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J. S. Whitewright,
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E. C. Smyth,
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J. R. Watson,
T. M. Morris,
G. B. Farthing.

A. G. Jones,
Dr. Glover.

R. C. Forsyth,
Pastor Ching,
E. C. Nickalls.

S. Couling.



MEETING OF CHINA DEPUTATION WITH OUR MISSIONARIES IN T'SING CHU FU, SHANTUNG.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

THE YOUNG PEOPLE'S EFFORT.

WE have been glad to receive by almost every post during the last fortnight most encouraging communications, testifying to the enthusiasm with which the young people in our Sunday-schools and congregations are accepting and using the Centenary cards. In a considerable number of cases the quantity first applied for has been found quite inadequate; the eager interest of scholars and of other friends demanding a second and a third supply. We believe that every application has had attention, and shall much regret, notwithstanding the great pressure upon the Mission House resources, if a single applicant has been disappointed.

As it is of the utmost importance that this effort should be extended to

EVERY TOWN AND VILLAGE

throughout the kingdom, we would respectfully but earnestly appeal to officers in Sunday-schools, and congregations where, as yet, no cards have been distributed, to write for a parcel without further delay. It must not, however, be forgotten that there are some instances where annual missionary services, Sunday-school anniversaries, or other local circumstances have made the date fixed upon by the Committee for beginning this young people's effort unsuitable and inexpedient; but we are pleased to be assured response has only been temporarily deferred. We also find that our General Baptist friends will be more prepared to co-operate when their current financial missionary year, which is now closing, has actually terminated, and when the fusion of the two sections of the denomination has been formally sanctioned at the meetings to be held in Burnley during this month.

We would take this opportunity to invite those interested in the Society, who may not at the present time be connected with any of our Sunday-schools or congregations, to apply for cards, as several similarly situated have done, either for the use of members of their own family or that of their friends.

In answer to many inquiries which have been made with respect to

THE CENTENARY MEDALS,

we beg to state that the Committee have not yet decided whether it would be better to present them as soon as this effort amongst the young people shall be completed, or defer the presentation until next year, which will, of course, be the Centenary year.

The matter, however, of immediate importance is the universal distribution of the cards, so that all our young friends may have the opportunity to join in a movement upon which they will be able, we trust, to look back with gratitude and pleasure.

Our Anniversary Meetings.

THE recent Annual Meetings of the Society are gratefully to be remembered for their true missionary fervour. The proceedings having been fully reported, a slight reference only is required. The meetings were begun as usual with a prayer-meeting in the Library of the Mission House, when our venerable friend, the Rev. John Aldis, gave an inspiring address. We feel especially thankful for the excellent tone which pervaded the members' meeting presided over by Charles Finch Foster, Esq., of Cambridge. The unanimous adoption of the report of the Committee, containing, as it did, several recommendations of considerable moment; and the heartiness with which the proposed fusion with the General Baptist Missionary Society was formally approved, were decisions of a character more than sufficient to make the occasion memorable. The attendance at the Soirée, with Lord Kinnaird as chairman, was more than usually thronged, and the speeches were of a high order. We feel under a special debt of obligation to the Rev. Charles H. Kelly, the ex-President of the Wesleyan Conference, for so kindly, and at so short a notice, taking the place of the Rev. Charles Garret announced to preach the annual sermon, but prevented through illness from fulfilling his appointment. Mr. Kelly's discourse was much appreciated.

The Annual Meeting, presided over by Samuel Smith, Esq., M.P., and the Young People's Meeting, whose chairman was Frank J. Marnham, Esq.,

the Treasurer of the Young Men's Missionary Association, were in interest all that could be desired. In this number of the HERALD we are able to give the admirable paper read by the Rev. J. G. Greenhough, M.A., at the Missionary Breakfast Conference, to which we would direct the attention of our readers. In addition to our own anniversaries, the Ladies' Zenana and the Bible Translation Society held their annual meetings, the chairman of the former being Hugh Matheson, Esq., and of the latter, R. Foulkes Griffiths, Esq., Q.C. The meeting of the Young Men's Missionary Association was also held, with the President, H. M. Bompas, Esq., Q.C., in the chair.

A Century of Mission Work.

MISSIONARY ADDRESS BY THE REV. J. G. GREENHOUGH, M.A., OF
LEICESTER.

Delivered at the Missionary Conference in Exeter Hall on May 1st, 1891.

IN trying to fix upon a line of thought which might serve as a fitting introduction to this conference I have been irresistibly drawn by the approaching centenary. We are all anticipating it with so much prayerful and grateful emotion that it is difficult to speak on the subject of missions without referring to it, and have thought that it might be possible, without forestalling the ground that is to be occupied next year, to say a few words about the hundred years of missionary effort which would suggest thoughts for discussion, and at least stir up your minds by way of remembrance. And it is rather on the general lessons which may be gathered from the great missionary movement than on the story of our own particular work that I purpose to speak; and I wish to say, first, and indeed, to make it the keynote of all that follows, that no Christian man can think of these years and of what God hath wrought in them without sentiments of amazed thankfulness and rejoicing hope. To read the story of modern missions is like another baptism for the spirit; it is to be re-inspired with a magnificent confidence in God and our religion; it is a new chapter of Christian evidences more cogent than any which has been written since the days of the apostles; it is as a breeze from heaven sweeping away the vapours of depression and doubt, and making the air clear and radiant with splendid promise. It has been well said that the world never sees God's great works until they are almost accomplished. Even Moses could not see Him until He had passed by. He does not give notice of His work: they come upon men as a surprise. They proceed on unexpected lines; they are done by the despised and rejected of men; 'they grow up as a

root out of a dry ground." Men do not know the size and relative importance of the things which are taking place before their eyes. They are absorbed and excited by the temporary and sensational, by wars and political contentions, and social convulsions. These, they say, are making history and changing the face of the world, and they have no eyes for the little cloud which is rising above the horizon, charged with the full energy of God. It grows and covers the whole heavens before they are aware of it, and even then they view it with a dull incomprehension, having no conception of all that it portends.

Modern missions were born amid the throes of the French Revolution, their feeble early days were passed in that time of tumult and of horror when the world was ablaze with war, and thrones were toppling down like ninepins, and nations were born in a day. Their stronger youth has been developed in a century of unexampled material progress and invention, a century in which all the world has been agape with the wonders of science, the triumphs of electricity and steam, and the rapid enfranchisement of the peoples. No wonder that this Divine movement came into the stream of events unnoticed, and that men who undertake to write the history of our times find little or no place for it on their pages. Even Christian men, as a rule, have not yet taken a sufficient estimate of its magnitude, yet, as a recent writer in the *Quarterly Review* says, "Our age will come to be known as

THE ERA OF FOREIGN MISSIONS,"

and as Mackenzie, in his "History of the Nineteenth Century," repeats, "In the foremost rank of powers destined to change the face of the world stand these missions." "Among the glories of the century is none greater than this." They constitute, indeed, the most surprising event of the century. To think that only a hundred years ago, when some of your fathers and many of your grandfathers were living, one of the most clear-headed of Baptist ministers denounced as a miserable enthusiast the man who thought that Christian missions to the heathen ought to be attempted; that less than a hundred years ago the Church of Scotland declared by an overwhelming majority that the proposal was "visionary and revolutionary," and to put in contrast with that a few simple statistics of accomplished facts is to picture a change, a quite miraculous creation, which has hardly a parallel in history. There is something miraculous, indeed, in the rapidity with which the great idea, once started, took hold of the Christian mind. The light which Carey had kindled spread from hill to hill like beacon fires until every Christian Church in turn recognised the signal and responded to the call. In thirty years every great Church in

Britain and America had established its Missionary Society. They were like men whose eyes had been washed in a new pool of Siloam, and came back wondering and exclaiming, "Whereas I was blind, now I see." On every side was heard the cry, "Woe is me if I preach not the Gospel."

MISSIONS BECAME A NECESSITY

of Church life. There are now, including those of our colonies, about a hundred of these societies among English-speaking peoples. They employ, with female helpers and native auxiliaries, more than forty thousand recognised agents. The Bible has been translated into nearly three hundred languages. The professed Christian among heathen races numbers three millions, while those who have felt the power of Christianity or opened their hearts to it secretly are beyond computation.

By far the greater part of these results are not the work of a century, but of half that time. Three-fourths of the societies now operating have had their origin within the last sixty years, and it is within even a shorter period that the greater societies which were earliest in the field have attained anything like their present strength. So that it may be truly said the results which gladden our eyes are mainly the fruits of a single generation. Despondent Christians often compare the rapid spread of Christian belief in the early ages with its slow progress now. Modern missions are contrasted unfavourably with those of the past centuries; I venture to think if we knew the facts we should find the comparisons in favour of the present time. The historian Gibbon calculates that in the middle of the third century Christians numbered about one-twentieth part of the people who composed the Roman Empire, and one hundred and fiftieth part of the whole human race. That after nearly two and a-half centuries of faithful heroic witness. We do not quite realise the extent of that period. It is virtually five times as long as that in which the full energy of modern missions has been put forth, and, remembering this, one will be reluctant to acknowledge that even that glorious spring-time of Christian activity showed grander results than the days in which we live.

But there is another feature of missions even more gratifying than their magnitude, and that is their marvellous diversity, and the new proof which they have furnished of our Lord's attractive and subduing power over all varieties of human kind. We read in them a lovely comment on His promise: "I, if I be lifted up, will draw all men unto Me." It has become now a pulpit commonplace that the Gospel meets a universal need, and that all sorts and conditions of men can be brought under its regenerating influences. It is a commonplace now because foreign missions have ren-

dered it into a manifest fact. At the beginning of the hundred years it was so far from being an acknowledged fact that it was hardly a permissible theory. The Christian world, having made no endeavour to prove it, found excuses for blind neglect by denying it.

THE PIONEERS OF MISSIONS WERE RIDICULED

even by religious people for entertaining the absurd belief that heathen races could be brought to accept the Gospel. They had first to prove to Christ's own people what the sceptic only now doubts—that Christ is an all-conquering power. They were taking a grand leap in the dark, and a chorus of voices called it a mad leap. About the time that Carey landed in India, Abbé Dubois, who had been labouring for thirty years there in a decaying Catholic Mission, wrote that he did not know of one person who had yielded to conviction or become a Christian from disinterested motives, and that he regarded the conversion of the natives of India as impossible. Twelve years later Sydney Smith made merry in the *Edinburgh Review* over those fanatical cobblers and printers who were so infatuated as to believe that the Hindu could be drawn from his caste and intellectual pride and venerable customs and religion towards Christian faith and life. The desirability of it was to this reverend gentleman questionable; the impossibility of it was beyond question. Still thirty years later that large-hearted Christian, Charles Kingsley, full of generous faith in the most degraded of his fellow-countrymen, said, in one of his published sermons, that there were certain barbarous races of the earth who could not take in the Gospel. All attempts, he said, to bring them to the knowledge of the true God have failed utterly. Poor brutes in human shape! They must perish off the earth like beasts. To the same effect spoke all the traders who came back from their often infamous and murdering expedition to the coast of Africa and the Pacific Islands, excusing their own dark doings by picturing these people as utterly brutal and irreclaimable. In like manner it was regarded as almost an axiom by the American people that their Indian tribes were radically incapable of being grafted into civilisation and Christianity, and that they could no more be converted than the wild beasts of their mountains and prairies; and even within recent times we have had scientists of the evolutionary school gravely demonstrating, with a strange blindness to accomplished facts, that it was vain to expect from the lower races capacity to receive the moral and religious thought of the highly-developed mind, and that the effort to Christianise them must necessarily fail. We may well say now, "Where is the wise? Where is the scribe? Where is the Christian doubter?" Among each and all these irredeemable and incon-

vertible people multitudes are found sitting at the feet of Jesus clothed and in their right mind.

THE GLORY OF MODERN MISSIONS

is that they have won victories for Christ—not in a few places and in favourable conditions, but everywhere. They have made us look upon the whole race of man with other larger eyes. They have revealed to us his spiritual affinities; they have helped us to see him again as Christ saw him, and to love him with a tender, hopeful love, for the sake of those beautiful possibilities which are hidden under all degraded and repulsive forms. We have seen that he is everywhere our blood kinsman, and can be made our spiritual compeer. As our annual report says, nowhere has the missionary failed. The truculent savages of the South Sea Islands, the grovelling and stunted denizens of Labrador and Kamschatka, the bushmen of the Antipodes, the Maoris of New Zealand, the devotees of the Hindu Temple, the worshippers at the shrine of Confucius, the followers of the great Buddhist cult, the Kaffirs, Zulus, Hottentots, and negroes of Africa have alike felt the touch of Jesus, and responded to His call. The most corrupt dead have heard His voice and come forth. The barbarous race of which Charles Kingsley spoke has yielded some of the noblest fruits of Christian endeavour. The North American Indians, whom their white brethren despaired of, have established in Columbia, through the heroic labours of William Duncan, one of the finest Christian communities in the world. Some of the Pacific Islands, which the traders maligned, have become like sanctuaries. The savage tribes, who gave the evolutionist points for his argument, have answered them with almost lovely irony by growing suddenly into new men. Indeed, the remarkable feature of modern missions is that they have won their

MOST SIGNAL TRIUMPHS WHERE LEAST WAS EXPECTED.

The most degraded and the most brutal have been the most prompt to submit to the yoke of Jesus. Where human wisdom predicted most utter discomfiture, the missionary has had a triumphal march. Madagascar, Fiji, the Sandwich Islands, the New Hebrides, have crowded to the Lord like doves to their windows. Where the darkness was most oppressive, and the stench of sin most offensive, nations have been borne in a day; while India and China, the cultured and more richly endowed races, have lingered and hesitated, and presented to the Christian assault a more stolid and immovable front. This has been a surprising feature of the missionary movement; yet, by one who remembers how Christianity spread in the

early centuries, it might have been predicted. Christian history repeats itself: the Celts of Galatia and France and Britain, the Teutonic races of Germany and Scandinavia, who had no culture, no history, and only the most bestial religion, fell, like over-ripe fruit, at the touch of Jesus. The Divine Cæsar came, and saw, and conquered, while the Roman, hedged in by his intellectual pride, glorying in a past which his religion had made sacred, having his customs and laws, his political institutions, his philosophy, his poetry, his domestic usages indissolubly bound up with his religion, yielded most slowly, and with the most stubborn reluctance, to the new faith, and succumbed only after a conflict which filled three centuries. This parallel is almost complete. The fields which the missionaries of our society chiefly occupy, and we do not always remember it, are the hardest fields of all. In India and China we have people to deal with who, like the Romans, have a great past, a great literature, a legacy of great names in poetry and philosophy, who are intensely proud of their ancestry and traditions, who were mighty, civilised nations when our forefathers were savages, who are most stolidly conservative and averse to all change, whose religion is associated, as was that of the Romans, with all their political, social, and domestic life, and whose prejudice against Christianity has been inflamed, too, by many an act of wrong and injustice perpetrated by Christian powers. We ought not to be surprised that the light spreads slowly there. We ought not to be impatient with the men who are enduring, fighting valiantly there, though they record no triumphal captures. The conversion of the Roman empire and the Roman philosophy and religion was effected by the slow undermining of centuries. Nearly three centuries that intellectual, philosophical, pagan system of Rome held its ground against the Christian attack, showing no signs of coming dissolution except to the far-seeing and faithful eye, and then almost in a moment it collapsed, for everything had been working towards that end. That page of history is being written again in India and China to-day, and it teaches us to be patient and be of good courage and

LABOUR WITH CONFIDENT HOPE.

I have only another word to add, and that is, that these hundred years have proved to us that much, that almost everything under God depends for success in mission work upon the personality, the Christian character, the self-forgetting devotion and Christ-likeness of the men we send. Looking over the results of all these years, we find that our Lord has prevailed most signally, not where the messengers have been specially distinguished for scholarship, or marked out as able preachers, but where

in all lowliness and simple love of human souls, they have made themselves one with the people whom they came to save. It has not, indeed, been by what we ordinarily call preaching that the bulk of those who were once heathen have been won to Christ. Of course it has been by preaching if you take that word in its widest sense, but it has not been by addressing and persuading crowds and congregations, or by logical demonstration of the superiority of the Gospel, still less by direct attacks on heathen systems and philosophies, but by the quiet exhibition of the Gospel precepts in sweet, holy, self-sacrificing, Christ-like lives. The men who have most prevailed in heathen regions have, as a rule, though there are notable exceptions, neither been noted for scholarship nor singular preaching gifts; they have been men in whom, though "heart and mind accorded well," heart was greater than mind; men big with the love of humanity, brimful of sympathy, forgetting profession, regardless of emoluments, heedless of peril and discomfort in their urgency to save souls; men strong in the qualities of patience, perseverance, courage, and tenacity of purpose, and men of singular faith. Think of those whose names are as a sweet savour in all our memories, the men whose victories for the Cross have been most illustrious. Williams and Selwyn and Pattison and Paton among the aboriginal tribes, Moffat, Livingstone, Mackenzie, Hannington, Saker in Africa, Henry Martin at Cawnpore, Bishop Heber at Calcutta, Carey and Marshman at Serampore, Marsden among the Maoris, Broughton in Australia, Knibb in Jamaica. One or two of these were highly cultured men, one or two were made great orators by the occasion which they served, but the generality of them had neither great learning nor eloquence, and their force was not in the persuasion of the lips, but in the attraction of the life. They did their work by going down to the heathen people, moving among them as brothers, sharing their sorrows, and presenting

THE GOSPEL AS A BEAUTIFUL LIVING FACT

before their eyes. And that is one of the lessons which we are taught by these hundred years, that in choosing our messengers we should not put an undue estimate on intellectual fitness and attainments, or even on the gift of utterance, but should seek strong, brave, indomitable, sympathetic, Christ-like men, men of stern moral discipline and spiritual intensity, men who can endure hardship, men full of self-forgetting devotion, who are willing to take the lowest place in the service of the Master. It is moral fibre and the glow of passion that we need rather than the things which schools and colleges give. I had almost said that no man is fit to be a missionary who has not a larger spirit of self-sacrifice and a nobler disdain

of pecuniary rewards than the average minister at home. Such men, we thank God, have been given to us in numbers. May it please Him to give us numbers more. These, then, are some of the thoughts suggested by the century of work. They are all bright and hopeful thoughts, calling us to intense thankfulness and to earnest, cheerful continuance. Wherever we look over the field of missions we see aspects of promise, signs of grace, dawnings of a glorious day. The tidal wave which has been growing in force for a century shows no signs of abating, but is ever augmenting in volume. We are profoundly grateful that God has placed us in the midst of this movement, that he has privileged us to have some small part in it, that our eyes behold and our hearts are enlisted in the splendid work of human regeneration, and that as we labour and pray we have an assured conviction that it will still advance and succeed until Christ shall see of the travail of the soul.

The Fusion of the General and Baptist Missionary Societies.

I.

AT the Annual Members' Meeting of the Baptist Missionary Society, held in the Library of the Mission House, Furnival Street, Holborn, London, on Tuesday, the 28th April, under the chairmanship of Chris. Finch Foster, Esq., J.P., of Cambridge, the following report, presented by the General Secretary, Mr. Baynes, was unanimously adopted :—

REPORT OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY ON FUSION OF THE TWO MISSIONARY ORGANISATIONS.

The Committee, in pursuance of the instruction given at the last Annual Members' Meeting, on April 29th, 1890, as contained in the following resolution :—

“That this meeting approves the action taken by the Committee in the matter of the proposed amalgamation of our Society with the General Baptist Missionary Society. That we adopt the resolution of the Committee, which affirms that, ‘in the interest of the Church of Christ, and the furtherance of Christian missions, it is desirable, if satisfactory arrangements for the union can be made, that our Society and the General Baptist Missionary Society be amalgamated.’ And we instruct the Committee to consider, and, after communication with the General Baptist Missionary Society, to report to us what arrangements they deem necessary to give effect to this resolution.”

I.

beg leave to report :—

“That, in conference with delegates representing the General Baptist Missionary Society, they have unanimously agreed to mutually satisfactory arrangements for the complete fusion of the two Societies.

“ That such arrangements contemplate :—

- “ 1st. That the Baptist Missionary Society undertake to maintain the work now carried on by the General Baptist Missionary Society, funds permitting.
- “ 2nd. That, as far as may be practicable, the position of the present missionaries and Secretary be maintained.
- “ 3rd. That the following six gentlemen be recommended to the forthcoming Annual Members' Meeting for election as honorary members of the Committee of the Baptist Missionary Society—viz. : The four present honorary members of the Committee of the General Baptist Missionary Society—viz. : The Rev. S. S. Allsop, of Burton-on-Trent ; the Rev. William Orton, of Leicester ; the Rev. Dr. Underwood, of Burton-on-Trent ; and Thomas Cook, Esq., of Leicester, together with W. B. Bembridge, Esq., of Ripley, Treasurer of the General Baptist Missionary Society, and the Rev. T. Barrass, of Peterborough.
- “ 4th. That, subject to the final approval of the fusion of the two Missionary Societies by the General Baptist Association at their approaching annual gathering at Burnley in June next, and the transfer by the General Baptist Missionary Society to the Baptist Missionary Society of all assets and property, trust and otherwise, belonging to the General Baptist Missionary Society, the fusion be effected as soon after next June as may be practicable.

II.

“ That ‘ The Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ and ‘ The General Baptist Missionary Society,’ shall, on and after such amalgamation, be finally approved and adopted by the General Baptist Association at their meeting to be held at Burnley, in June next, be administered and worked together under the name of ‘ The Baptist Missionary Society,’ as set forth in the foregoing Report, and have a common treasurer who is hereby empowered to receive and give receipts for all legacies, bequests, donations, subscriptions, and other contributions given to either of the said societies, and that the moneys so received shall be applied by such Treasurer according to the instructions or directions given by the testator or donor in each particular instance, or as near thereto as may be.

“(Signed)

W. R. RICKETT, *Chairman.*”

III.

At the same meeting it was unanimously resolved :—

That the Rule respecting ‘ Name ’ in the Plan and Regulations of the Baptist Missionary Society be amended so as to read henceforth :—‘ Name.—The name by which the Society has been and is designated is the Baptist Missionary Society, including ‘ the Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ which was formed in 1792, and ‘ the General Baptist Missionary Society,’ which was formed in 1816.’

In addition to the six brethren mentioned as elected Honorary Members of the Baptist Missionary Society Committee, the following five were chosen to serve on the elected fifty-two members of Committee for the year current, viz. :—The Revs. John Clifford, D.D., London, and W. Bishop, Leicester ; and Messrs. R. Foulkes Griffiths, London ; James Hill, Derby ; and Alderman Wherry, Bourne.

A Talk with a Kulin Brahman.

HE sat in my room. The conversation naturally turned upon religion.

"I don't believe," said he, "in much of what is written in the Hindu sacred books. Take that story we were reading together this morning. Take other stories connected with Ram. They are altogether incredible. Here you have an account of Shita being carried off by Rabon. Ram (whose wife Shita was), who is imposed upon the Hindu people as an incarnation of God, knew absolutely nothing of the event, until he happened to come like any ordinary mortal, and discover that his wife was missing. Had he been the incarnation of the Most High, surely this fact would have been known to him ; and knowing it, he would undoubtedly have speedily put an end to the designs of the evil intruder."

"I quite agree with you," I replied. "That argument alone is enough to dethrone Ram from the position in which the Hindus have placed him. There are other matters, however, in his history—many more than we can speak of now—which do not tend to increase his greatness. You have that account we looked at a few hours ago. There was Doshosoth, Ram's earthly father, instructing his son in the principles of government, about which one would suppose he knew much better than his parental instructor. I understand that the educated young men of India are mostly like yourself in the incred-

lity with which they view their old beliefs?"

"Yes," he answered ; "they are. There is not a young fellow in the Government colleges who does not secretly laugh at the many absurdities of old Hinduism. I don't say that there is nothing good in our old Shastras, I don't say that our young men are prepared to throw them overboard ; but the incredible stories of the incarnations, adventures, and marvellous deeds of the gods we simply laugh at. They may do for the multitude—we don't believe them."

"What do you believe then ? In giving up a superstitious faith, is it not true that most of India's thoughtful sons are turning out atheists, following, alas ! in the steps of the M.P. who died a little time ago, and whom the people revere so much, that were an image erected for his worship it would not be surprising?"

"Yes," he replied again ; "I am sorry to say that many of our young men, often, indeed, without much thought, do profess a disbelief in God, or at least assert that they know not whether there be a Supreme Being."

"Now that appears to me," I observed, "even a worse evil than idolatry. Idol-worship does indicate a belief in the existence of greater powers than men—a belief which atheism, of course, altogether disowns. Most Hindu idolaters, too, admit that there is one God—personal or impersonal—from

whom all others have proceeded. It certainly seems to me more preferable that men should worship something rather than worship nothing. Hinduism, again, with all its varied idolatry and belief, does teach in some way the need of an incarnation. It tells us that unless God reveal Himself in some visible form we shall know nothing of Him."

"Hinduism," he interposed, "may be considered as teaching that. But what if the teaching be false! I, for my part, see no need of an incarnation."

"Then how do you know God?"

"By inference. I cannot see my own eyes; but I see other things around me. Hence I infer that there is something through which that sight-knowledge is gained. I call that something 'the eye.' So I look upon the world and see life in many varied forms of motion, and, from that vision reason that some power works through these things, just as I effect the work of vision through the eye. I call that power God."

"My dear friend, however good your reasoning may be, the illustration seems to me to completely fail. Nobody, I imagine, comes to the conclusion that he possesses an eye from going through some process of reasoning to ascertain the fact. The child sees his eye in the mirror, in the water. He rubs it with his hand. He learns early that through it he sees. But I quite agree with your logic, nevertheless. You may correctly reason that God is because the world is, that the effect implies the cause. That argument, however, only brings us to the fact of His existence. What of His character and attributes! What of His thoughts and purposes towards the children of men! What of the many mysteries about which men are continually thinking, such as sin, sorrow, death,

a future life! Is not an incarnation needed to throw light upon such matters as these?"

"No," said he; "even these questions may be answered apart from knowledge gained through an incarnation. I judge that the character of God is just and holy, because He has made the world work in every way for the general welfare of mankind."

"But what about sin, my friend—what about sin? Whence came it? How are we to get rid of it? Men are constantly stealing, lying, committing adultery, hating their fellow-men, and despising God. How have all these evil practices sprung up in the human race?"

"Oh," said he, "God put at first in the heart of man four qualities which, when expressed in deeds, made what we call sin."

Here was the teaching of devils! God, then, was the author of the evil qualities in man. Yet He is to be regarded as holy and just. What a holiness and justice to adore! I had never before heard of these four evil qualities. I don't remember the names of them all now. I remember well, however, turning to him and saying:

"Don't you see, my dear sir, that by such a statement you make God the author of sin?"

"No," he again replied. "God gave man those qualities, it is true, but He also gave him intelligence, by which they should be regulated. To some extent they are necessary in the world, and are not wrong when allowed to have play in certain actions under certain circumstances. They must be controlled by intelligence. Then no harm will result from them."

"It appears to me," I observed, "that your reasoning itself indicates sufficiently, apart from every other fact, the necessity of God revealing Himself

clearly to the world. When there is no reliable knowledge based upon revelation of the character of God, of the origin of evil, and of similar matters, thoughtful men try to ascertain these things; and, in doing so, run into all manner of contradictory beliefs. They may gain certain truths from their constant thinking. But even these we should be justified in refusing to accept, because of the probable unreliability of all human theories respecting spiritual matters. Now, what authority have you for saying that God gave men the qualities, the tendency and result of which have been sin? Why should not I, with equal claim to accuracy, assume that evil had a different origin? I say nothing now of the logical outcome of your theory, which, to my mind, is that God is the creator of sin. I merely assert that men, following your example, may hold numbers of widely differing beliefs as to the matters of which we are speaking. May hold?" said I. "In fact, they do hold them. And because of this—on account of all existing and possible theories as to the mystery of sin—what we want is a God-given revelation, distinct, certain, and sufficiently complete to give us mental rest and satisfaction. The expression of this want I see in the varied incarnations of the Hindu mythology. Those incarnations are the embodiment of a people's need, and the unconscious utterance of a great prophecy. Now, such a revelation as we need we have in Jesus Christ—the spotless Incarnation. He has given us infallible instruction upon every spiritual fact which it is necessary for us to know. He has revealed to us the mind of God. He has made known to us a far more important matter than the mere origin of evil. He has indicated the way by which sin—the visitation of moral law—may be pardoned by God, Himself making a

great atonement through which alone this pardon of sin can come to men. Our duty is to accept this revelation, and believe in Him who is the Incarnation of God and the Saviour of the world."

"I know nothing as to the truth or falsehood of your religion," he replied. "We are born Hindus and Hindus we must remain. Even if after examining Christianity I should believe it, how can I become a Christian? Such a step on my part would mean the loss of caste, expulsion from all previous society, enmity of friends and relations, and probably a life of poverty. Though a Hindu myself, I say, as I said before, I disbelieve thoroughly in most of its teachings. It sanctions the worship of everything, and creates within men a superstitious regard which you, I suppose, can hardly believe to exist. Only a few days ago a man—a very ignorant fellow, it is true—came to my house and gazed in wonder at a timepiece I have. It was then just on the point of twelve. As soon as the hour commenced to strike, the stupid fellow cried in wonder, 'There's a god inside,' and immediately falling down he commenced to worship it. That's what Hinduism does for the people. They are afraid of everything and worship everything. But let us drop this talk about religion now. Will you come over to my house?"

"I have no objection."

"Shall be delighted if you will, and when you come, though it's against our custom, I'll show you my wife, if you would be pleased to see her."

"My dear sir, I have no objection whatever if you've none. But don't let me bring any disgrace upon you. I know that high-caste Hindus, like yourself, object very strongly to strangers seeing their wives. In fact, I always understood that no European could

possibly enter into a Hindu gentleman's house and receive such marked honour."

"Well! It isn't our custom; but you are my friend, and—it will be all right."

"Very good, let it be so. I must bid

you good day now, as I have some work on hand."

"Good day, sir."

T. W. NORLEDGE.

Madaripore,
East Bengal.

The Wives of Missionaries

THE man will do scant justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and not always reportable, but it has to be done all the same. They are busy at something all the time, helping out in a score of unnumbered and unsentimental ways. They look after schools, and teach Bible-women, and send them out, and take their reports. They look after the women of the churches—old folk, young folk, well folk, feeble folk, and all sorts of folk who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily—the care of their little families—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tours to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed in order to good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly, the husband is here to do a little civilising, as a sort of secondary work (though I challenge the wisdom of the whole attempt), but his wife often has to keep her eye on him to prevent his being barbarised while he is about it. He would go round with

sleeves out at the elbows, and shoes careened over on one side. He would get to taking his breakfast in the pantry or on his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to the Missionary Union that sent him out. Nor does that begin to be all of woman's work for missions that the wife has to do: she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of painkiller, warns the children against green fruit and colic, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion service, keeps the desk supplied with postage stamps, forwards the letter to her husband in the country, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor his shoes blacked when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

"DR. ASHMORE OF CHINA."

Death of the King of Congo, Dom Pedro the Fifth.

THE Rev. R. H. Carson Graham, writing from San Salvador, under date of March 6th, reports :—

“MY DEAR MR. BAYNES,—You will be surprised to hear that the King of Congo, Dom Pedro V., died suddenly on the 14th of last month. The immediate cause of death was, we believe, apoplexy, but the king had been ailing for a long time past.

“We had seen him several times during his illness, and sometimes were able to speak of spiritual things. He was glad to hear us, but, as far as we could judge, seemed little affected; however, it is well to remember that we do not know what the end was, and must leave him with Him who cannot err.

“As you might imagine, this event has rendered things very unsettled here; but I am glad to say that, though the work has been affected in some directions, we have been able to hold the services as usual; and we are likely to have a good opportunity of reaching people from distant towns, when they gather from all directions for the funeral.

“It has not been decided yet as to who is to succeed to the throne, but the king’s nephew is in charge of everything belonging to the king. The Portuguese Resident has not officially recognised him as the successor, however. When the funeral is over, and this matter has been settled, things will, no doubt, go on smoothly again.”

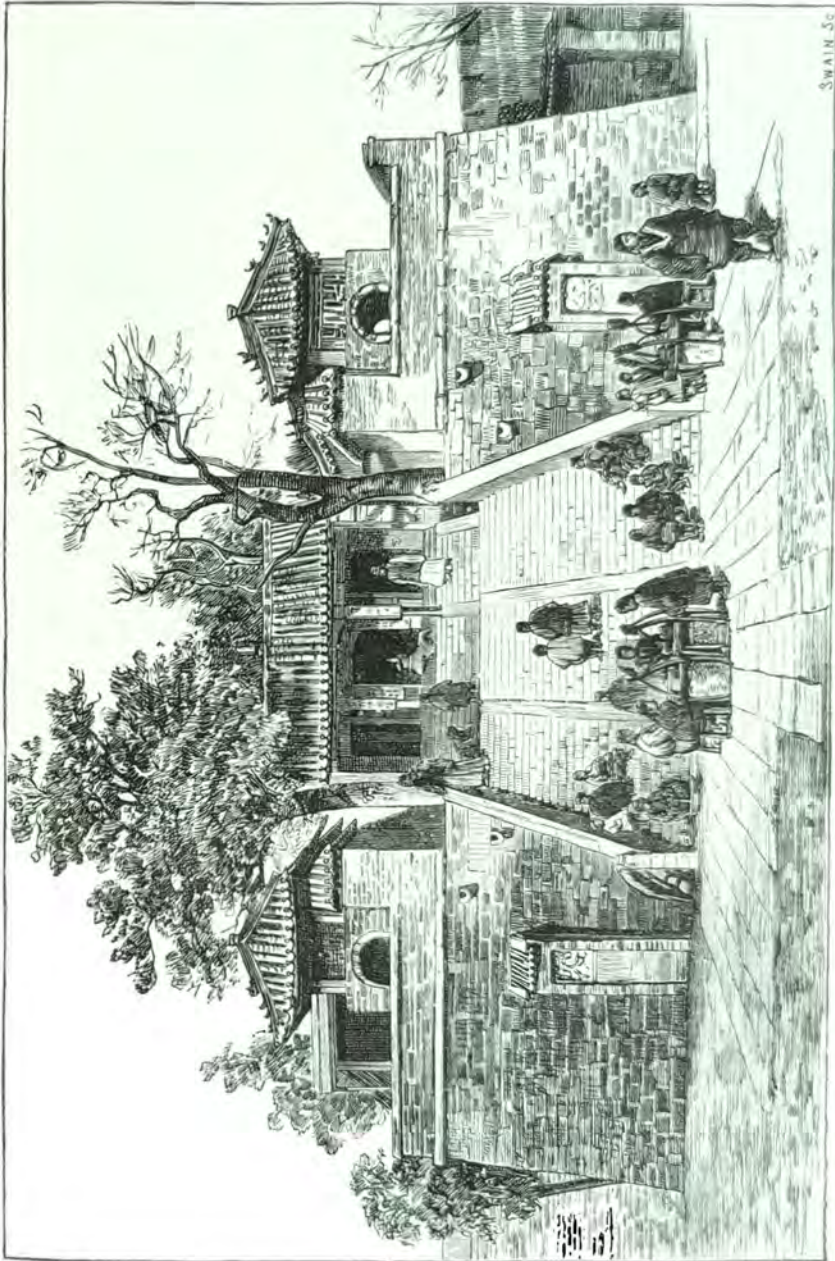
Who will Respond?

THE Rev. Robert Spurgeon writes from Barisal :—

“MY DEAR MR. BAYNES,—May I ask the readers of the HERALD for a small case of homœopathic medicines for the pastor of Askor Church? He is acquainted with their use, and during the late epidemic of cholera was greatly blessed among both the heathen and Christian villagers. He is pastor of a church with more than 200 members and some 300 adherents, and the cause is entirely self-supporting. I trust someone will be glad to help our brother by the gift of a case of medicines such as he now urgently needs. A more deserving brother could hardly be found in India.”

The “North Pole Temple,” Tsi-Nan-Fu.

THIS is a Taoist temple situated on the north side of the lake, close to the city wall. It is also called the “Temple of Longevity,” and those who wish to live long and to have a favourable transmigration when they die come here to worship. It is frequented mainly because of the fine view it commands of the lake and the hills not far off.



THE "NORTH POLE TEMPLE," TSI-NAN-FU.—(From a Photograph.)

The late Miss Dean, of Barisal.

THE Rev. Robert Spurgeon, of Barisal, referring to the late Miss Dean, of the Zenana Mission, writes :—

“MY DEAR MR. BAYNES,—Our sister has left an indelible record in the homes and hearts of the natives of Barisal. She was an exceptionally gifted worker, and wholly original in methods. It was a sad experience to us, her fellow-workers, when she was called to a higher service. Taken ill on the Sunday night, our dear sister left us on the Wednesday afternoon following, and the next morning her remains were placed in the grave among those of the natives whom she so much loved. There is no monument erected yet. But perhaps a living monument is more powerful. She had rescued from certain death a native child whose mother had died, and, as a second mother, Miss Dean had cared for the little one. Now little Johnny Dean is again motherless.

“Miss Dean was devoted to the good of the natives of Bengal. Her medical knowledge was of immense use. Though an independent worker, and supported by her own private means, she worked loyally with us in Barisal, and gave liberally to good works that she saw needed her aid. Her death has thrown a cloud over our station that does not easily lift, and her last hours are still to us each a stimulus and a spur in the path of service. Natives regard our sister as a heroine, for her unselfishness and devotion and love were patent to them as they are to us. May more of like spirit be sent out, or come out, as she did, propelled by love for the heathen; for our need is great, and the natives are perishing for lack of knowledge. ‘Who will be the next?’”

The Late Rev. William Teall.

THE Rev. D. J. East, President of the Calabar College, Kingston, Jamaica, sends the following sketch of the Life and Labours of the late Rev. W. Teall :—

“The last but one of the second generation of the Baptist missionaries who came from England to Jamaica has passed away. Mr. Teall, after a long and painful sickness, was released from suffering and entered into rest on the night of Sunday, April 5th, 1891. His mortal remains were interred in the Kingston cemetery the following evening. The funeral service in the East Queen Street Baptist Chapel was conducted by the pastor, the Rev. Wm. Pratt, M.A., assisted by the Rev. J. Balfour, M.A., the Rev. M. Geddes, Rev. E. Palmer, and the Rev. Barron, of Annotta Bay, who came to Kingston

to represent the church there, of which Mr. Teall, up to the year 1890, had been pastor. Mr. East was unavoidably absent, attending Jubilee services at Mount Carey. Mr. Sherring, being absent at Stewart Town, was represented by a student of the College, at his request.

“From the time of Mr. Teall’s retirement from the pastorate, he had been actively engaged in occasional work. His last visit was to churches on the north side of the island, where he had been warmly welcomed by ministers and people. He returned to Kingston full of life and zeal, promising himself

years of usefulness in rendering service wherever his labours might be needed.

"To all appearance, there was every prospect of the gratification of his utmost wishes in the kingdom and patience of his Lord and Saviour. The first symptoms of the disease which finally proved fatal gave him little concern. After a surgical operation, he was sanguine of complete recovery, and was speedily moving about with his wonted activity. The sickness proved of a more malignant type than he anticipated. A second operation soon became necessary, but, after a consultation his medical attendant declared it to be utterly useless, and declined to perform it. The disease then began to make rapid progress, and the patient was compelled to take to the bed which he never afterwards left. The most acute sufferings were borne with exemplary patience. When not under the influence of morphia his mind was clear, and his spirit calm and peaceful; to use his own expression, "*Resting upon the Rock.*" He died without a struggle, laying aside the earthly in which he had groaned, to put on the heavenly, and enter into the joy of his Lord.

"Mr. Teall had been in the Jamaica Mission only two years short of fifty. He landed on the 30th of November, 1843, to labour in connection with the late Mr. Day, of Port Maria. In 1845 he became pastor of the church at Mount Angus, where he laboured for seven years and a half, during which he formed an out-station at Wallingford, about six miles distant, where he built a small chapel. In this sphere he was exceedingly happy and useful, notwithstanding many privations. His residence at Mount Angus consisted of a portion of the chapel, separated by a wooden partition; and, at one time,

the roof was so dilapidated that, in the heavy rains, it was necessary to make provision on the bed to catch the water as it fell through the broken shingles.

"In 1853, Mr. Teall accepted the pastorate of the church at Lucéa, in the parish of Hanover, associating with it that of Green Island, and, subsequently, that of Fletcher's Grove. This large and more important field he continued to occupy till 1867. During this period, he paid two visits to England, the first with his wife and five children, on account of failing health; the second at the request of his brethren, to raise a fund in aid of the day-schools of the Jamaica Baptist Mission. The latter visit was in 1864, and was so successful that, in the following year, he returned with English contributions a little over £1,000. At this time the schools of the Jamaica Baptist Mission were wholly dependent on the voluntary support of the friends of education.

"In 1867, Mr. Teall was called upon by his brethren to enter on another work of far-reaching importance. He had landed in Jamaica just after the disturbances at Morant Bay, in 1865, his spirit being stirred within him by the atrocities of martial law practised in their suppression." The Committee of the Jamaica Baptist Missionary Society, having had its attention called to the spiritual condition of this part of the island, resolved to commence a mission in it, and invited Mr. Teall to undertake it. This he did with much enthusiasm. A chapel was purchased at Morant Bay, and other premises, which the London Missionary Society was abandoning, and for several years Mr. Teall prosecuted the work with great acceptance among the people. His activity and energy were untiring, and God crowned his labours with

abundant blessing. On his resigning this sphere, native pastors were placed over three important churches which he had been instrumental in forming. Soon after he had taken up his residence at Morant Bay he was overtaken by severe domestic affliction. On the 3rd of January, 1867, he had to mourn the loss of his beloved wife, who had through so many years been with him as a faithful fellow-helper in his ministerial and missionary work. Mr. Teall's evangelistic work extended through the Blue Mountain Valley and over the adjacent parts of the Port Royal Mountains, the fruits of which will never be fully known until the great day shall declare them.

"On retiring from this strictly missionary field to resume pastoral work, he took charge of the church at Annotta Bay, the very port at which he had landed in 1843, when he first set foot on the soil of Jamaica. Here he laboured with zeal and faithfulness till within about a year before his death, when failing eyesight made the relinquishment of a stated ministry imperative, and the Missionary Society in England agreed to make him an

annual allowance as one of its oldest agents.

"Mr. Teall was devotedly attached to the Jamaica Baptist Union, of which, from the beginning, he had been a member. Three times—viz., in 1863, 1870, and 1888—he had been unanimously elected as its chairman. Six times he had been chosen as preacher at its annual sessions. For seven years he was secretary to the Normal School Department of Calabar College, in which, from its establishment until his death, he took a lively interest. He was also an honorary member of both the College and the Jamaica Baptist Missionary Society Committees, in recognition of the important services he had rendered.

"Our departed friend has left a large circle to lament his loss, along with a numerous family, three in Great Britain, one in the United States, and two in Jamaica. His widow, the devoted wife of his later years, and faithful nurse during the last trying sickness, is left with one daughter in delicate health to mourn over her bereavement. She claims the esteem and sympathy of all who are acquainted with her."

Good News from Delhi.

THE following letter from the Rev. S. S. Thomas gives a deeply interesting report of the recent conference in Delhi:—

"Baptist Mission Training Institution,
"Delhi,
"March 20th, 1891.

"MY DEAR MR. BAYNES,—I was delighted at hearing from you that the proposal to hold a conference of our North-West preachers and teachers, with a view to the deepening and strengthening of their spiritual life, was so very cordially sanctioned by the Committee. You will be as thankful

to hear as I am to record that our highest hopes have been more than fulfilled. The meetings, from first to last, were indeed 'times of refreshing from the presence of the Lord.' It was evident from the first that, whilst all were delighted at thus meeting, many had come with strong desire to be anointed with the Spirit of the Lord, and thus equipped for His service.

"Messrs. Jones and Price, who con-

ducted the meetings, laboured hard and prayed much to the end that they might be able to impart unto their brethren some spiritual gift, and I verily believe God richly honoured their effort. The subjects were carefully chosen, and, as you will see, bore a vital relation to Christian life and work. They were equally divided between Mr. Jones and Mr. Price. I give them in the order in which they came in the meetings:—

“1. The Christian Life.

“2. The Relation of the Holy Spirit to our *Life*.

“3. The Relation of the Holy Spirit to our *Work*.

“4. Preaching, its Matter and Manner.

“5. The Study of the Scriptures.

“6. Our Denominational Principles.

“7. Prayer.

“8. Abide in Christ.

“The addresses on these subjects were listened to with close attention, and the prayers which followed clearly showed that the hearts and minds of the brethren were deeply stirred by them.

“The Conference began on Thursday, March 5th, and ended on the following Wednesday. There were two sessions daily, one at 8 a.m. and the other at 3 p.m.

“On Sunday we met in the early morning for the observance of the Lord's Supper; and to many it was indeed a *Communion service*—a quiet time of holy intercourse with the Master of the feast, the Lord of the harvest, whose servants we are.

“At 8.30 a good congregation assembled for worship, and a capital sermon was preached by Joshua of Benares, from the text, ‘In whom also after that ye believed ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance.’

“On Tuesday evening a designation service was held, when the seven native Christian students leaving the Institution for work in various parts were commended ‘to the Lord and to the word of His grace.’ They were addressed by Mr. Smith, of Simla.

“The Conference was wound up on Wednesday morning with a *Testimony meeting*. The speakers were limited to five minutes each, but two hours soon slipped by as one after another gladly acknowledged that the meetings had been to them seasons of inspiration and refreshment. I must quote two or three utterances:—

“One brother, who is rather noted for his figurative way of putting things, said that the state of the Mission had been like a body, whose members were scattered and disconnected—an eye here, and an ear there, and a leg to stand on somewhere else. The Conference, by bringing the different workers together, had given to all a sense of corporiety and oneness, which would be a source of strength in days to come.

“Another testified that he had distinctly gained three things during the meetings: (1) clearer spiritual vision; (2) greater insight into the beauty of the Scriptures; (3) a keener sense of being Christ's messenger to the people.

“A third, good old Hari Rám, of Agra, whose two sons are now leaving the Institution, give great promise of being useful men, said that he had been greatly blessed in the meetings, and, amongst other things, had thought of a *new* argument for baptism by immersion.

“Said he, ‘Even Pædobaptists! do not pray to be sprinkled with a few drops of the Holy Ghost; they, and we alike, desire and long to be completely immersed in the Spirit's power and influence;’ and, said the old man, triumphantly waving his hands, ‘if it

means immersion in the one case it must mean the same in the other.' It might do some of our disputants good, both Baptist and Pædobaptist, to pause awhile in their learned discussions, and learn from Harí Rám to make the one baptism interpret the other. If we Baptists were to strive more earnestly to realise in our lives this sound interpretation of the baptism of the Holy Spirit, would it not result in a vast accession of spiritual wealth to our churches?

"Other testimonies of interest were given, but I must forbear quoting them.

"The social element was not neglected. All the visitors were located in the students' compound, so that they had ample opportunity for pleasant intercourse. One evening my wife invited them with their wives, in

all nearly seventy guests, to evening tea. The magic lantern and microscope afforded great amusement.

"In conclusion I may add that both the Europeans and the natives are unanimous in hoping that the Conference will be an annual institution, and they confidently believe that it will bring about, under God's blessing, closer intercourse and more united effort.

"I fully believe that the prayer you expressed in your letter that 'Heaven's richest blessing might rest on the gatherings, and that they might be fruitful in renewed consecration and revived earnestness,' has been and will be answered.

"Yours very sincerely.

"STEPHEN S. THOMAS.

"A. H. Baynes, Esq."

The Lord Loveth a Cheerful Giver.

IN connection with our recent Anniversary Services, the following letter, containing a £5 bank-note, handed to Mr. Baynes as he entered the Cannon Street Hotel on his way to the Mission Soiree, is most touching and inspiring:—"DEAR MR. BAYNES,—I am a widow needle-woman. My dear husband and two little children died early last year. My dears used to bring home the MISSIONARY HERALD from Sunday-school, and so I got to love the Mission, and we all together used to pray for it. Now I pray all alone for it. My husband and children are now in heaven with Jesus; I am quite sure of that. All through the year I have been trying, by doing night work, to save for the Mission. It has been hard work; but my dear girls said, 'Mother, don't forget the Mission,' and I never will; so I send you now £5, my savings all through the year by night work, and I pray the Lord will bless the money—He knows all about it. I always read the HERALD, and so did my dear husband and my two dear girls now in heaven.—From a POOR WIDOW NEEDLE-WOMAN." The cordial thanks of the Committee are also given to "Two Members of the West Croydon Ladies' Association" for the gift of a stomach pump for Mr. Wills, of China, which is now on its way to Shantung; "A Friend of the Congo Mission, Maidenhead," for a gold ring for the Congo Mission. This lady writes: "Our Congo Boys' Fund is, I hear, needing assistance. Kindly sell the enclosed ring, putting the amount to the Fund, and acquaint Miss Millin, Altwood Road, Maidenhead, with the fact." Cordial thanks are also given for the following most welcome gifts:—"Malachi iii. 10," for Debt, £100; Mr. F. A. Freer, for Debt, £20; Miss

E. Constance Kemp, for Debt, £20 ; Rev. J. G. Potter, for Debt, £15 ; Anon., for Debt, £10 ; A Friend, £10 ; Mr. W. Rouse, £20 ; A Friend, Lynwood, £20 ; H. W. M., £15 ; "May 1st, 1891," for Congo Mission, £5 ; Mr. C. H. Gatty, £10 10s. ; "A Friend in Scotland," per Rev. C. H. Spurgeon, £10 ; Mr. M. Tutton, Swansea, £10 ; Rev. J. H. Weeks, £10.

Another Timothy.

THIS photograph of Kiron Oodoy Ghose on the deck of his little boat gives me an opportunity of saying a word or two about our brother. His is the son of an evangelist who died a few years ago at Chobikhapar where we have a large native church. His father was a worthy man, and worked earnestly among his people. Kiron's mother is still doing her



ANOTHER TIMOTHY.—(From a Photograph.)

best to teach women and girls to read, and she succeeds very well indeed. Both Kiron and his brother, Auroon Oodoy, live in Barisal now. The latter cares for the religious training of our lads, and Kiron is my Timothy and frequent messenger to the churches. He is a zealous worker. The tiny boat in the picture carries him all over the district as need may arise. When at home, he does evangelistic work in the town, or helps me in correspondence with the churches. He has rendered valuable assistance in urging the duty of self-support upon the people, and in advising with

them about the pastorate. The people respect and love our brother, and yield quickly to his advice on church matters. He is, therefore, an invaluable fellow-worker. May he be long spared to us, and made more and more useful among our people. Friends at home ought to unite with us in thanking God for raising up such men to consolidate the work of the Mission, and to pray that yet more may be given us. These are the fruit of our Mission that defy all suspicion and doubt, and increase our zeal.

ROBERT SPURGEON.

A Letter from Delhi.

MR. J. W. PRESTON, of Small Heath Mission (Birmingham) Auxiliary, writes :—"I send you a letter recently received by one of our members from the Rev. Herbert J. Thomas, of Delhi. The friends who heard it read think it worthy of a place in the *MISSIONARY HERALD*."

Mr. Preston further says :—"In addition to our regular correspondence with Dr. Carey, of Dinapore, we appoint at our monthly meetings one of our number to write a letter of encouragement to some brother on the mission-field, a different missionary being written to each time. Should any of our brethren send us a letter in return it is read at our missionary gatherings, also in our Sunday-school, if considered suitable. The letter from Mr. Thomas is the first one received (one has just come to hand from the Rev. T. Richard, of China); this was read at our monthly missionary prayer-meeting. At the same meeting our pastor was requested to write a letter of condolence to our brother, the Rev. Percy Comber, with whom we deeply sympathise. I think this plan of endeavouring to arouse an interest on the part of our members in our missionaries abroad cannot help but bear fruit."

"Baptist Mission,

"Delhi,

"December 31st, 1890.

"DEAR MR. KIRKBY,—I am in receipt of your kind letter, and took the opportunity of reading it at our monthly committee, as I felt that so kind a communication was a greeting to us all, rather than a private letter to myself alone. My colleagues—Messrs. Stephen Thomas, H. E. Crudginton, and Imam Masih—desire me to acknowledge, in the name of us

all, your kind and fraternal greeting. Such expressions of sympathy and evidences of co-operation are much valued and very cheering. Your plan of directly communicating with the field is one which will, I am sure, prove helpful at both ends. It will give the missionary a touch of the helping sympathy of friends at home, which, in our separation from Christian influences, sometimes feels a long way off, and it will bring you into touch with far-away facts, lives, and work,

with which your hearts have learnt to sympathise, for Jesus' sake.

“BREAD CAST UPON THE WATERS.

“It may appear strange to you, but our life and work here is as devoid of startling romance as yours in England; but, may be, incidents of an every-day kind to us may have a novelty and freshness for you. Some eighteen years ago a ‘chamar’ (shoemaker), named Kallu, was baptized by Mr. Smith, in Delhi. Shortly after his baptism, a boy was born to him, and the father, desiring to keep him distinct from his heathen neighbours, named him Joseph. Six or seven years after, and before I came to Delhi, hard times, poverty, and trouble drove Kallu away from Delhi. He went to some village, and then to another, then on elsewhere, until all trace of him was lost. His boy Joseph was growing up, and, as his father became more and more feeble, worked hard in the fields to earn their bread. He had learned to read a little before leaving Delhi, and this he never forgot, though he had no chance to learn more where they went to live, and his father was unable to teach him. About three years ago Kallu died, and Joseph, having no friends that he knew of in Delhi, remained in the village where his father died.

“About a year ago, in looking through some old church records, I came across the name of Kallu, and set about making inquiries for him. After some three months of search, one of our preachers, named Anam Masih, found his son Joseph, whom he told that the ‘Padri Sahib’ was desirous of knowing where he was, what he was doing, &c.

“About eight months ago he came to me—an intelligent, interesting-looking lad of about sixteen. I spoke to him about his father, his school days, what he had learned, and especially

about his father's God and Saviour. I was very pleased to find that the good man had retained his faith in Christ to the very end, and had, in his feeble, untaught way, tried to teach Joseph something of Jesus Christ. But it was evident that, though the lad was keeping from idolatry, he knew nothing of the Saviour's claim upon his heart and life. I spoke earnestly to him on this subject, and prayed with him, and told him to call on me whenever he could come to Delhi.

“I heard nothing more of him till about a week ago, when he came, with all his little stock of goods tied up in a bundle, and told me he wanted to learn to work for God! On questioning him, I found out that my words had not been lost on him, though he neither fully understood them, nor felt at the time any desire to. He had tried to read the Gospel of Luke I had given him, but the ‘zamindar’ (or farmer) for whom he worked gave him no leisure during the day, and he was too tired to sit up at night. A few weeks ago his master sent him on business to the small town of Gaziabad. While there he heard a native preacher speaking in the bazaar. He stood listening to him for an hour. He felt the words were meant for him. The preacher was speaking of the vanity of spending all the life in worldly pursuits; in earning food, riches, &c.; in labouring on and on, and all the while neglecting the laws of God, the well-being of the soul, the highest service.

“INFLUENCE OF A CHRISTIAN CRIPPLE.

“On returning to his village, he pondered over what he had heard; recalled my words, his father's words; asked himself why he was not a Christian; why he was spending his life simply for a ‘zamindar,’ and earning only his daily bread. The idea grew

on him that he ought to serve God, and spend his life in a better way. Not long after he came into Delhi for some purpose, and heard a cripple, a happy Christian, singing Christian hymns in the crowded bazaar, which was full of Hindus and Mohammedans. He thought to himself: 'Why, this poor cripple, who cannot stand up or walk—cannot use his hands even—is doing work for God, and is evidently greatly happy.'

"This seems to have determined him, as he went back to his master, told him he would not spend any more of his life in such work as his, that he must work for God; then, packing up his bundle of clothes, he set off again for Delhi, and came straight to me with the request that he might be taught how to work for God.

"As the phrase 'working for God' is often a mere synonym for 'mission employment,' which lazy people find

easier to do than ordinary labour, I wanted to try and get at what he meant. I used various illustrations to show him that a man may preach and yet not be 'working for God,' and that another, busy all day in the fields or workshop, untaught, unable to teach, if keeping from sin for Jesus' sake, is a real worker for God. He seemed to fully understand what I said, but pleaded so earnestly that I would help him to learn to preach and teach about Christ.

"This appears to me to be more nearly a case of 'conversion' than most who profess to believe in Christ. I think God has sent the lad to us, and we are doing right in taking him into our boarding-school. May He who has begun a good work in him finish it, and raise up a faithful servant for Himself in Joseph.

"Yours very sincerely,

"HERBERT J. THOMAS."

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels of magazines from A Friend at Devonport, for Rev. R. H. C. Graham; from A Friend at Scarfskerry, and Mr. H. Letch, of Colchester, for the Mission; from Mrs. Johnston, Southport, for the Congo stations; and from Mr. Butcher, Reading, for Rev. J. L. Forfeitt; three boxes of clothing, &c., from the Missionary Working Party at Upton Chapel, Lambeth, per Miss Cox, for Mrs. Weekes, of the Congo; also for Nlekai, San Salvador, a small parcel; a parcel of books from Mrs. Read, of Shooter's Hill, for Rev. S. C. Gordon, Congo; a large number of garments and work-bags from Ladies at Highgate Road Chapel, per Mrs. Coxeter, for Miss Silvey, of the Congo; a parcel of garments from Mrs. Jonas Smith, family, and friends, for Rev. P. Comber, Wathen, Congo; a box of garments, school stationery, &c., from the Young Women's Bible-class and Mission Working Party, Maze Pond Chapel, Old Kent Road, per Miss Allen, for Mrs. Weekes, Upper Congo River; a number of garments from friends at Waterford per Mr. B. Bennett, for Mrs. Phillips, San Salvador; a parcel of garments from the Missionary Working Party, Warwick Street Chapel, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador; a parcel for the Rev. H. Phillips, Congo; a parcel from Mrs. Cage and the Misses Hunt, Dublin, for Mrs. Wall,

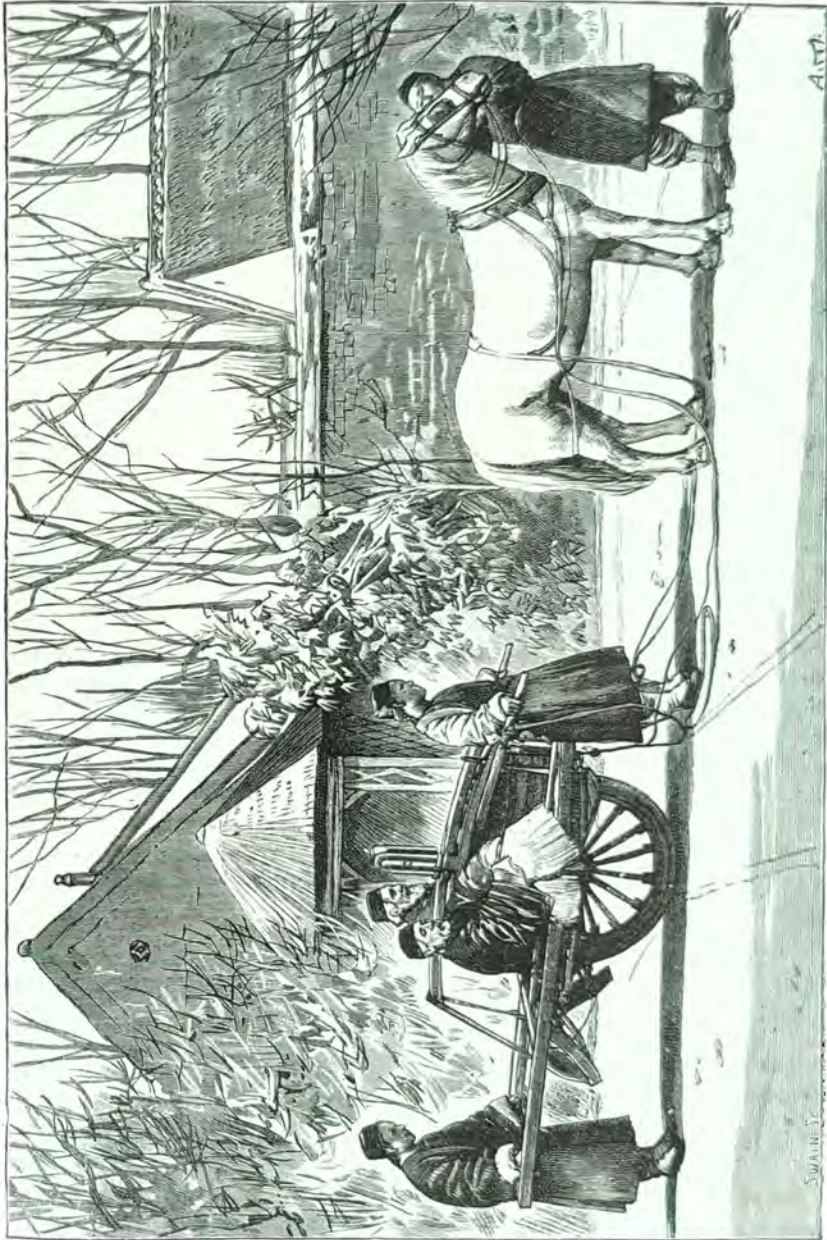
Rome ; some toys, &c., from Mrs. Macaulay and Mr. Castrey, Portrush, for Mrs. Stubbs, Patna ; a tricycle from Mr. J. Pike, of Bath, for Rev. H. Anderson, Calcutta ; from the Religious Tract Society, grants of books for Ram Phal Lal, Gya, India, and of pictures and books for Rev. H. Anderson, Calcutta ; and parcels of cards for the Revs. C. Spurgeon Medhurst and G. B. Farthing, of China, from "M. E. G.," Eccles ; Mr. G. B. Findlay, Glasgow ; "A. M.," Darlington ; Misses Hines and Waterman, Englefield Green ; Mrs. W. A. Foster, Cheetham ; Mrs. C. H. Price, Streatham ; Mr. W. G. Bull, Salisbury ; Mrs. Beer, Old Kent Road ; Mr. Angus, Enfield ; Mrs. Douglas, Bonnyrigg ; Miss Freeman, Northampton ; Miss Llewellyn, Penarth ; A Friend, Hitchin ; "One who wishes she could do more ;" "A blind young woman bedridden eight years ;" Mrs. Appleton ; Friends at Stow-on-the-Wold, per Rev. F. E. Blackaby ; Mrs. Edminson, Paisley ; "E. W.," Hastings ; "E. C.," Clapton ; Mrs. Sharpe, Thrapston ; "Willie and Walter," Leamington ; Miss Taylor, Glasgow ; Mrs. Cowdy, East Molesey ; Young People's Society, Chelsea ; Miss Overbury, Nottingham ; Four Leicester Friends ; Mrs. Cattell, Bessells Green ; Miss Bee, Redcar ; Mrs. Howard, Manchester ; Miss Revis, Camberwell ; Miss M. S. Draper, Grosvenor Square ; Mrs. W. Grey, Miss A. Minifil, and Miss L. E. Griffiths ; Miss N. Weaver, Birmingham ; Mrs. Wilson ; Friends at Kingsteignton, Highbury, Dunfermline, Bristol, Westbury, Clapham, Chipperfield, Newcastle-on-Tyne, Edinburgh and Glasgow, and others. Books for the Library at Dacca, in response to the appeal of the Rev. R. Wright Hay, from Mrs. Beer, Old Kent Road ; Miss Jarmin, Colchester ; "E. J.," Liverpool ; Mrs. Fyfe, Shipley ; Mrs. Tooth, Brighton ; "E. G.," Bristol ; Mr. Blanchard, Croydon ; Rev. Thos. Jones, Carnarvon ; Mrs. Corbyn, South Lowestoft ; Mr. Isaac Saunders, Broomfield ; Miss Vickers, Liverpool ; Mr. Richard Weaver, Birmingham ; and another friend.

The China Deputation.

(See *Frontispiece*.)

MRS. WATSON, of T'sing Chu Fu, Shantung, writes:—"DEAR MR. BAYNES,—I am sending you by this mail two photographs, the first representing the deputation on a wheelbarrow ; the second a group of missionaries who met the deputation in T'sing Chu Fu. It may interest you to see how Rev. R. Glover and Rev. T. M. Morris took their carriage exercise in the interior of China. This is one of our pleasantest and most sociable methods of travelling, and on good roads we can go from three to four miles an hour comfortably.

"You may not recognise all the gentlemen in the group, as they are in native dress, so I give their names:—Messrs. Smyth, Watson, Jones, Forsyth, Drake, Whitewright, Morris, Glover, Pastor Ching, Harmon, Bruce, Farthing, Nickalls, and Couling."



THE DEPUTATION ON A WHEELBARROW.

Recent Intelligence.

AT the Annual Members' Meeting, on April 28th last, the two following gentlemen were elected Honorary Members of the Mission Committee, having rendered important services to the Society, viz., Mr. Howard Bowser, of Glasgow, and Mr. W. Wilberforce Baynes, of London.

In response to the earnest invitations of the Committee the Rev. Thomas Martin, formerly of India, has generously consented to take charge of the work of the Mission at Port of Spain, Trinidad, during the absence of the Rev. R. E. and Mrs. Gammon on furlough in England, in consequence of broken health. Mr. Martin left for Trinidad by the Royal Mail steamer from Southampton, on the 27th ultimo.

The China deputation, the Revs. R. Glover, D.D., and T. M. Morris, are expected to reach London early in the current month.

The Rev. R. D. and Mrs. Darby left Liverpool for Banana in the African Royal Mail steamship *Benguela*, on Wednesday, the 21st ultimo.

In connection with the departure of Mr. and Mrs. Darby a Farewell Meeting was held in Toxteth Tabernacle, Liverpool, on Tuesday evening, May 19th. Mr. J. Sing, J.P., presided, and the Revs. J. H. Atkinson, R. Lewis, and C. F. Aked, and Messrs. W. P. Lockhart and A. H. Baynes took part in the service.

Miss Cassie Silvey, who, with Mrs. Weeks, left Liverpool in the s.s. *Volta*, on the 29th of April, writes under date of May 7th :—"We are now in sight of the Canary, and you may be glad to hear that Mrs. Weeks and I are in capital health, and have so far had a very enjoyable voyage. I cannot express in words my warm and grateful thanks to numerous friends for all their kind gifts. I have received more than twenty parcels of clothing and toys from all parts of England and Scotland for the Congo Mission. Will you kindly convey my thanks to these dear friends. I shall find their gifts most useful. I must now wish all my friends good-bye, and I earnestly hope they will all remember me in their prayers."

A correspondent who thinks uniformity desirable in the pronunciation of a word that we shall often hear during the next two years, writes to say that Murray's great work gives the preference to *cèntenary*, offering such analogies as *millenary*, *culinary*, *promontory*, but adds, "some say *centènary*, and others with less reason *centenàry*." *Cèntenary*, therefore, is preferred by the highest present authority.

The Rev. George Grenfell, who has recently visited Brussels, had the honour of an interview with His Majesty the King of the Belgians and Sovereign of the Congo State. His Majesty, on that occasion, took the opportunity of conferring upon Mr. Grenfell the insignia of "Chevalier of the Order of Leopold," in recognition of services rendered in opening up the territory of the Congo State, and of efforts made towards ameliorating the condition of the peoples subject to His Majesty's rule.

Contributions

From March 13th to March 31st, 1891.

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

ANNUAL SUBSCRIPTIONS.	DONATIONS.	LEGACY.
A Friend, Norwood ... 1 10 0	A Friend, Edinburgh, for Congo 0 19 0	Strickland, the late Mr. George, of East- bourne, by Mr. E. Strickland 20 0 0
Bass, Mr. W. K. 0 10 6	A. M. 0 12 0	
Beach, Mr. E. T. 3 3 0	A Thankoffering, Rhyl A Widow, in memoriam, late Thos. Comber, for Congo 1 0 0	
Bell, Mrs., Sunderland Blyth, Miss P. A. 1 1 0	Black, Mr. A., Liver- pool 1 0 0	
Blyth, Miss P. A. 1 0 0	B. E., for Congo 0 10 0	
Brearley, Mr. T., and Friend 1 2 6	Bowles, Miss E. 2 15 8	
Butlin, Rev. J., M.A. 2 2 0	Butlin, Rev. Jas., M.A. 2 2 0	
Carter, Mr. F. C. 1 1 0	72 B. R. 0 10 6	
Davies, Mr. J. M. 0 10 6	Clark, Mr. J., for Congo Cleaver, Mr. R., North- ampton 10 0 0	
Fletcher, Mr. W., Barn- staple 10 10 0	C. A. R., for China 50 0 0	
Do., for W & O 2 2 0	Do., for Congo 60 0 0	
Gray, Misses M. A. and E. 1 1 0	E. M. 1 1 0	
Green, Mrs., Leicester Greenstreet, Mrs. 5 0 0	E. S. S., for Congo and China 0 15 0	
Gurney, Mrs. H. 1 0 0	E. Z., for China 20 0 0	
Gotch, Mrs. W. H. 1 0 0	Friends, for Miss Sil- vey's work, Congo... 91 0 0	
Gotch, Miss E. W. 0 15 0	Fullerton, Rev. W. Y., for Congo 5 0 0	
Gotch, Master B. C. 0 15 0	Hines & Waterman, box, for Congo 4 2 4	
Hammond, Mr. N. 1 6 0	I. G. and H. G., for Congo 6 0 0	
Hardy, Mr. L. C. 1 10 0	Do., for China 4 0 0	
Harris, Mrs. M., for Congo 2 0 0	Jackson, Mr. T., Man- chester 10 0 0	
Hayward, Rev. G. A. Haworth, Mr. T., for Italy 25 0 0	Mann, Mr. W. H. 0 10 6	
Hazzledine, Mr. S. 1 1 0	Mumford, Miss M. T. 0 12 0	
Hepburn, Miss E. M. 1 1 0	N. B., West Wilts, for Congo 2 0 0	
Hines & Waterman Hiley, Mr. Edward ... 2 2 0	N. E. W., Newport, for China 1 0 0	
Imeary, Mr. R. K. 2 0 0	Do., for Mr. Wall's work 1 0 0	
Karby, Miss 1 1 0	"Nominis Umbra" ... 99 0 0	
Do., for Congo 1 1 0	Oliver, Miss E. A., box Pratten, Mrs., box ... 0 11 7	
Lamb, Mrs. T. 0 10 6	Readers of the Christian Robinson, Mr. F., for Congo 1 0 0	
Lavers, Mrs. 5 0 0	Stodart, Mr. J. C., and Sisters, thankoffe- ring, for China 10 0 0	
Lewis, Mr. T., Bromley Miall, Rev. W. 1 1 0	Do., for India 10 0 0	
Merrick, Mr. W. G. 0 10 6	Do., for Congo 10 0 0	
Newton, Rev. F. H. 0 10 6	Tucker, Miss Nellie, coll. by 1 3 0	
Oliver, Mrs. R. G. 0 10 0	W. R. S., for Congo ... 0 10 0	
Matt. vi. 1-4, for sup- port of Congo mis- sionary (half year) 60 0 0	W. and I. E. M. 1 0 0	
Peto, Lady 25 0 0	Wilmot, Miss K., box, for Congo 1 12 0	
Powell, Miss M. E., for Congo 0 10 0	Under 10s. 1 3 6	
Pratten, Mrs. 3 0 0	Do., for Congo 0 17 6	
Rawlings, Mr. E., for support of mission- ary 292 0 0		
Rosser, Mrs. Treherbert Sharpe, Mrs. M. 1 0 0		
Small, Rev. G. M.A. 1 1 0		
Spurr, Mr. W. H. 1 1 0		
Stoneman, Mr. C. 0 10 6		
Swan, Mr. W. 0 15 0		
Symington, Mr. J. 2 0 0		
Toll, Rev. J. 0 10 6		
Whitaker, Mr. P. J. 2 2 0		
Do., for Congo 0 10 6		
Williams, Mr. W. 2 2 0		
Williams, Miss M. 0 10 0		
Williams, Mr. E. 1 1 0		
Williams, Rev. John, Newport 0 10 6		
Young, Rev. E. C. 0 10 0		
Under 10s. 0 12 3		
	SPECIAL CONTRIBUTION FOR CENTENARY FUND.	
	Hine, Miss, Wincanton 1 0 0	
		Battersea, York-road... 60 0 0
		Bloomsbury, Sun.-sch., for Bengali school, per Y. M. M. A. 7 4 4
		Bow, Blackthorn-street Sunday-school 3 0 0
		Brentford 4 10 0
		Brixton Hill, New Park- road 9 5 8
		Do., for China 1 3 9
		Do., for India 2 0 0
		Do., for Congo 2 5 0
		Do., for Italy 1 1 0
		Camberwell, Cottage- green 10 0 0
		Charles-street, Cam- berwell New-road, Sunday-school 1 2 6
		Commercial-street Ch. (3 years) 4 7 9
		Dalston Junction 11 1 0
		Edmonton 6 5 4
		Do., for W & O 2 8 9
		Enfield 5 0 0
		Hackney, Mare-street Harringay, Union Ch. Sunday-school 1 1 0
		Ladbroke Grove Ch., for W & O 3 11 3
		Metropolitan Taber- nacle 12 9 6
		Do., Sun.-school, for Mr. Weeks' work, Congo 6 5 0
		Peckham, Rye-lane, for Mr. Turner's work, China 10 15 2
		Peckham Park-road, for support of Ram Chunder Ghose, Khoosineah 21 0 0
		Do., for support of "John Paul," Agra 8 0 0
		Putney, Union Ch. 101 18 6
		Do., for W & O 4 13 4
		Regent's Park Chapel 60 0 0
		Stafford Rooms, Y.W.C.A. 0 7 6
		Upton Chapel, per Y.M.M.A. 0 19 6
		Do., for China 6 0 0
		Do., for Barisal school 8 0 0
		Do., for support of Congo boy, Nlekai 8 0 0
		Vauxhall, Sun.-school 7 1 6
		Wandsworth, North- cote-road 1 17 0
		Do., for W & O 3 3 0
		Do., Sunday-school 5 0 0
		Woodberry Down 15 0 0
		Wood Green, Sun.-sch., for N P 2 3 3

BEDFORDSHIRE.

Biggleswade	17	11	1
Do., for <i>W & O</i>	2	14	0
Do., for <i>N P</i>	0	10	9
Luton, Union Ch.	9	8	4
Do., for <i>Congo</i>	0	10	6
Sandy	24	10	1
Shefford	7	14	1
Do., for <i>W & O</i>	0	10	0
Thurleigh	1	0	1
Do., for <i>W & O</i>	0	6	0

BERKSHIRE.

Fifield Village Mission Sunday-schools	4	3	2
Reading, King's-road	39	12	6
Do., Carey Chapel	23	9	9
Do., do., for <i>N P</i>	0	17	9
Do., Wycliffe Ch.	26	6	10
Do., do., for <i>W & O</i>	2	0	0
Do., do., for <i>Congo</i>	2	1	7
Do., do., for support of <i>Congo boy</i> , " <i>W. Anderson</i> "	5	0	0
Wanage	21	10	9
Do., for <i>W & O</i>	1	1	0

BUCKINGHAMSHIRE.

Great Marlow	3	16	0
Do., for <i>W & O</i>	0	15	2
High Wycombe	23	15	10
Do., for <i>N P</i> (addl.)	0	2	6
Mursley, Sun.-school	1	11	1
Olney	8	7	3
Do., for <i>W & O</i>	1	5	0
Do., for <i>N P</i>	2	0	3
Stony Stratford, for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	8	2

CAMBRIDGESHIRE.

Balance of previous year	5	4	9
Cambridge, St. Andrew-street	185	14	9
Do., for <i>W & O</i>	6	0	10
Do., for <i>N P</i>	4	16	9
Do., for <i>Boys' school</i> , <i>Barisal</i>	4	14	0
Do., Zion Ch.	19	8	8
Do., do., for <i>W & O</i>	3	0	0
Do., do., for <i>N P</i>	0	10	8
Do., Mill-road	4	10	8
Caxton	4	2	0
Cherryhinton	0	14	8
Chesterton	1	14	4
Do., for <i>W & O</i>	1	0	0
Cottenham	25	0	0
Grantchester	5	5	8
Do., for <i>N P</i>	0	15	0
Gt. Shelford	6	0	0
Do., for <i>W & O</i>	1	0	0
Harston	4	2	0
Do., Sun.-school, for <i>N P</i>	3	0	0
Isleham	3	5	4
Melbourn	5	0	0
Willingham	6	3	0

Less previously reported	313	0	1
	236	15	2

Less expenses	4	6	9
And balance in Treasurer's hands	3	0	0
	7	6	9
	68	18	2

CRESSHIRE.

Chester, Grosvenor-park	2	0	0
Do., for <i>N P</i>	0	4	3
Crewe, Victoria-street	4	12	7
Onstou	16	15	6

CORNWALL.

Calstock and Metherell	4	2	8
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	15	9
St. Austell	26	15	10
Do., for <i>Congo</i>	5	0	0
Do., for <i>Rome</i>	5	0	0

DERBYSHIRE.

Clay Cross	7	15	6
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DEVONSHIRE.

Bideford, Sun.-school, for support of <i>Chinese N P</i> under <i>Mr. Skarrock</i>	6	0	0
Bovey Tracey, Sun.-sch., for <i>N P</i>	0	4	0
Kilmington	9	0	0
Modbury	12	0	0
Tiverton	32	2	0
Do., for <i>W & O</i>	3	3	0

DORSETSHIRE.

Bridport, Sun.-sch.	1	2	6
Buckland Newton	4	4	6
Poole	6	5	9
Weymouth	6	11	6
Wimborne, Tabernacle	2	16	3

DURHAM.

Darlington, Grange-road	25	13	11
South Shields, Tabernacle	5	1	0

ESSEX.

Blackmore	0	8	0
Colchester	17	0	0
Harlow	63	2	9
Do., for <i>N P</i>	4	3	10
Langham	11	1	9
Do., for <i>W & O</i>	0	10	11
Leytonstone	19	15	2

GLOUCESTERSHIRE.

Blockley	8	0	1
Bourton-on-the-Water	23	13	0
Cheltenham, Salem Ch.	34	6	0
Lechlade	2	6	9
Longhope	2	12	1
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	2	3	8

HAMPSHIRE.

Bournemouth, West-bourne	26	7	1
Do., for <i>China</i>	2	0	0
Do., for <i>Japan</i>	2	0	0
Do., for <i>Congo</i>	4	10	0
Portsmouth, Auxiliary	125	0	0
Wallop	5	5	0
Do., for <i>W & O</i>	0	5	8
Do., for <i>N P</i>	0	18	4
Winchester	15	12	11
Do., for <i>W & O</i>	1	7	1
Do., for <i>N P</i>	1	13	6

ISLE OF WIGHT.

Colwell	1	8	2
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Newport, Sun.-school	3	2	10
Do., for <i>N P</i>	0	11	9
Ventnor	7	5	6
West Cowes	8	8	7

HEREFORDSHIRE.

Garway	0	5	0
Do., for <i>W & O</i>	0	4	0
Do., for <i>N P</i>	0	15	0

HERTFORDSHIRE.

Bishops Stortford	10	0	0
Boxmoor, Sun.-school	2	16	0
Rickmansworth	2	18	10
Do., for <i>N P</i>	2	13	8
Royston	6	0	0
Ware	2	12	6

KENT.

Beckenham, Elm-road	1	1	0
Bromley, Union Ch. Sun.-sch. (1890)	7	10	5
Crayford, Sun.-school	4	18	1
Maidstone, Union-st.	13	0	8
Do., for <i>N P</i>	4	2	0
Rochester	1	0	0
Do., Sunday-school	1	14	10
Sandhurst	7	8	9
Sevenoaks, Waltham-stowk Hall	2	2	0
Smarden	0	15	0
Tonbridge	7	5	7
Woolwich, Parson's-hill	0	15	0

LANCASHIRE.

Ashton-under-Lyne, Welbeck-street	9	5	6
Atherton, for <i>W & O</i>	3	9	5
Darwen	8	18	6
Liverpool, Richmond Ch.	62	3	3
Oldham, Manchester-street	34	1	5
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	2	3	11
Do., Hollinwood			
Jireh Chapel	0	7	8
Do., Pitt-street	0	8	1
Liverpool, Windsor-st., Welsh Ch.	7	13	1
Do., for <i>N P</i>	0	8	6
Do., for <i>Mr. Wall's Mission, Tivoli</i>	4	6	6
Waterfoot, Sun.-school	2	18	6

LEICESTERSHIRE.

Leicester, Belvoir-st. Sunday-school	15	7	3
Do., Melbourne Hall, for <i>Congo</i>	29	2	11
Do., do., Sun.-sch., for <i>Congo</i>	11	9	3
Oadby	1	12	9
Do., for <i>N P</i>	1	9	7

NOBFOLK.

Diss	16	18	3
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	0	12	9
Fakenham	7	7	6
Lynn	14	15	4
Do., for <i>Congo</i>	1	0	0
Old Buckenham	3	1	0
Swaffham	15	0	0
Do., for <i>W & O</i>	1	15	11
Thetford	6	1	4

NORTHAMPTONSHIRE.

Earls Barton	4 11 7
Do., for <i>N P</i>	0 8 5
Ecton	4 4 0
Do., for <i>W & O</i>	0 5 0

NORTHUMBERLAND.

Ford Forge	5 0 0
Do., Sunday-school	2 10 4
Gateshead	10 5 6
Newcastle, Jesmond	4 0 3

NOTTINGHAMSHIRE.

Newark, Juvenile	6 8 0
Nottingham	3 0 0
Do., Derby-road	1 5 6
Do., do., Juvenile	10 0 8
Do., George-st., for <i>W & O</i>	2 2 0
Southwell	9 9 2
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 18 7

OXFORDSHIRE.

Caversham	3 17 6
Do., for <i>W & O</i>	5 5 0

SHROPSHIRE.

Market Drayton	10 8 8
Oakengates	0 16 6
Wellington	2 8 0
Wem	3 17 0
Do., for <i>W & O</i>	0 13 1
Do., for <i>N P</i>	2 1 2

SOMERSETSHIRE.

Beckington	11 11 1
Boroughbridge	7 0 8
Burton	2 19 8
Do., for <i>W & O</i>	0 7 8
Do., for <i>N P</i>	1 10 8
Montacute	5 10 6
Do., for <i>W & O</i>	1 0 0
North Curry and Stoke St. Gregory	5 1 3
Stogumber	4 15 0
Do., for <i>W & O</i>	0 11 5
Watchet and Williton	4 12 3
Yeovil	61 2 1

STAFFORDSHIRE.

Brierley Hill, Sun.-sch.	0 9 0
West Bromwich	13 9 6
Wolverhampton, for <i>N P</i>	0 10 0

SUFFOLK.

Ipswich, Stoke Green	25 18 10
Walton	16 8 9
Do., for <i>N P</i>	1 3 7

SURREY.

Balham, Ramsden-rd.	18 15 7
Dulwich, Lordship-lane	6 18 6
Outwood	8 12 0
Do., for <i>W & O</i>	0 19 0
Streatham, Sun.-sch., for <i>Bengali school</i> , per Y.M.M.A.	6 0 0
Do., Lonesome Mission Sun.-school	1 6 5
Sutton	5 13 10
Upper Tooting	32 1 0
West Norwood, Chutsworth-road	15 6 3
Do., Sunday-school	4 14 10
Woking	2 8 6
Do., Sunday-school	6 4 9

SUSSEX.

Brighton, Bond-street	8 0 6
Do., Holland-road	8 0 0
Sunday-school	8 0 0
Eastbourne	35 14 7
Do., for <i>N P</i>	7 12 9
Do., for <i>Congo</i>	3 17 6
Do., for <i>Mr. Wall's Mission</i>	0 2 6

WARWICKSHIRE.

Coventry, Queen's-rd., for <i>W & O</i>	7 10 0
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WILTSHIRE.

Bower Chalk	4 0 0
Bratton	7 3 1
Do., for <i>W & O</i>	1 5 0
Bromham	1 5 7
Damerham and Hockbourne	2 4 9
Devizes	35 19 0
Langley Fitzurse	5 19 4
Pewsey	3 5 9
Swindon	40 1 2
Do., for <i>W & O</i>	2 12 10
Do., for <i>N P</i>	4 15 0
Do., for <i>Congo</i>	2 1 0
Trowbridge, Bethesda	4 4 0
Westbury Penknapp	9 9 8
Do., for <i>W & O</i>	0 5 0
Westbury Leigh	17 1 8
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	3 0 4
Yatton Keynell	1 10 7
Do., for <i>N P</i>	0 4 0

WORCESTERSHIRE.

Kidderminster	25 11 6
Do., for <i>W & O</i>	1 14 1
Do., for <i>N P</i>	3 2 6
Pershore	15 5 5
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	2 2 6
Do., for <i>Congo</i>	1 16 1
Stourbridge	5 18 2
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 12 9

YORKSHIRE.

Batley	1 9 0
Bradford, Leeds-road, Juvenile	17 6 0
Bramley, Salem	0 15 0
Driffield, for <i>W & O</i>	0 10 0

East Riding District—

Bishop Burton	3 10 0
Bridlington	11 5 6
Do., for <i>China</i>	1 3 6
Do., for <i>Congo</i>	0 17 0
Cottingham	25 0 0
Do., for <i>W & O</i>	5 0 0
Hull, George-street	21 19 2
Do., South-street	10 7 11
Do., Tabernacle	13 15 7
	92 18 8
Less previously acknowledged	43 0 0
	49 18 8

Leeds, South-parade,

Juv.	24 12 7
Do., Bleuheim Ch.	65 8 9
Do., Burley-rd., Juv.	29 18 8
Do., Meenwood-road	9 7 7
Do., Newton Park, Union Ch.	7 0 7

Leeds, Kirkstall	0 17 7
Middlesboro', Newport-road	9 8 9
Rawdon	2 17 5
Balentine Nook	3 19 0
Scarborough, Albemarle Chapel	29 0 4
Sheffield, for <i>Mrs. Lewis's Congo work</i>	3 18 6
South Stockton, for <i>N P</i>	2 0 0
York, for <i>Congo</i>	1 0 0

NORTH WALES.

ANGLESEA.

Ainon	2 18 2
Amlwch, Salem	18 6 1
Beaumaris	3 19 7
Belan	2 12 6
Brynsiencyn	3 0 0
Caerigliog, Siloh	4 18 8
Capel Gwyn	2 7 0
Capel Newydd	0 11 6
Cemaes	6 7 6
Garwen	2 1 0
Garegafwr	0 14 0
Holyhead, Bethel	27 8 10
Do., Hebron	5 5 0
Do., New Park-street	2 0 3
Do., Siloh	0 10 5
Llanddeusant, Horeb	2 6 1
Llanerchymedd	6 0 1
Llanfair Math	0 18 5
Llanfachraeth	4 8 6
Llanfair	5 10 0
Llangfni	17 10 0
Llangoed	3 10 0
Penysarn	1 9 5
Pontrhydybon	7 6 2
Ponthaethwy	9 0 0
Llansilin, Bethany	3 5 8
Rhosybol	4 14 7
Sardis	7 4 5
Trathcoch	2 9 5
Valley	3 15 3

Less Home Mission and expenses 53 1 3

162 8 6

104 7 3

CARMARVONSHIRE.

Bethesda Tabernacle,

near Bangor	10 3 0
Dinorwic, Sardis	1 12 2
Garn	4 12 5
Glanwydden	3 0 0
Gilfach and Llanfair-gefechan	10 10 0
Groeslon, Llandwrog	0 14 0
Llanaelhaiarn, Trell, and Llithfaen	3 3 0
Llanberis, Sion	0 13 7
Llangunog, Ebenezer	8 8 0
Llanllyfni	4 0 0
Nevin, Sion	2 10 0
Galtraeth	0 5 0
Llangian	0 5 0
Rehoboth	1 7 1
Rhoshirwain	1 3 6
Talysarn, Salem	0 13 0

DENBIGHSHIRE.

Bontnewydd	1 10 0
Cefnbychan	5 5 0
Cofnawr, Zion	5 0 0
Code	1 6 0
Llanfynydd	1 10 0

Llanfairtalbaiarn	1 0 0	Deri, Tabernacle, for <i>N P</i>	4 14 6	Ffynnon	8 2 8
Llangernw	1 0 8	Dowlais, Beulah, for <i>W & O</i>	0 10 9	Gelly, for <i>N P</i>	10 5 11
Llanrhaidr	1 10 0	Do., for <i>support of</i> <i>Congo boy</i>	5 0 0	Do., for <i>Italy</i>	1 2 3
Llansilin	2 0 0	Ferndale, Nazareth Sunday-school	1 12 0	Gerisim	7 12 0
FLINTSHIRE.		Gilfach Goch	0 10 0	Haverfordwest College	2 10 0
Caerwys	0 4 0	Goedwig, for <i>N P</i>	1 0 0	Letarston, Saron	0 2 1
MERIONETHSHIRE.		Hirwain, Ramoth	11 7 8	Do., for <i>N P</i>	2 7 5
Corwen Cdynwyd and Tre'r ddol	5 0 0	Llwynypia, Jerusalem Welsh Church	37 0 0	Maenclochog, Smyrna and Horeb	7 7 0
Llansantffraid and Glyndyfrdwy	1 19 0	Maeesteg, Bethel	2 16 0	Mynachlogddu, Bethel, for <i>N P</i>	1 10 0
MONTGOMERYSHIRE.		Merthyr Tydvil, Morlais English Church	2 0 6	Neyland	3 3 0
Talywern, Sion	5 12 6	Neath, Orchard-place	14 1 10	Pembroke	16 10 0
SOUTH WALES.		Do., for <i>W & O</i>	1 1 10	RADNORSHIRE.	
BRECKNOCKSHIRE.		Penarth, Penuel Welsh Church	4 3 3	Elan Vale, Bethany ...	2 17 6
Brecon, Watergate	5 0 0	Pentyrch, Penuel	2 16 6	Gravel	2 12 6
Brynamwr, Tabor	7 14 10	Pontypridd, Carmel	10 0 0	Knighton	6 0 11
Do., Siloam	4 2 0	Do., Tabernacle	12 3 2	SCOTLAND.	
Builth	0 10 0	Do., do., for <i>N P</i>	4 13 2	Branderburgh, for <i>Congo</i>	1 0 0
Crickhowell	5 12 0	Rhydfelen	6 18 0	Dunfermline	110 12 10
Erwood, Hephzibah and Ramah	1 10 9	Tir Phil, Tabernacle	0 5 0	Galaabials, for <i>W & O</i>	1 0 0
Nantffin	0 15 0	Tonyfelin	4 14 2	Do., for <i>India</i>	3 14 6
Pisgah	0 10 0	Do., for <i>N P</i>	1 11 0	Glasgow Auxiliary, for <i>Italian Mission</i>	15 0 0
CARDIGANSHIRE.		Trefores, Libanus, for <i>N P</i>	0 6 6	Do., Adelaide-place	163 7 8
Cardigan, Zion Eng. Ch.	14 13 3	Treharris, for <i>N P</i>	2 19 4	Do., John-street	12 10 0
Do., for <i>W & O</i>	0 5 0	Troedrhifwch, Beth- any	3 13 0	Do., Bridgeton	4 6 2
Do., for <i>N P</i>	1 0 2	Troedyrhiw, Carmel	15 13 4	Greenock	31 16 0
Do., for <i>Italy</i>	1 0 0	Wanarlwydd, Zion	2 10 0	Do., for <i>Congo</i>	1 15 0
Do., for <i>Africa</i>	2 10 0	Ynysybwl	2 11 3	Do., for <i>China</i>	4 4 10
Do., for <i>China</i>	2 10 0	MONMOUTHSHIRE.		Do., for <i>N P</i>	8 7 6
CARMARTHENSHIRE.		Abercarne, Eng. Ch. ...	9 13 2	Hawick, Sunday-school, for <i>Congo</i>	5 10 0
Aberduar	4 18 0	Do., for <i>N P</i>	9 1 10	Kelso, Sunday-school, for <i>support of Congo</i> <i>boy under Mr. Roger</i> <i>Kilmarnock, Sunday-</i> <i>school</i>	5 0 0
Brynamman, Siloam	4 2 0	Aberillery, King-st. ...	9 18 9	Wick, Sunday-school ...	2 0 0
Bwlchnewydd	5 3 6	Argoed	50 0 0	IRELAND.	
Bwlchrhiw, for <i>N P</i>	1 2 6	Bedwas	6 18 0	Belfast, Great Victoria- street	6 3 0
Caic, Salem	3 2 1	Blackwood, Mount Pleasant	4 3 10	Do., Sunday-school	8 11 4
Cwmfelin	10 17 6	Do., Libanus	4 9 6	Brannoxton	1 6 0
Cwmsarnddu	0 9 0	Blaenavon, Horeb	9 19 4	Cairndaisy	0 8 0
Cwmifor	2 13 1	Do., Gara Branch	1 17 0	CHANNEL ISLANDS.	
Felington, Sittin	2 7 0	Darenfelen	2 14 3	Jersey, St. Heliers	6 10 11
Fynonhenry	1 8 6	Do., for <i>N P</i>	4 9 1	Do., for <i>N P</i>	5 18 11
Llandeib, Saron	8 5 20	Llanddewi, Rhyddwrch	4 4 0	FOREIGN.	
Llandegfan	1 4 4	Magor	13 12 0	ASIA.	
Llandoverly, Ebenezer	1 14 5	Nantyglo, Hermon	7 0 7	China, Swatow, G. S., for <i>Congo</i>	5 0 0
Do., for <i>N P</i>	0 10 7	Do., for <i>N P</i>	4 8 7	NEW SOUTH WALES.	
Llandyssul, Hebron	0 18 0	Newport Annual Meet- ings—		Bathurst, Rev. E. Price	0 10 0
Llanelli, Horeb	1 16 0	Commercial-street ...	3 7 7	EUROPE.	
Do., Ponthery, Bethesda	1 9 6	Do., Summerhill	2 3 2	TURKEY.	
Llanfynydd, Amor	1 6 0	Do., Juv. Service	6 10 7	Constantinople, Mr. and Mrs. C. J. Tarring	2 2 0
Llangennech, Salem	4 14 8	Less expenses	12 1 4	WEST INDIES.	
Llanstephan, Bethany	2 11 4		3 5 4	Bahamas, per Rev. D. Wilshere, for <i>W & O</i>	1 4 4
Llwynhendy, Soar	42 0 6	Newport, Alma-street	8 18 0	For <i>Congo</i> —	
Myrdim, Salem	10 0 0	Do., do., for <i>W & O</i>	1 10 0	Children's service ...	2 11 6
Rehoboth, near New- castle Emyln	1 7 1	Do., Charles-street ...	12 9 6	Fox Hill	1 8 8
Rhydagawe	0 16 0	Do., Temple	3 6 10	Zion Ch. and Sun. sch. ...	5 15 6
Rhydwilyn	15 10 3	Do., St. Mary-street ..	10 15 9	Port Howe Concert	1 5 0
Do., for <i>N P</i>	5 2 6	Do., Maidee, Sum- merhill	18 17 10	Rev. H. Rolle	0 18 0
Whitland, Nazareth	10 1 0	Do., do., for <i>W & O</i>	1 1 0		
Do., for <i>N P</i>	3 3 0	Do., do., for <i>N P</i>	1 17 0		
GLAMORGANSHIRE.		New Tredager, Saron Welsh Ch.	14 12 0		
Aberdulais	6 19 0	Rhymney, Jerusalem ..	1 8 10		
Bridgend, Hope Ch. ...	11 11 5	Do., for <i>N P</i>	1 11 10		
Do., for <i>W & O</i>	0 5 0	Risca, Bethany	5 15 8		
Do., for <i>N P</i>	3 14 7	Tafarnaubach, Siloam, for <i>N P</i>	2 9 0		
Cadoxton, Welsh Ch. ...	0 10 0	PEMBROKESHIRE.			
Cardiff, Bethany	1 0 0	Beulah	3 13 0		
Do., Tabernacle	66 5 6	Blaenconin	29 1 6		
Do., Woodville-road ..	20 2 5	JAMAICA.			
Do., do., for <i>W & O</i>	1 4 0	Kingston, Rev. J. M.	2 10 0		
Corntown, Welsh Ch. ...	1 13 0	Denniston, M.A.	2 10 0		