over whose very souls hangs a funeral pall! And yet we stand still, while we have one minister for every 700 of our population, and China one for 2,000,000.

There is no reason or even pretext for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the Church is perfectly able to furnish to-day in abundance. The awful extent of the field need not discourage us. We can reach this thousand millions with the Gospel, and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the Church to enter

and take possession. He has wrought results within a half century that have constrained even unbelievers to say: "This is the finger of God." There is much said in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seemed to have reached their climax. Think of the telegraph and telephone, the photometer and audiphone, the spectroscope and microscope, the wonders of optics and anæsthetics, of photograph and phonograph, of steam-printing and type-writing! and these are a part of man's ways in scientific research and ingenuity. But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in His providence and grace. The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of a vaster procession. Accordingly God has accomplished within half a century what we should have supposed it would require half a millennium to effect. Talk of "waiting upon God!" God has been long waiting for His people. He is a thousand leagues ahead of the foremost of His missionary hosts. Japan could fully occupy ten thousand missionaries to-day. China could fill the hands of ten times that number. Africa has only been explored; the first chain of stations is yet to stretch from Zanzibar to Congo's mouth. What are we doing? Oh, for a kindling of apostolic fires on the smouldering altars of the Church! We have scarcely made a beginning, and we talk as though the work were almost done. Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall, and two others on a suspension bridge, and there is buried in jewellery, gold and silver plate, and useless ornamentation within Christian homes enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years! Only let God's fire come down and take possession of our hearts and tongues, and the Gospel would wing its way like the beams of the morning and illumine the world's darkness!

A. T. PIERSON, D.D.

Autumnal Missionary Services.

WE beg to call special attention to the following arrangements in connection with the Autumnal Missionary Services, to be held in Huddersfield on Tuesday and Friday, October 2nd and 5th, 1888:—

TUESDAY, OCTOBER 2ND.—MISSIONARY SERMON TO YOUNG MEN, at 7 o'clock A.M. Preacher: The Rev. J. Stuart, M.A., of Watford.

TUESDAY, OCTOBER 2ND.—A PUBLIC VALEDICTORY AND DESIGNATION SERVICE, at 10.30 A.M. Chairman: John Barran, Esq., M.P. Statement by the General Secretary. Short Addresses by Revs. Geo. Cameron and Percy Comber, returning to the Congo; W. Bowen James and A. McKenna, returning to India; J. Balfour, M.A., returning to

Jamaica ; Francis James, returning to China ; and W. Moir Duncan, M.A., designate to China. Address to Departing Missionaries, by Rev. J. Turland Brown, of Northampton. Rev. T. A. Wheeler, of Norwich, to offer the Designation Prayer.

TUESDAY, OCTOBER 2ND.—AUTUMNAL MISSIONARY SERMON, at 3 o'clock P.M. Preacher : The Rev. Charles Garrett, of Liverpool (ex-President of the Wesleyan Conference).

TUESDAY, OCTOBER 2ND.—PUBLIC MISSIONARY MEETING, in the Town Hall, at 7 o'clock P.M. Chairman : (under arrangement). Speakers : The Revs. Percy Comber, from the Congo ; Romonath Ray Chowdhery, from Allahabad, N.W.P. ; J. Jackson Fuller, from the West Coast of Africa ; and W. Bowen James, of Dinagepore, Bengal.

Collections will be taken up after each service on behalf of the Baptist Missionary Society.

THURSDAY AFTERNOON, OCTOBER 4TH.—ZENANA MISSIONARY MEETING, at 3 o'clock P.M. (Arrangements not yet settled.)

FRIDAY EVENING, OCTOBER 5TH.—YOUNG PEOPLE'S AND SUNDAY SCHOLARS' MISSIONARY MEETING, in the Town Hall, at 7 o'clock. Speakers : The Rev. J. Jackson Fuller, from West Coast of Africa ; the Rev. Romonath Ray Chowdhery, from Allahabad ; Alfred Henry Baynes, Esq., General Secretary Baptist Missionary Society ; and Rev. A. E. Scrivener, of the Congo Mission.

Notes of a Sermon.

WHEN Bishop Hannington preached his farewell sermon at Hurst, before departing for Central Africa, his text was 1 Sam. xxx. 24 : "As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff ; they shall share alike."

God's plan is—

1. The Gospel preached everywhere as a witness.
2. The disciples going into all the world.
3. Particularly into the byways, hedges, &c.
4. Encouraged by the promise, "Lo I am with you always," &c.

The proof that God is with us—

1. The providential opening of doors.

2. The gracious transformations of individuals and of society by the Gospel.

3. The exalted character of the consecrated labourers.

We are debtors !

Thrice, thrice are we the debtors of the heathen world. Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone ; instead of a fish a serpent.

The Bamboo.

THE bamboo looks like a giant grass. It grows in clumps or in scattering stalks. It is one of the most beautiful and useful plants in the East. It is sometimes found more than one hundred and twenty feet high, its long feathery tops bending over and forming with other clumps most graceful Gothic arches. In some places one may travel whole days in forests of bamboos, for this tree soon kills out other small trees and shrubs



to a large extent. Travellers, when obliged to camp in the jungle, delight to do so in forests of bamboo.

The bamboo produces seed according to its kind once in from seven to one hundred years. The seeds look and taste like the oat. The natives often use them for food, especially in time of famine.

This plant is used for almost everything a native needs. He makes his houses, dishes, and furniture with it. In making his house the bamboo

serves for posts, beams, boards, shingles, and nails. He can make a very good knife out of the rind of some kinds. His weapons of warfare and his tools for digging in the earth are made of it. If lost in the jungle, he rubs two pieces together and makes a fire, then cuts a few joints and cooks his dinner in them. He catches his fish, and traps wild animals with it. He climbs tall trees with it, and gathers wild honey into pails made of it; indeed, it would be most difficult to enumerate all its uses.

The Grave of Dr. Carey.

WE have received the following letter from the Rev. William Carey, of Howrah:—

“DEAR MR. BAYNES,—A letter reached me from Sheffield recently, which contains the following anxious inquiry:—

“Is it quite true (as stated in the public press) that the little sanctuary in which Dr. Carey preached is going fast to decay, and its graveyard and tombs neglected, especially the tomb containing the sacred remains of the late doctor, which is so far in ruins that his coffin can be seen by the passers by?”

“The writer goes on to say that—

“If such is the case, it is a reproach and disgrace to the native members and teachers—to the local missionaries and the Baptist Missionary Society in particular—which ought to be remedied without further delay.”

“And he closes with this appeal:—

“I hope it is not all true; but I wish you would make inquiries into the matter, and have it remedied for your name's sake, for the doctor's sake, and for the sake of the missionary work in general.”

“This letter coming from England gave me a shock of surprise. I could not imagine in what way such a report could have gained currency in the public press—still less why it had been

suffered to appear without instant challenge, if not denial.

“The statements which have given my correspondent such concern are in mass and in detail quite untrue.

“The cemetery is in good condition and regularly cared for, after the manner of other burial-grounds I have seen in India. To English people, fresh from the home-land, all such places have an air of partial desolation, because the masonry with which they are studded is inevitably more or less blackened and broken by a long period of deluging rains, which is the characteristic of the climate here. Any cemetery of those I have seen would appear ‘neglected’ to eyes that have been accustomed to the finely gravelled walks, trimmed bushes, and polished head-stones of an English graveyard, with, may be, its Gothic chapel and ivy-covered lodge.

“But the graveyard at Serampore is not in a state of neglect. It is well kept, and the tombs of special interest—those of Carey, Marshman, and Ward—by their condition, no less than their conspicuous size, bear witness to the loving care which has sought to make them endure.

"This is especially true of Dr. Marshman's grave, which is the finest and best preserved of the three. It has recently been painted afresh, and the relatives of that great man, who are still alive, will be gratified to hear that even the whitewashed brickwork, which marks the place of his rest, has hardly a stain upon it.

"Dr. Carey was buried in the left-hand corner of the cemetery, underneath an oblong tomb of stone, covered by a single slab, about a foot from the ground. This stone box shows not a single trace of dilapidation; it is as solidly cemented together as on the day when the workmen left it, and no 'passer-by' could get a glimpse of the coffin without first dislodging that heavy slab, and then digging down through several feet of earth.

"By the side of the tomb proper is erected a tall, square block of brickwork—domed, plastered, and painted. This monumental block has been slightly damaged by the action of rain and heat. Some of the plaster has fallen off the four sides, and the pillars at each corner are more or less fretted by gaps in the crumbling brick. But

these are the only signs of decay or neglect, and it must be remembered that four years ago the block was repaired and whitewashed, so that these falls of plaster have occurred since then. A comparatively small expenditure of money would be sufficient to restore both the monument and the tomb to its original perfect state. I should say that £10—i.e., 100 rupees—would be quite enough. But even that is a sum which the mission treasury cannot easily afford. I should be glad to receive from my correspondent in Sheffield, or from any other friends who may feel a practical interest in the place, such contributions as they may be willing to send; and I can assure them that if the sum I have mentioned should come to hand, it will be my personal care to have the grave, with its enclosure, thoroughly set to rights.

"The 'little sanctuary' still stands, and is regularly preached in on Sunday evenings by the three missionaries at Serampore. The wooden pulpit, which the doctor himself used, is carefully preserved in the library of the college."

The Lord Loveth a Cheerful Giver.

WE gratefully acknowledge the receipt of a pair of gold earrings from the Rev. Daniel Wilshere, of Nassau, who writes from Fakenham, Norfolk (July 5th): "At the close of last Sunday evening's service, a lady placed in my hands a pair of earrings for the Mission with prayers and good wishes." A silver chain from "One who cannot give money, but who feels great pleasure in giving her silver chain for the Congo Mission, a cause which she so much loves for the dear Redeemer's sake, who so willingly shed His precious blood for us, and is not willing that any should perish, but that all should come to His everlasting kingdom." Small articles of jewellery from "One who desires to give these for mission work on the Congo and in China" (Cardigan). A small parcel of jewellery from "L. E.," who wishes she "could give a thousand times as much towards the needs of the Society she loves and prays for." A small silver pencil case, from "A Blind Girl," for the Congo Mission. A small silver chain,

from "An Orphan," for the work in China. A small bracelet, from "A Little Girl at School," for the Congo Mission.

The cordial thanks of the Committee are also given to the undermentioned friends for most timely and much-needed contributions:—R. R., £100; the late Mr. George Sturge (ninth instalment of donation of £1,000), £100; Mr. John Marnham (quarterly subscription), £75; Mrs. Kemp, for Congo, £50; Trustees of the estate of the late Mr. G. Edmonstone, £50; Thankoffering, £30; Mrs. West, Clifton, £20; "My share," £12 10s.; A Friend, £10; the Baroness Solvyns, for Congo, £10; Mr. Joseph Wates, £10.

Recent Intelligence.

WE are glad to report the safe arrival in England of Mrs. W. Holman Bentley and infant son, and the Rev. A. E. Scrivener from the Congo, the Rev. J. and Mrs. Balfour from Calabar College, Kingston, Jamaica, and the Rev. R. E. and Mrs. Gammon from Puerto Plata, San Domingo.

All these friends are in poor health, greatly needing change and rest.

On the 13th of last month the Rev. F. D. Waldock left London by the P. and O. Mail steamer *Oceana*, to resume his Mission work in Ceylon, after a season of refreshment at home.

The Rev. Daniel and Mrs. Wilshere have also left for Nassau; the work in the Bahamas needing their early return.

With feelings of deep and sincere grief we report the sad intelligence of the death, at Port of Spain, Trinidad, of the Rev. William Hamilton Gamble. Only a telegraphic intimation has been received, and no details have as yet come to hand. We desire specially to commend to the earnest prayers and sympathies of our readers the sorrow-stricken widow and bereaved children.

We hope next month to give some particulars of the life and work of Mr. Gamble, together with further information as to the cause and circumstances of his lamented death.

We are glad to report that Arthur Briggs, Esq., J.P., of Bradford and Rawdon, has accepted a seat on the Committee of the Mission.

The following letter has been received from Miss Florence E. Leonard, of Bristol:—

"9, Apsley Road, Clifton, Bristol.

"To the Readers of the MISSIONARY HERALD.

"DEAR FRIENDS,—I desire to plead the claims of India with those who have happy homes and live in luxury, and possess all that heart can desire. If there be no definite home duty claiming you, does not our Lord call you to foreign work, saying, 'Go, sell that thou hast, and give to the poor, and come follow Me'?

"It is among the rich that we see the least of sacrifice; but are there none amongst us now who, 'having lands,' will sell them, and yield themselves and their substance to the Lord?

"We read often of the great self-sacrifice practised by the poor to support our Mission, but how seldom do we read of men, with University education, or with good business prospects, giving up their ambitions, living simply amongst the heathen, with no prospect of a return home to live in comfort in their old age! Would it not be possible for several gentlemen and ladies to go out this year at their own expense, who will give themselves up to the work, willing to live a simple life of self-denial? If the rich would yield themselves, instead of merely a small fraction of their money, we should find that our missionary enterprise would be revived.

"New times often call for new methods. Let us take an unprejudiced view of what other societies are doing, and see if we may not get valuable hints from them. Are we using all our resources? We have missionaries now with good education, and of long training; but amongst those who cannot have these advantages there are many with our Lord's spirit, who in their way could do grand work for Him.

"Dr. Pierson said, during the recent Missionary Conference, 'We must recognise the need for different kinds of workers, not only Doctors of Divinity and translators of the Bible, but also Christian blacksmiths, carpenters, sempstresses, and such like, as well as representatives of all the learned professions.

"Could we not open a new branch of our Mission for those who are perhaps too old to go through a long course, or who would not be capable of it, but who could make themselves useful in many ways? I find from different sources that unmarried missionaries can live in India for £60 a year, some say for less.

"I am hoping to go to India in the autumn, and shall be glad if any ladies, who feel 'called of God' to the work, will write to me; but I shall be also very glad to hear from any, in whatever station in life. We want consecration from all ranks of life, and if those who offer themselves are really suitable, funds will surely be forthcoming.

"The Lord no doubt is preparing many; may He use this letter to draw us together, that we may have the strength there is in united action, and the power in prayer which comes when we 'agree together'!

"Yours sincerely,

"FLORENCE E. LEONARD."

Our readers will be glad to learn that the Report of the great Missionary Conference held in Exeter Hall in June, which is now being carefully edited by the Secretary, will be ready for publication in the early autumn.

Through the liberality of a few friends, the Editor hopes to bring out a full report of all the meetings in a form worthy of the world-wide Conference, and at a price which will bring it within the reach of all who are interested in foreign missions.

Good tidings have been received from Madeira from Mr. Oram and the Misses Butcher, Silvey, and Phillips, and we hope ere long to be in a position to report their safe arrival at the Congo.

Miss Witham has returned home from Madeira in consequence of the receipt of tidings that Mr. R. Carson Graham had left the Congo for England, a somewhat severe attack of dysentery rendering this step needful and wise.

Contributions

To May 31st, 1888.

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

ANNUAL COLLECTIONS.		
Annual Sermon, Bloomsbury Ch.	39	6 8
Public Meeting, Exeter Hall	99	1 6
Do., Juvenile, do	60	0 2
Missionary Soirée, Freemasons' Hall, net proceeds, less expenses ..	15	11 7
	203	19 11

ANNUAL SUBSCRIPTIONS.		
Abraham, Rev H.	0	10 6
Beaumont, Mrs, Edinburgh	1	0 0
Bickham, Miss Mary, for China	1	0 0
Brown, Mr Jos., Birmingham	1	1 0
Caldwell, Miss	0	12 0
Dadd, Mrs	1	7 0
Danford, Mr Warren ..	5	5 0
Daniels, Miss, Luton ..	2	0 0
Farley, Miss	0	10 0
Fellows, Rev J. O.	0	10 6
Fountain, Mr W., Odham	2	2 0
Harris, Mr A.	0	10 0
J. W. A.	10	0 0
Jones, Mr W., Southampton	0	10 6
Klickmann, Mr R.	1	5 0
Masters, Mr A. J.	10	0 0
Mayers, Mr A. J.	1	1 0
Mills, Miss G.	0	10 0
Morgan, Mr Jno.	0	10 0
Pitt, Mr G.	5	0 0
Pontifex, Mr J. H.	5	5 0
Rabbeth, Mr J. E. (2 yrs.)	4	4 0
Relf, Mr W.	0	10 0
Runcieman, Mr E.	1	0 0
Smith, Mr A. Gurney ..	10	10 0
Swift, Mr J. H.	0	13 0
Voelcker, Mrs	2	2 0
Do., for Congo	1	1 0
Weymouth, Dr R. F., for Congo	1	1 0
Wilkins, Mr W., Nantyllo ..	0	10 0
Wyatt, Mr Jos.	0	10 0
Under 10	0	17 0
Do., for Congo	0	2 0

DONATIONS.		
A Friend	1	0 0
Do., for Congo	0	10 0
A Friend, M. H., for Barisal	200	0 0
A Friend, Pioneer	0	10 0
A Friend, per Rev W. C. Upton, for Debt ..	1	0 0
A London Seamstress ..	1	0 0
A. M.	5	0 0
Do., for Congo	2	0 0
A Scottish Friend	100	0 0

Anonymous, for Congo ..	1	0 0
Beaumont, Mrs. Edinburgh, for Debt	1	0 0
Beardon, Miss M. S. (box)	0	10 0
Bruggmann, Mr G., for Congo	3	18 9
Cadbury, Mr J., Birmingham, for Congo ..	5	0 0
Chapman, Mr Jno.	5	5 0
Chew, Miss E., for Congo ..	0	10 0
Cunnington, Miss E., Oundle	1	1 0
Davidson, Miss M. B., for Congo	1	0 0
E. T. M., Thankoffering ..	1	0 0
Gibson, Rev J. M., D.D ..	2	12 6
Glover, Mr J. Howard ..	5	0 0
Gratitude, G. Y. (box)..	1	0 0
Gurney, Mrs	100	0 0
"Help in Need" Society, per Miss Baker, for support of Congo boy, "Nlenbo," under Mr. Lewis	5	0 0
Hooper, Mr Jno., Kingsbridge	5	0 0
"Hope"	0	15 0
Hughes, Mr R. E., in Memory of Mrs Hughes	1	1 0
In Memoriam, Miss Spearing, for Congo ..	10	0 0
Lang, Rev W. L. & Mrs, for Debt	1	1 0
Marnham, Mr F. J., for Debt	5	0 0
Matt. vi. 33, for Congo ..	1	1 0
Mathias, Mrs. Amelie, in memory of the late Miss Merricks ..	07	10 0
M. C.	1	0 0
Do., for W & O	1	0 0
M. P.	5	0 0
Do., for Congo	5	0 0
Neve, Miss, collected by Pedder, Mr A., for Debt ..	0	12 6
Per E. S.	2	0 0
Robinson, Mr Alfred, Bristol	100	0 0
"Reynar Trust"	10	0 0
Runcieman, Mr E., for Debt	10	0 0
Smith, Mr W., Murchester children's sale of work	5	0 0
Smith, the late Mrs, Chard, per Mr. Thos. Wilson, for Congo ..	10	0 0
Spearing, Mrs, for Congo ..	1	10 0
Thankoffering	100	0 0
"Unknown"	1	0 0
Watson, Mr T., Rochdale, for Mr Schoburgh, Jamaica	5	0 0
Webb, Mr C. E., for Congo	50	0 0
Williams, Mr Clement ..	5	0 0
Under 10s.	2	1 0
Do., for N P	0	5 0

LONDON AND MIDDLESEX.		
Alperton	4	6 6
Do., Sunday-school ..	4	13 2
Battersea, York-road ..	5	5 6
Battersea Park	10	13 1
Do., Sunday-school ..	0	15 0
Brentford, Park Chapl ..	4	11 6
Do., Sunday-school ..	10	7 9
Brixton Hill, New Park-road Ch.	8	1 0
Do., Wynne-road	3	3 5
Do., Kenyon Chapel ..	8	17 10
Do., do., Sunday-sch ..	1	4 8
Brondesbury	12	0 0
Bunhill Adult School ..	2	2 0
Camberwell, Denmark-place	42	17 11
Do., Juv., for N P, Barisal	0	10 0
Do., Cottage-green ..	9	0 0
Do., do., Sunday-sch., per Y.M.M.A., for Congo	5	0 0
Do., do., for Mr. Turner's work, China	7	10 0
Do., do., Bible-class, for China	0	15 0
Do., Manson House Chapel	0	12 0
Chiswick, Annandale-road	3	0 0
Clapton Downs Ch.	104	4 5
Do., for W & O	15	16 3
Do., for N P	3	0 6
Do., for Congo	30	0 0
Dalston Junction	15	0 0
Deptford, Octavius-st. ..	12	6 11
Do., Sunday-school ..	5	15 0
Drummond-road, Bermondsey	5	0 0
Do., for China Schools, per Y.M.M.A.	5	0 0
Ealing, Y.M.C.A., Shaftesbury Hall, for Mr Sumners' work, Serampore	0	14 0
Enfield, Tottenham-road ..	2	16 0
Forest Gate, Wood-grange Ch., for W & O ..	3	5 2
Gt. Hunter-st. Sun-sch. ..	2	0 0
Grove-road Ch., Victoria Park	0	11 0
Hackney, Mare-street ..	40	0 0
Do., for W & O	3	3 0
Hammersmith, West End Chapel	6	0 0
Do., Avenue-road (molety)	6	0 0
Hampstead, Heath-st. ..	230	0 0
Harrow	6	10 7
Harlington	9	3 1
Hawley-road, St. Paul's Chapel	9	16 4
Highbury Hill	11	9 0
Hilgate, Southwood-lane	2	12 2
Islington, Cross-street ..	9	12 1
Do., Salter's Hall Ch. ..	6	0 0

James-street Chapel	6	14	0
Do., Sunday-school	0	12	0
Kilburn, Canterbury-rd.	1	17	6
Kingsgate-st. Sun.-sch.	3	6	6
Little Wild-street	3	8	10
Maze Pond Chapel	10	1	2
Metropolitan Tabernacle	186	4	3
New Southgate Sun.-sch.	4	18	3
Notting Hill, Ladbroke-grove	8	2	0
Paddington, St. Peter's Park Sunday-school	3	2	3
Peckham, Rye-lane	19	6	2
Do., Park-rd. Sunday-school, for support of N.P. Chunder Ghose, Kholonea	12	0	0
Do., do., for N.P. Agra	6	0	0
Do., Gordon-road	2	0	0
Pinner	3	6	2
Poplar, Cotton-street	3	1	0
Putney, Union Ch. (molety)	21	16	2
Regent-street, Lambeth	1	9	4
Roehampton Sun.-sch.	2	1	6
Romney-street, Westminster	1	10	0
Stockwell	10	0	0
Do., Sunday-school, per Y.M.M.A.	12	2	0
Shoreditch Tabernacle	8	0	0
Do., Shap-street Mission-school, per Y.M.M.A.	0	7	0
Stoke Newington, Devonshire-square Ch.	17	0	0
Do., Bouverie-road	1	0	0
Stratford, Major-road Bible-classes	0	6	3
Teddington Y.M.B.C., for Congo	0	10	0
Tottenham	7	10	0
Tower-street Sun.-sch.	2	12	10
Upper Holloway	21	13	1
Do., for Congo	0	10	0
Vernon Chapel	6	19	7
Walthamstow, Boundary-road	3	13	0
Walworth-road	11	8	9
Do., Sunday-school	2	0	0
Do., do., for N.P.	10	4	4
Do., do., for Serampore School	5	0	0
Do., Horley-street Sunday-school	0	16	0
Wandsworth, East Hill	6	12	8
Do., Northcote-road	8	10	0
West Green	5	10	0
Wood Green	0	18	1
Do., Green Lanes Sunday-school	1	18	0

BERKSHIRE.

Cholsey	0	10	1
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BUCKINGHAMSHIRE.

Amersham	0	2	6
Drayton Parslow	0	12	6
Looseley Row	2	0	6
Princes, Risborough	9	18	8
Do., for Mrs. Kerry's School	0	2	7

CHESHIRE.

Birkenhead, Grange-lane Sunday-school	5	2	0
Chester, Grosvenor Park Sunday-school	2	0	0
Egremont	5	0	0

CORNWALL.

St. Austell	2	15	0
Truro Sunday-school	3	9	8

DEVONSHIRE.

Exeter, South-street	2	1	11
Do., Sunday-school	3	12	7
Hooe Sunday-sch., for Congo	0	8	9
Plymouth, Devonport, and Modbury, per Y.M.M.A.	8	8	0

DORSETSHIRE.

Weymouth Sun.-sch.	3	15	0
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DURHAM.

Wolsingham Sunday-school, for Congo	0	14	0
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ESSEX.

Barking, Queen's-road	1	6	0
Chadwell Heath	2	13	6
Do., for N.P.	1	0	7
Leyton	7	9	4
Woodford, Union Ch.	4	4	0

GLOUCESTERSHIRE.

Arlington	0	12	6
Shortwood	0	2	4

HAMPSHIRE.

Southampton, Carlton Ch. Sunday-school	4	0	6
Do., do., for Congo	5	0	0
Do., do., for Congo boy under Mr. Scrivener	5	11	0
Do., East-street Sunday-sch., for N.P., Dinapore	2	0	0

HEREFORDSHIRE.

Leominster, for W & O	0	8	0
Peterchurch	2	1	4

HERTFORDSHIRE.

Hemel Hempstead	1	11	0
St. Albans Tabernacle	8	18	0
Do., for W & O	1	12	9

HUNTINGDONSHIRE.

Godmanchester, for W & O	0	7	0
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KENT.

Ashford Sunday-school	3	8	8
Beckenham	10	17	6
Belvedere	6	1	1
Bexley Heath, Trin. Ch.	6	9	7
Do., for W & O	2	0	0
Brockley-road Chapel	89	9	6
Bromley	3	6	7
Dartford	3	15	2
Do., Sunday-school	0	12	0
Forest Hill, Sydenham Church	7	12	5
Gravesend, Windmill-street Sunday-sch.	1	10	0

Lee	9	15	0
Do., Juvenile	2	0	0
Orpington	6	1	6
Sutton-at-Hone	1	17	0
Woolwich, Queen-st.	5	0	0
Do., Parson's-hill	9	15	4

LANCASHIRE.

Liverpool, Myrtle-st.	70	0	0
Do., for Miss Davbarn's work, Japan	15	0	0
Do., Richmond Ch.	2	10	9
Do., Soho-street	5	0	10
Do., Tue Brook	2	13	6
Do., Carisbrook	2	13	11
Lumb, for W & O	2	0	0
Manchester, Rusholme-road Congl. Ch., for support of Congo boy and girl, under Miss Silvey	10	0	0

LEICESTERSHIRE.

Lalcester, Belvoir-street	4	8	8
Do., Abbey Gate Sunday-school	1	2	0
Do., Victoria-rd. Ch., for support of N.P., "J.G.Greenhough"	11	1	0

NORFOLK.

Norwich, Surrey-road, for W & O	1	0	8
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NORTHAMPTONSHIRE.

Cilpeston, for W & O	1	5	0
Do., for N.P.	0	14	0
Gretton	0	14	1
Ringstead	3	17	8
Rushden	29	19	8
Thrapstone	21	0	0

NOTTINGHAMSHIRE.

Collingham	0	10	10
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SHROPSHIRE.

Wellington	4	3	6
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SOMERSETSHIRE.

Bristol Aux., on account	84	13	2
Do., Broadmead, for W & O	18	10	4
Do., do., for support of boy in Congo Sch.	4	5	11
Do., King-st. Sunday-school, for Mr H. Thomas, Delhi	5	10	11
Do., do. for Mr Ewens' Evangelistic Hall, Benares	5	10	11
Do., do., for Mr Wall	0	7	0
Do., do., for support of native girl, Serampore	1	0	0
Do., Countersill, for Congo	14	12	
Do., do., for support of Congo boy	5	0	0
Do., Cotham-grove, for N.P.	4	6	2
Do., do., for support of boy, Serampore	0	0	0
Do., do., for support of boy, Africa	5	0	0

Bristol, City-road, for <i>N P</i>	3 11 11	Umberslade	13 4 6	GLAMORGANSHIRE.	
Do., Buckingham Ch., for <i>N P</i>	2 14 10	Do., for <i>W & O</i>	0 14 6	Blackmill, Paran	1 15 8
Do., Tyndale Ch., for <i>Congo</i>	0 10 0	WORCESTERSHIRE.		Cadoxton, for <i>N P</i>	2 10 0
Do., Bedminster, Philip-street, for <i>W & O</i>	1 15 0	Bewdley, Sunday-sch...	0 10 0	Caepphilly, English Ch. ...	0 11 6
Do., do., West-street, for <i>N P</i>	0 6 2	Redditch	6 14 0	Canton, Hope Ch. Sun- school	6 10 0
Do., do., for <i>W & O</i> (2 yrs.).....	2 1 0	Stourbridge, Hanbury Hill	1 12 0	Cardiff, Tredegarville... ..	67 10 0
Do., Unity-street, for <i>Congo</i>	1 10 0	Upton-on-Severn	2 17 7	Corntown	1 13 11
Paulton, for <i>W & O</i>	1 0 6	YORKSHIRE.		Lantwit Vardre, Salem ..	0 8 0
Clifton, for <i>Palestine</i> <i>Mission</i>	2 10 0	Bramley	0 14 0	Llwynypia, Jerusalem ..	0 5 0
Holcombe Rogus	1 2 0	Keighley.....	2 0 0	Methyr, Zion	0 2 6
Watchet	1 6 0	Normanton	0 11 3	Penrhiwceiber, Jeru- salem	3 7 0
STAFFORDSHIRE.		Salendine Nook	1 2 0	Penre, Pontypridd, for <i>N P</i>	0 4 0
Newcastle-under-Lyme, Sunday-school	0 14 0	NORTH WALES.		Swansea, Brynhyfryd ..	3 2 5
Wolverhampton, Water- loo-road Sunday-sch..	4 17 8	ANGLESEA.		Freharris.....	1 10 1
SUFFOLK.		Holyhead, Hebron		Treorky, Horeb	0 5 0
Aldeburgh	2 1 0	CARNARVONSHIRE.		MONMOUTHSHIRE.	
Bures	6 15 9	Llandwrog, Pisgah	1 0 0	Nantglo, Bethel	3 7 0
Ipswich, Burlington Ch. ...	0 10 6	DENBIGHSHIRE.		Newport, Commercial- street	83 19 7
Stradbroke	7 0 0	Fron, Carmel	0 13 0	Upper Cwmbran, siloam ..	3 13 3
Less expenses	16 7 3	Garth, Noddfa	1 8 6	PEMBROKESHIRE.	
	0 13 6	Do., Ruabon, for <i>N P</i> ..	1 4 0	Fishguard Sunday-sch ..	0 6 0
	15 13 9	FLINTSHIRE.		Llangwn, for <i>N P</i>	1 0 0
SURREY.		St. Asaph	1 12 10	SCOTLAND.	
Addlestone	5 8 6	MERIONETHSHIRE.		Coatbridge Sunday-sch., for <i>Congo</i>	11 6
Balham, Ramsden-road, Y.M.B.C.	1 5 0	Trausfynydd, Salem, Scotch B.C., for <i>N P</i> ..	1 10 0	Do., for <i>N P</i>	0 11 6
Croydon	21 18 1	SOUTH WALES.		Dunfermline	100 0 0
Dulwich, Lordship-lane ..	7 0 9	BRECKNOCKSHIRE.		Do., Sunday-school ..	0 5 0
Lower Tooting, Longley- road Sunday-school...	0 5 6	Bryn-mawr, Slon	0 15 0	Elgin, for <i>Congo</i>	1 4 9
Mitcham	0 8 0	Llangyndr	8 12 6	Forfar	0 15 6
Penge	11 5 0	Do., for <i>W & O</i>	2 12 4	Glasgow, Adelaide-place ..	10 0 0
Do., for <i>W & O</i>	6 16 0	CARDIGANSHIRE.		Grantown	0 15 0
Do., Sunday-school ..	2 10 0	Aberystwith, Welsh Ch. ...	0 7 6	Kelsa	0 10 0
Do., do., for support of <i>Congo</i> boy	1 5 0	Penrhyn-coch, Horeb ...	0 2 0	Kelso	2 2 0
Sutton	11 0 7	CARMARTHENSHIRE.		IRELAND.	
Upper Norwood	6 4 7	Llanelly, Bethany	0 5 6	Banbridge	2 2 0
West Norwood, Chats- worth-road	15 0 6	Whitland, Nazareth	1 0 0	Carrickforgus	0 2 6
WARWICKSHIRE.		FOREIGN.		CHINA.	
Alcester	1 0 0	A. G. S.		5 0	
Birmingham (on ac- count)	29 10 1	NORWAY.		FOREIGN.	
Do., Y.M.M.S., for <i>Bishtopore</i> School ..	49 0 0	Llanelly, Bethany	0 5 6	CHINA.	
		Whitland, Nazareth	1 0 0	5 0	

TO SUBSCRIBERS.

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