



A GROUP OF HSIAO TIEN AND TAI YUEN FU CHURCH MEMBERS AND INQUIRERS.—(From a Photograph.)

[OCTOBER 1, 1891.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

SINCE the issue of the HERALD for last month, we have received the following further promises of help, for which we are most grateful:—

	£	s.	d.		£	s.	d.
Lady Peto	500	0	0	Mrs. New	100	0	0
Rev. Dr. and Mrs. Angus	250	0	0	A Friend, by Rev. J. B. Myers	50	0	0
Mr. Ed. Clark	250	0	0	Mrs. Solomon Leonard	50	0	0
Mr. & Mrs. J. G. Smith	250	0	0	Mr. G. H. Dean	50	0	0
Mr. T. Micklem	105	0	0	Mr. T. W. Beveridge	50	0	0
Mrs. Bell	100	0	0	Rev. G. Short, B.A.	50	0	0
Mr. Geo. Osborn, J.P. ...	100	0	0	Cardiff Union Committee...	50	0	0

Many of these helpers have also promised to double the amount of their annual subscriptions, so that the permanent cost of the contemplated extension of missionary work may be provided for.

We hope, month by month, to be in a position to report the results of the special gatherings to be held all over the kingdom during the ensuing autumn and winter campaign.

The Young People's Effort.

WE expect to be able to report as to the result of the above effort. At the time of going to press contributions continue to reach us. Many of those who have had charge of the cards have felt it desirable to avail themselves of the extension of time. As we

shall now be glad to complete this part of the Centenary movement as soon as possible, we would ask superintendents and secretaries to urge upon their collectors the importance of bringing in their cards, trusting in every case it may be with the contemplated amount upon them. In making this request, however, we do not wish to exclude, even now, any schools or any individual young friends from uniting in this particular effort. Cards can still be sent, on communication being made with the Mission House, to those whose circumstances have prevented an earlier application. We would again state that if, in remitting contributions, the numbers on the cards, the amount raised by each collector, and the names of the collectors are sent, there will then be no occasion to return the cards.

THE MEDAL.

By the time that this issue of the HERALD is published, the despatch of the medals, to those who have obtained their crowns, will be in process. As we are, of course, anxious not unduly to increase the working expenses connected with the Centenary celebration, we shall not forward the parcels of medals to the schools until their contributions respectively are completed. We may say that much careful attention has been given, both by the Mission House authorities and Messrs. Player Brothers, of Birmingham, the manufacturers, to the design and execution of the medal, and we are hopeful it will be universally approved and admired.

DRAWING-ROOM AND OTHER MEETINGS.

The Centenary Honorary Secretaries have made considerable progress in arranging for these meetings during the present autumn and coming winter months. In view of these meetings, a special Centenary pamphlet, invitation circulars, cards, &c., have been prepared, which we shall be pleased to forward. In making application, it will be necessary to state the number of pamphlets that can be used with advantage, and whether the meeting will be held in a drawing-room, by the kindness of a host, or in a school or other building, by request of the pastor and officers, as the forms of invitation are prepared accordingly. The best that can be done to appoint suitable deputations will be done.

May the Divine Lord, whose Kingdom we are seeking to advance, graciously control, by His good Spirit, all our endeavours, and incline the hearts of His servants throughout the churches to much prayer and generous liberality!

HONORARY CENTENARY SECRETARIES.

Should the announcement in the August HERALD of the change in the secretariat of the Cheshire, Lancashire, and Yorkshire section have escaped notice, we beg to state that the Rev. J. H. Atkinson, of Liverpool, has consented to act for Lancashire and Cheshire, and Rev. J. Bailey, B.A., of Sheffield, and Mr. J. R. Birkenshire, of Bradford, for Yorkshire. This alteration has been occasioned by the enforced resignation, through ill-health, of the Rev. J. G. Raws, of Harrogate. The Committee felt greatly indebted to the above-named brethren for so kindly filling this vacancy.

To the numerous resolutions reported in previous HERALDS, we are pleased to add the following from the Cambridgeshire Baptist Association:—

“That this Committee of the Cambs. Baptist Association, gratefully acknowledging the goodness of God in the history and work of the Baptist Missionary Society, and regarding with cordial approval the celebration of the Centenary by raising a special fund, hereby pledges itself to hearty co-operation in the endeavour to raise £100,000, and to increase the annual income of the Society to a similar amount. The Committee would respectfully urge the churches to afford liberal support to this scheme, as an expression of devout gratitude to God, and as an endeavour more worthily to discharge the duties laid upon us by our Lord's great commission.”

The Approaching Autumnal Missionary Services in Manchester.

WE desire to repeat the announcement of the dates for our forthcoming Autumnal Missionary Services, to be held in Manchester. The great Missionary Day will be

TUESDAY, October the 6th.

The Local Missionary Services will be held on Thursday evening, October the 8th; and the Young People's Missionary Meeting on

FRIDAY EVENING, October the 9th.

Full details of the various services were given in our last month's issue of the HERALD. We earnestly plead for the prayers of all our friends on behalf of these gatherings, that they may be attended by special blessing and renewed consecration of person and purse to the Saviour's Kingdom and cause.

The Influence at Home of Missions Abroad.

An Address delivered before the Southern Baptist Association.

BY REV. W. VENIS ROBINSON, B.A., of *Boscombe*.

DEAR BRETHREN,—At the Cardiff meetings last year, Dr. Trestrail, whose memory is still green and fragrant amongst us, remarked to a friend, “*How glorious it will be if we are permitted to celebrate the Centenary of our Missionary Society.*” This privilege was not granted to our honoured brother. Like Moses, he saw this Promised Land from Pisgah’s mountain, but he was not allowed to enter. If so be that the wish denied to him may be granted to us, it behoves us to “gird up the loins of our minds,” so that we shall enter upon this celebration in a spirit that becomes the occasion, and that shall prove most beneficial to ourselves.

The Foreign Mission enterprise has been a means of untold blessing to our churches at home and to our country generally.

In 1784, the Northamptonshire Association urged upon all the churches connected with it the advisability of holding meetings “to bewail the low state of religion, and to earnestly implore a revival of their churches and the general cause of the Redeemer.” About that time “the condition of England,” says Dr. Culross, “was terrible. . . . The ‘lower orders’ were steeped in ignorance; among the ‘higher classes,’ gambling, duelling, drunkenness, uncleanness, were scarcely regarded as vices; infidelity was rampant; in extensive districts the Gospel was all but unknown, the substitute for it being a heartless morality that was moral only in name, or a barren orthodoxy that dealt with ‘Christianity’ but knew not Christ; and one might have gone throughout some whole counties without hearing much more of the truth than could be gathered from the pages of Cicero, and sometimes even less—except it might be in some despised conventicle. Too truly—as Carlyle has named it—it was ‘the godless eighteenth century.’”

We cannot say that the nineteenth century is all that could be wished, but we can at least thank God that the darkness of ignorance is swiftly passing away, that vice does not now show a brazen face, that the Gospel of Jesus Christ is not as a stranger in the land, and that the churches especially are wide awake to their privileges and responsibilities. A miracle has been wrought in the valley of the dry bones. The bones have come together, they have been clothed with flesh, they have been inspired with the Divine Spirit, they have risen up an exceeding great army which has advanced to the conquest of the world. There has been a resurrection to newness of life, and this newness of life has been co-extensive with the

development of the Foreign Mission enterprise, and has been in a large measure fostered by it.

NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN THOUGHT OF OUR
CHURCHES.

This may be seen in different directions.

The truth of the Gospel has manifested *greater freshness* in its new application to the needs of mankind.

We do not want a new Gospel; but we do want the old Gospel to seem to be, what it actually is, always new. Truth is a veteran, but it is not a veteran on half-pay, whose complexion is sallow, and whose shoulders are stooping, and whose limbs are paralysed; it is a veteran with the spirit of youth, and the fascination of youth, and the hopefulness of youth, and the superabundant vigour of youth. The old Gospel will never evoke the new song if it does not manifest the freshness of the new life.

And this freshness has been largely maintained by the work of the churches in the foreign mission-field. In 1785, Andrew Fuller, in his circular letter, suggested that one of the causes of religious declension was a mere superficial acquaintance with the Gospel, without entering into the spirit and end of it. There can be no perennial freshness in a superficial acquaintance with the Gospel, and if the churches fail to apprehend the end or purpose of the Gospel, then they lose at once its unfading charm.

If the truths of Christianity are regarded simply as valuable treasures that are to be kept locked up in a sacred ark, and carefully guarded from all robbers, then we may expect them to become mouldy and rusty; but if they are regarded as heaven's coins for circulation throughout the world, or as weapons that have to be used in the conflict against sin and error, then they will always retain their brightness. If the Word of God is regarded simply as a fossil plant, which is a valuable curiosity for an antiquarian museum, then we may expect it to grow musty and fasty, grow like a mineral by the addition of more dust; but if it is regarded as a Tree of Life whose roots are watered by perennial streams, and if the leaves of the tree are *used* for the healing of the nations, then we shall find, as we have found, that the tree itself wears the evergreen verdure of an eternal spring-time.

Again, the truth of the Gospel has received a *fuller apprehension* by its extended application to the needs of mankind.

Our forefathers were very orthodox, but their orthodoxy was somewhat partial. They held the truth, but they did not hold the whole truth. They

laid great stress on the teachings of Scripture respecting the Divine purposes, but they forgot that "now God commandeth all men everywhere to repent." They saw the Gospel very clearly on God's side, but they turned away their faces from the Gospel on man's side. Truth is many-sided. It is full of opposites, though never of contraries. It is not like a gold leaf that has been battered out to a flat surface; but like a diamond which has many facets, and which sparkles whichever way you turn it. It is not like the ground plan of some cathedral which has been drawn up by the architect's pupil, which one may take in at a single glance; but like the building itself, which one must walk round and which one must enter if one wishes to appreciate it. The ancients used to consider the earth a flat plain; we know it to be a sphere. So our forefathers seem to have considered that the Gospel had but one side with its surface turned up to heaven; but we have found it to be many-sided with every surface turned towards God. The work of Foreign Missions has taught the Church something of the full meaning of the sacrifice of Christ and the grandeur of the plan of redemption, while at the same time it has shown the marvellous adaptation of the Gospel to all sorts and conditions of men, and the still more marvellous power that it exerts even upon those who are most superstitious and most degraded.

Moreover, the truth of the Gospel has *proved its own genuineness* by its successful application to the wants of mankind.

We need no Bampton lectures to buttress up our faith while we have such a magnificent volume of apologetics in the records of our Missionary Society. The charge was made against the Nonconformist ministers of the last century that no learned treatises had issued from their pens, such as those published by the divines of the Episcopal Church. And the reply that was made was that the revival of religion effected by the agency of Wesley and Whitfield had done more to establish the genuineness of Christianity than a whole library of books on the Christian evidences. "By their fruits ye shall know them." The triumphs of the Cross in heathen lands have done more to strengthen the faith of Christians in their own religion, and to overturn the arguments of the enemies of Christianity, than all the books that could ever be written. No one doubts that the forest oak tree possesses roots if the tree is shedding thousands of acorns year by year, and no one doubts the Deity of our Lord when the power of His Resurrection is continually manifest in the changed hearts and changed lives of thousands of heathen men and women.

With the Apostle Paul we can say: "I am not ashamed of the Gospel of Christ," when like him we can add: "For it is the power of God unto

salvation unto every one that believeth, to the Jew first, and also to the Gentile." . . . "And also to the Gentile."

FURTHER, NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN
FEELING OF OUR CHURCHES.

"The great end of being," says an American writer, "is to harmonise man with the order of things, and the Church has been a good pitch-pipe, and may be so still. But who shall tune the pitch-pipe?" Who shall tune the pitch-pipe? May we not reply: "The Foreign Mission enterprise." The Spirit of God is needed to breathe through the Divine organ; but the Foreign Mission enterprise has been the means of giving the right tone, spirit, feeling, to the Christian Church.

There has been a development of *Christian compassion* by the work of the churches in the foreign mission-field.

The heartless indifference towards the heathen of those who, like the priest and Levite, were content to "pass by on the other side," has given place to the Divine love, which surrounds even the most degraded with the yearning desire and the confident hope of salvation. Even now that we know more of heathen races there is little room for complacency towards them. The "noble" savage does not improve on acquaintance. Missionaries who have returned from Africa tell us that the ignorance of the natives is so dense, their superstition is so unreasonable, their bestiality is so disgusting, their dishonesty and greed and cruelty are so utterly revolting, that it is impossible to cherish respect for them. But where complacency is shut out, compassion—the holy and Christ-like compassion of the Master—has stepped in. We cannot like them, but we do love them. We cannot like them for what they are, but we do love them for what, by God's grace, they may become. We cannot like them for their own sake, but we do love them for Christ's sake. And the mere effort to save them, which is the grand distinguishing feature of Foreign Mission work, has increased throughout all the churches the yearning desire to save them which is synonymous with Divine compassion.

There has been, further, a development of *Christian brotherliness* by the work of the churches in the foreign mission-field.

"I have long thought," said our General Secretary at the recent meetings in London, "that the true Evangelical Alliance is the work of the churches in Foreign Mission enterprise. Churches forget their differences when they engage in this holy war." The fact that they belong to different regiments is lost in the greater fact that they belong to the one great army

which is engaged in the conquest of the world. The wedding that took place in the Mission House a few weeks ago between two great sections of our own denomination was not possible until the churches had been filled with the missionary spirit. The glow of missionary fervour fuses separate particles into one solid mass which could never be hammered together when they were cold. Missionaries often tell us of the unity of the Christian Church in the foreign mission-field. They help everyone his neighbour, and everyone says unto his brother, "Be of good courage." They are all engaged in resisting a common danger and in carrying out one common work, that they feel, what we often only talk about, that they are *brothers*. And in proportion as the missionary spirit is fostered in our churches will the spirit of brotherly unity be enjoyed.

Once more, there has been a development of *Christian self-sacrifice* by the work of the churches in the foreign mission-field.

The sacrifice of Christ is the central point of all Christian history. All events have converged to Calvary and diverged from it. One arm of the Cross points to the past, the other points to the future; its foot is firmly planted on the earth, its top reaches up to heaven.

The sacrifice of Christ is the central pivot of all Christian teaching. Without it the Incarnation of the Son of God is like the foundation of a building which is never finished; and the Resurrection of the Son of Man like a mountain peak without a base. Without it faith is merely the grasping at a shadow, and righteousness the robe of the mountain mist.

The sacrifice of Christ is the central source of all Christian feeling. "He died for all that they which live should no longer live unto themselves." The blood of Jesus Christ fills the heart of the Church and forms its life. We do not begin to live until we begin to die. "I am crucified with Christ, nevertheless I live." To love Christ is to live; but to love Christ is to be filled with His spirit of self-sacrifice.

What a magnificent reproduction of the Christ-like spirit of sacrifice has the Church witnessed in the heroic lives of our missionaries! Young men, and young women too, have given up the luxury of their homes, and often the brilliant prospects of honoured lives in England, to carry the Gospel to the zenanas of India, whose splendour is tawdry and whose poverty is miserably wretched, and whose religious life is like the muddy marshes of some sluggish river; or to work upon the banks of the Congo, where leopards rub their sides against the posts of their huts by night, and where savages point their spears against their breasts by day. These have hazarded their lives; yea, they have even laid down their lives for the sake of the Lord Jesus.

And this missionary spirit has come back again into the churches at home, inspiring them to do all that they can by their generous gifts to support our brethren in the foreign field, and by leading them to engage in a hundred forms of missionary work in the mission-field at home.

We thank God for all these manifestations of renewed life. The development of Christian compassion has brought us into touch with the heathen; the development of Christian brotherliness has brought us into union with one another; but the development of Christian self-sacrifice has brought us into fellowship with Christ's sufferings, and made us feel our oneness with Him.

LASTLY, NEW LIFE HAS BEEN IMPARTED TO THE CHRISTIAN ACTIVITY
OF OUR CHURCHES.

The work of our brethren in foreign lands is a splendid example of aggressive Christianity. A part of their faith is that God is not a tribal Deity as the Greeks thought, who ruled only over a certain province; but that He is the God of all the earth, and is not far from every one of us; and the whole of their purpose is to work on until the world is evangelised.

Every African chief thinks that his own little territory should be a kind of terminus for the train of progress, and is vexed if the white man only stops to let down passengers, and then passes on to the next station. But "Forward" is the watchword of the missionary, always "Forward," until the knowledge of the Lord shall cover the earth as the waters cover the sea. His policy is not one of masterly inactivity, but of Christlike aggressiveness. His strength is not to sit still, but to go about doing good. "To be like Christ," said Dr. Judson, "we must go about—not merely *stay* and do good, but go about and do good."

This aggressive Christian work has been conducted with splendid *vigour*. The best men in our churches have been engaged in it both at home and abroad, men of talent, men of power, men of faith, men of energy, men of God. The best energies of the Church have been thrown into it. With a single eye, with a whole heart, with both hands, earnestly has the work been accomplished.

And yet with all this vigour there has been linked unwearying *patience*. The work of William Carey in India, and of Robert Moffat in Africa, was conducted year after year without fruit, but patience had her perfect work in an abundant harvest. The impulse of Foreign Missions is not the momentary shock of magnetism, but the steady energy of a life-long purpose. Its distinguishing feature is not the fuss that ends in fret, but the fire that is born of faith.

And we believe that the patience and enthusiasm that have been manifested in this work have had a reflex influence on the churches at home.

The age of missions has been the age of all kinds of philanthropic and Christian enterprise. It has been the age of educational work among the young, of board schools, and technical schools, and schools of art, and ragged schools, and Sunday schools. It has been the age of charitable work among the helpless and suffering, of orphanages, and asylums, and hospitals. It has been the age of rescue work among the lost, of prison work, and penitentiary work, of the Blue Ribbon Army, of the Salvation Army work, of missions to soldiers, of missions to sailors, of missions to policemen, of missions to all sorts and conditions of men. We cannot doubt that some of this activity, if not a large part of it, is due to the inspiration gained from the foreign mission-field.

The churches have learned more than ever to *work in obedience to God*, not to ask whether the work can be done, but whether the orders have been received.

The churches have learned more than ever to *work in union with God*. When Carey suggested the work of Foreign Missions he was told, "If God is going to save the heathen He will do it without your aid or mine." God can do without our help, but He graciously permits us to be "workers together with Him," and the promise of the Saviour, "Lo, I am with you always," is a bright reality to His servants.

The churches have learned more than ever to *work in dependence upon God*. They have had "the faith that laughs at impossibilities, and says 'It shall be done.'" They have attempted great things for God, because they expected great things from God. Again and again, when difficulties and dangers and discouragements have had to be met, the Church has said, "Who is sufficient for these things?" But the answer has always been ready, "Our sufficiency is of God."

These are lessons worth learning; these are influences worth receiving; these are blessings worth enjoying.

And if all this has been the outcome of Foreign Mission enterprise in our churches at home in the past, then ought not the teaching of history to be an incentive to us to throw ourselves, with more faith and consecration than ever before, into the work of Christian missions in the future, and especially in the immediate future in which we celebrate the Centenary of our Society? We cannot lose by it. Not one shilling given to this work has ever been lost, for God will be no man's debtor. Not one life spent in this work has ever been thrown away; we have only laid up for

ourselves more treasures in heaven. We cannot lose by it. Nay, we must gain by it. Missions, like mercy, bless both him that gives and him that takes. It is the sower that is the reaper, and not the miser. It is he that launches out into the deep, and not he that sits in his armchair at home that has the big draught of fishes.

Do we want the old truths of the Gospel to be fresher, and fuller, and stronger for us as the years go by? Do we want to grow in Christ-like compassion, and in Christ-like brotherliness, and in Christ-like sacrifice? Do we want our churches to be vigorous and patient in aggressive Christian work, to work in loyal obedience to Christ's commands, in honoured companionship with Him, in simple reliance upon His might?

Then let us lend a willing hand and give a loving heart to the most noble, the most successful, the most blessed work that the world has ever seen.

May God help us, for His name's sake. Amen.

A Group of Chinese Christians and Inquirers.

(See *Frontispiece*.)

THIS is a group of Hsiao Tien and Tai Yuen Fu church members and inquirers. The occasion was Mr. Sowerby's farewell. Some of them are very worthy men of whom I could write much, but I forbear. One, though, I must mention. In the second row, third from the left-hand side, is a Mr. Shih. He is a warm-hearted and zealous Christian, though not yet baptized. Some long time ago now he asked Mr. Sowerby (who is seated to the right of him) to help him break off his opium. Examination showed a frame so weakened by the drug as to threaten death did he not try to dispense with it. Mr. Sowerby felt that it would be too risky a thing for him to undertake, and told him so. However, the truth had got hold of the man, and love of Christ was in his heart, and so he decided, live or die, he would never again touch opium. It was a tough struggle, but by prayer and faith he endured, and came through triumphant. He is now quite strong and healthy, whereas before he was infirm and sickly. He can preach, and does, too, his message always being this: "Christ has helped me, and is willing and waiting to help you." Standing by the post to the right hand is Mr. Shorrock, and I, myself, am sitting in front of him. The building behind is our Tai Yuen Fu chapel.

Tai Yuen Fu, Shansi.

G. B. FARTHING.

The Congo Mission.

GOOD NEWS FROM THE UPPER CONGO.

THE Rev. W. L. Forfeitt, writing from Upoto, says :—

“Upoto,

“May 15th, 1891.

“MY DEAR MR. BAYNES,—I feel I must write you just a few lines by this mail that you may know how we are getting on here. The first thing we have to be grateful for is good health, and of this you will be pleased to hear.

“OUR COTTAGE HOSPITAL.

Just lately, however, we have witnessed rather more sickness than usual, and our home has formed quite a ‘cottage hospital.’ A Mr. Goetgeluck, of the General Sandford Trading House, on his way from Bangala to Yambinga, fell ill with dysentery, and, on reaching here, sought advice and medicine, being in a very weak condition. He seemed to me to be much too ill to proceed with the steamer, and I advised his waiting here a day or two that he might have complete rest, which it is impossible to get on board a very small boat. The delay of the steamer was felt to be somewhat awkward, and a Mr. Morrison on board was also anxious to arrive at Yambinga without delay; whereupon Mr. White volunteered to take him up and bring the steamer back here, and in the meantime Mr. Goetgeluck would get the needed rest. This course was resolved upon. The steamer left us the following morning, and our sick friend occupied my room, and came under my care. The remedies proved all that could be desired, and in two days a wonderful change had taken place in his condition, and before the steamer was back again he was quite set up. Mr. Goetgeluck is a Belgian and a Catholic, and during his stay we had several

talks upon Romanism and Protestantism, and I have also lent him a little book on the subject, ‘Romanism in the Light of the Gospel.’

“The steamer was away seven days, which gave Mr. White three days at Yambinga, a visit he was much longing for. Being situated at the mouth of the Itimbiri, Yambinga may become an important point for us in the event of a move forward in that direction. The people seem fairly settled, and were very pressing in their invitation for us to settle amongst them.

“On the arrival of the steamer, we found further sickness on board. On the very day they started up, the engineer, Mr. Olufsen, a Dane, went down with hematuric fever, and kept his bed the whole time. He was quickly brought off the steamer into more comfortable quarters, and a stay of two days did much to improve his condition. Yet another sick gentleman was on board, a Mr. Van Maele, a member of the expedition now passing into the interior. He is suffering from some affection of the liver, and, though not confined to bed, is in a very weak condition, and obliged to return home. We did all we could for him too, and he found the change of diet, &c., very beneficial.

“DOWN-RIVER TOWNS.

“When the steamer left for Bangala, I put my canoe alongside, and took the opportunity of visiting some down-river towns. Four hours brought us to Mpa, my destination, and the steamer friends all decided to stay there with me for the night. We spent a very pleasant evening there.

It was getting dark as we sat down to dinner under the canopy of heaven. We were surrounded, of course, by a large crowd of people, talking, singing, and dancing in native fashion, and when we had finished, I asked for a few moments' silence while we prayed to God (in English and Bopoto). They were instantly quiet, and when I had concluded, they asked many questions about God and heaven. Our steamer friends were very much interested to see the people in such an inquiring attitude, and asked me to repeat to them their questions and my answers. May the seed sown receive the benediction of our Father above!

"When I turned into my canoe bed for the night, I could not find my mosquito curtain, and in consequence had a poor night. The mosquitoes, on the other hand, fared sumptuously, except some few which were not fortunate enough to escape my grasp. In the morning, after further inquiry, my curtain was returned to the head of my bed, but I failed to find out who had borrowed it! We seldom need a curtain at Upoto. The steamer left at 6 a.m., but I stayed two or three hours longer and looked through the town, &c. It is a good-sized town, and contains about thirty-five squares, one side in each case open to the river. Behind, it is strongly barricaded for fear of inland tribes, who are fond of molesting them, and, in consequence, I could find no path into the country. Close by the side of Mpa there stood a larger town named Iringi, until recently, but the site is now quite deserted through palavers, I think, with the State, and also interior tribes. The people have all moved on to an island, thickly forested, and are there making a new settlement. One hour's paddling up stream brought us to their town, which I call New

Iringi. They have only been there fifteen days, but I counted as many as forty-seven squares in building. The chief knew me very well, we having stayed the night at his town on our way to Upoto, and we were received very cordially. Even friendly greetings, as a rule, mean that every man has furnished himself with his spear and knife, but in this case it was not so, and from the first they seemed to have perfect confidence in us, and continued their building operations, &c. This was somewhat surprising, seeing they have just been driven out of an old home. The chief asked several times: 'When are you coming to build among us?'

"BACK AGAIN.

"We left about two o'clock. I should have stayed the night, but the clearing did not seem to be sufficiently healthy yet to warrant my doing so; we therefore aimed at reaching the Dutch Trading House to spend the night there, which meant four hours' paddling. It rained almost the whole of the way, but I did not get wet. I was nevertheless glad at 6 p.m. to shift my bed to a comfortable dwelling-house. There is no agent here now, but a servant is left in charge, and we have liberty to make what use of the house we like. We thus find it very useful when visiting that neighbourhood—a very populous one, five or six miles from us perhaps. The following day I reached home and found Mr. White well.

"We are getting on fairly well, I think, with our station work; but are badly needing a carpenter to push on with our new house. Suitable timber near home is about finished, and we have to go farther afield in search. Upoto men are learning to saw, plane, and adze, &c., and by this means we

hope to lessen a little the expense of coast labour, although, at present, we cannot possibly do without some. Mr. White is carrying on the school very successfully, and is also giving considerable help in building operations, &c.

"Our gardens are a great boon to us. Cabbages, French beans, and splendid tomatoes we are having constantly, and these must, I feel sure, be a great advantage to us in the matter of health. The seeds so plentifully and generously given to the Congo Mission by Messrs. Sutton, of Reading, are indeed a great boon, and we are all most grateful for such thoughtful kindness and practical interest in our welfare.

"We are much interested to hear

that we are likely to have a second steamer. We really need it, and more forward work cannot be done without it, nor even the present maintained satisfactorily. I hope the churches will all heartily support the Committee in this increased expenditure on behalf of the Congo Mission, and may we all have grace given unto us to use aright the opportunities thus afforded us.

"I feel I have had much to be thankful for during the past two years, and I feel as well now as at the beginning, not having been tried with fevers so much as some of our brethren.

"With kind regards from Mr. White and myself,

"Yours very sincerely,

"WILLIAM L. FORFEIT.

"A. H. Baynes, Esq."

TIDINGS FROM BOLOBO.

The Rev. Robert Glennie writes from Bolobo:—

"Bolobo,

"May 23rd, 1891.

"MY DEAR MR. BAYNES,—Although I am as yet unable to preach much to the people in their own tongue, yet I have been doing something to aid in it, for at present I have chapters 2 to 6 of the Gospel by Matthew finished, and some more waiting for revision.

"Meanwhile such work as we are doing is beginning to make its influence very perceptible among the people. I cannot regard them as upright and righteous yet, but they may be said now to admit that honesty is no crime, and that murder is in most instances a crime.

"Two weeks or more ago, a sister of Molinga, a chief of Mumpulenge, died, and we heard from a trustworthy source that five men were to be buried alive to attend her to the land of shades. Mr. Harrison and I interviewed the chief,

and got his promise that no murder should be done, and when the time for the funeral arrived the chief called us to see and witness that he had kept his word. We hope that he has continued to do so, and not as in one case when they promised, but afterwards stealthily introduced body after body of victims into the grave. Still in these and in the attendances at our services we have good proof that if the reaping time is not yet, still the seed has begun to germinate; and meanwhile we say, 'Would to God we were able to sow more, that more labourers might be spared us from the plethora at home to reach these virgin fields.'

"Until such time as we have a staff of native agents, or the missionary is able fully to talk to the people in their own language, the amount of work done must necessarily be small. Speaking through an interpreter is sorry work. How the appeals

are weakened, the arguments emasculated, and all the warmth and winsomeness lost by having to be conducted through such a long channel, and not fresh from heart to heart!

"School work is going on much the same as usual. Boys and girls come for two hours every morning, and are instructed in reading, writing, arithmetic, and singing.* Many of our hymns are very popular, and one is astonished to find how far the truth travels in that form. The native children seem lacking in perseverance, however, and as yet none of those not actually on the station with us can read. But in arith-

metic they show their inherited trading genius. In two cases chiefs have expressed their desire to have their children able to read, that so they may hear from their lips the Word of the living God. A very great field is open here for one who can give the children principal attention.

"Our health bill is very good. With the exception of a few bilious attacks developing sometimes into fever, and in which I am almost sole sufferer, we are all in fairly good health.

"Yours faithfully,

"ROBERT GLENNIE.

"A. H. Baynes, Esq."

The Shrines of Sitakoond in Chittagong.

DEAR MR. BAYNES,—I have much pleasure in enclosing herewith a few photographs of the Sitakoond Hills, and some of the shrines that are to be found on the western slopes of those hills. These hills are about twenty-four miles to the north of the town of Chittagong, and form part of a range of hills that passes through the Tipperah, Manipore, and Assam districts, and connect themselves with the Himalaya Mountains. At Sitakoond and the neighbourhood are several wonderful phenomena of nature, such as volcanic springs, waterfalls, &c., and the hill scenery here is magnificent, and one is struck with awe at the wonderful works of God. The Hindus, too, feel the solemn presence of God here, but, being ignorant of the Creator of these beautiful hills, they suppose that these hills are the abode of their gods, and especially that of Siva; hence the establishment of the shrines on the slopes of these hills, and there are many legends about their gods connected with these places.

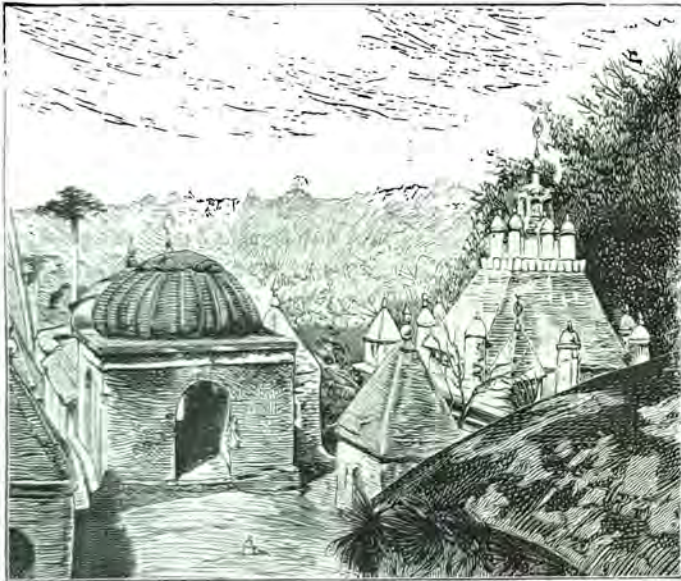
The hot spring, Sitakoond, however, does not now exist. It is said to have been caused by the ordeal by fire of Sita, who was wife of Ram, and that it was cursed by Sita as well as by Ram as the site of Sita's sufferings, and, according to the malediction of Ram, this spring would continue for the first four thousand years of the Kali age only, and that after that it would vanish from the sight of man, and, strange to say, this hot spring is no longer in existence.

It is difficult to say exactly when these shrines were built, but they do

* Boys only attend again for one hour in the afternoon.

not appear to be more than four or five hundred years old. There is a good cart road from Chittagong to this place. Nearly at the foot of the hills a cluster of temples may be seen. They look like tiny white houses. The principal temple here is the one dedicated to Sumbhoo Nath, the self-created lord. At the time of the annual fair, which is held usually in the month of February, the greatest rush from the pilgrims is to this temple, and the magistrate of the district has to be present with a large force of policemen to preserve order.

The road to the top of Chandrasekhava Hill leads along a most beautiful valley, and then winds up a cliff that is in many places almost precipitous,



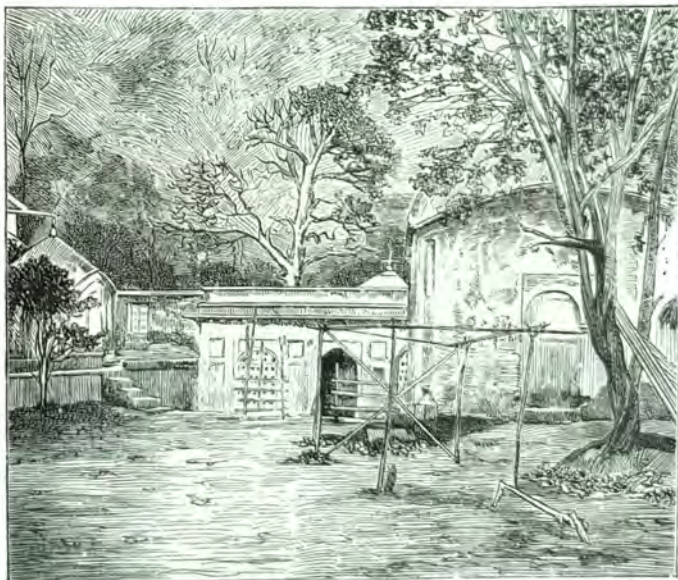
CLUSTER OF TEMPLES.—(From a Photograph.)

the ascent being partly by steps cut in the rock, of which there are 560. The view from the top of this hill is most beautiful, and from here the whole of the district of Chittagong may be seen. It is astonishing to see how the pilgrims, both men and women, some of them very old and infirm, toil to the top of these hills to make their offerings. A visit to the temple of Chandra Nath is said to redeem the pilgrims from the misery of a future birth.

At the foot of the hills, close to the house of the mohunt (the Hindu priest who is in charge of the shrines, and who issues tickets to the pilgrims, on payment of certain fees, to visit the shrines), and not very far from the



VYASAKUNDA.—(From a Photograph.)



BARABAKUNDA, OR VOLCANIC WELL.—(From a Photograph.)

temple of Sumbhoo Nath is the Vyasakunda. The Vyasakunda is a tank about 120 by 98 cubits, with a temple dedicated to Vyasa, on the western bank of the tank, and a bata tree (*Ficus Indica*), underneath which Vyasa is said to have performed the Asvamedha sacrifice (the horse sacrifice). This tree is said never to grow old, and to flower in all seasons for the worship of the gods. The pilgrims bathe in this tank, make their offerings in the temple, and throw upon the tree-deity clods of earth, of which it is said to be very fond, and circumambulate it, and then proceed to visit the various temples on these hills.

The most wonderful phenomenon of nature here is Barabakunda, a volcanic well. It is about three miles from the Vyasakunda, and is situated in the same range of hills. Over this well a temple has been built, and during the annual fair pilgrims are admitted here only on payment of a fee. There are other temples, also, near by.

At the time of the Siva-Chaturdasi festival, which is usually in the month of February, a large fair is held at Sitakoond, and pilgrims are attracted to it from all parts of Bengal, Behar, and Orissa, as also from the North-Western Provinces. The pilgrims, according to the orders of the district magistrate, have to pay a fee of eight annas each to the mohunt for the maintenance of the shrines. Sometimes offerings of clothes, cows, horses, and gold and silver ornaments are also made. The pilgrims number, at the fair, from ten to twenty thousand.

At this fair the Gospel has been preached for many years. Since I have been in Chittagong this fair has been visited every year, and thousands of Scripture portions have been sold here, and tracts distributed, which the pilgrims have taken away to their various villages and districts, and read them. Oh, for the time when these poor ignorant people will know Him who came into this world to save sinners, and will not wander about any more at the places of pilgrimage, which can never satisfy the natural cravings of the heart, and when they will themselves pull down the idols and the temples from these hills, and will worship Christ! Our trust is in the Lord Jehovah, and we know that He will do it in due time, for He has said, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him" (Ezek. xxi. 27).

Chittagong.

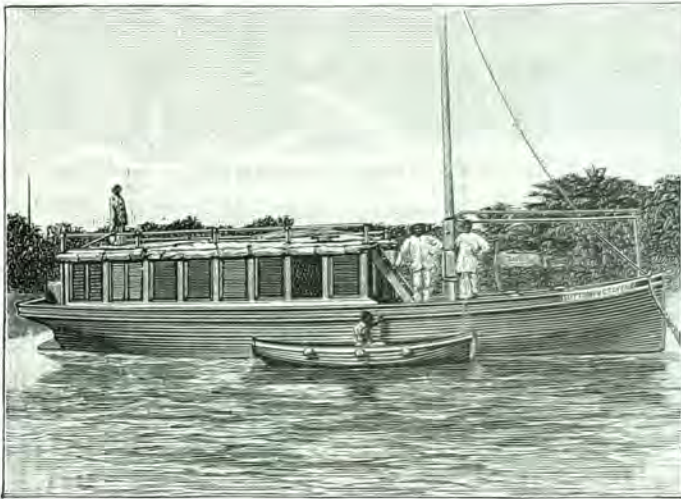
J. A. DE CRUZ.

Tidings have been received from Jamaica of the death, at Kingston, of Mrs. Merrick, widow of the Rev. Joseph Merrick, of West Africa. She died on the 8th of July, in the seventy-eighth year of her age. Her end was peace.

The "Sutton-in-Craven," Mr. Teichmann's New Boat.

THE new station of Pirozepur occupies a site that was completely covered with jungle, and which was mainly cleared by brother Teichmann himself.

The new Pirozepur Mission boat—a photograph of which I now send—is a splendidly-built craft. On the deck stand Brother Teichmann and his solitary helper. She is propelled by oars, or sail, or towing rope as the emergency arises. On my recent visit we put on her prow the name in large block letters, which all can read. Though "this name will mean nothing to the Bengalis," gratitude to the large Sunday-school of Sutton-



MR. TEICHMANN'S NEW BOAT, "SUTTON-IN-CRAVEN."—(From a Photograph.)

in-Craven induced us to reject all other names for this. In addition to their noble gift of £60, it deserves to be recorded that Miss Haggas (now of Harrogate) subscribed £20 towards the cost of the boat. Could these generous friends just go on board and examine her from prow to stern, I am convinced they would be glad that such a well-built floating home has been secured. Then, if they could take a tour among the densely-populated villages studding the banks of these rivers and see the eager listeners gather round the preachers, their delight would be unbounded. It is because our friends at home do not *see* these things that their gifts are often so small and out of proportion to what they could give.

The little boat alongside the *Sutton-in-Craven* is a very useful means of getting about when the distances are short. It has a sail and oars, and it

is in almost daily use. It carries the missionary up tiny creeks where the larger boat could never go. Numbers of village homes have thus been reached by its aid.

A chapel is being built at Pirozepur now with a corrugated iron roof; and when it is finished the new station will be complete. I want readers of this account to pray very earnestly for our two beloved workers there, Mr. and Mrs. Teichmann, and their two children. The young man on the deck is the only helper brother Teichmann now has. He is a Serampore student, and promises to be a very useful preacher of the Gospel.

Barisal, May 22nd.

ROBERT SPURGEON.

Tidings from India.

I.—MISSION WORK IN CUTTACK, ORISSA.

THE Rev. Arthur Jewson, of Barisal, sends the following deeply interesting account of a recent visit to Cuttack in company with Dr. J. S. Phillips, the well-known secretary of the Indian Sunday School Union:—

“NEWS FROM THE STATIONS.

“Though conferences are the fashionable means for making missionaries acquainted both with each other and with one another's work, yet there is so much that conferences cannot do for us that last June I rejoiced to have an opportunity to accompany Dr. J. S. Phillips to Orissa.

“We left Calcutta in the *s.s. Bassein*, and reached Balasore, the mother-station of the American Free Baptists, after twenty-eight hours. Although, only the week before our arrival, Rev. Mr. Boyer, one of the brightest and most promising of young Indian missionaries, had been translated to glory after but a few days' illness, nevertheless we found that his devoted wife and the other missionaries had already closed up the ranks, and their demeanour seemed to say, ‘No matter who dies, Balasore must be won for Christ.’ Under the very shade of the court-houses, which are sometimes spoken of as inimical to the life of a native church, is a big, brave, bright church of the living God. The spa-

acious temple was erected before the Mutiny, and, on account of its embattled roof and lofty bell tower, it was selected in those troublous times as the rallying-point for the Christians. By the side of the church stands the Mission ‘minor school,’ and on the other side of the court-houses is a large house, which has recently been bought for the Boys' Orphanage, and also for a high-class Christian boarding-school for boys. At a little distance is a large orphanage for girls, and in the big bazaar is a book-room, and in a small bazaar near the Mission-houses there is a brick platform under a spreading tree for the preachers. Dr. Nellie Phillips also has a dispensary. The small boys are taught sewing, and the big boys carpentering, from 7 to 9 a.m., and thus earn something toward the fees they pay in the day school. On Saturday mornings, three hours' drilling in arithmetic, &c., is given to the zenana teachers, that they may not forget what they have learned in the Normal class. Where it is necessary for the success of

the Mission schools, heathen teachers are employed, but it is the hope and purpose of the missionaries to have trained Christian teachers after the year 1893.

"After the Sunday morning service, the teachers and others spend an hour in preparing the lesson appointed for the Sunday-school, to which the whole afternoon is given up; for all members are expected to be workers, and no afternoon service is provided for Christian drones. On the Sunday evening I was present, the Magistrate, instead of conducting the usual Church of England service, came with his friends to an English service in the Baptist chapel at Balasore. Baboo Laksman Panda, who was formerly one of Keshub Chunder Sen's missionary apostles, now powerfully preaches that Jesus is the Son of God, and the Saviour of the world.

"Twenty-four hours on a canal steamer brought us from Balasore to Cuttack, where for more than a week we enjoyed the Rev. T. Bailey's kind hospitality. The secretarial work of the Orissa Mission and the burden of the Theological College falls upon our host. The Rev. J. G. Pike is busy bringing out a revised edition of the Uriya Bible, and also has a boys' orphanage. The Rev. J. F. Hill has charge of the Mission Press, where two large machines and several ordinary presses turn out the best Uriya printing in the world, and give employment to many Christians. Rev. J. H. Young, M.A., is the Principal of the Mission High School, Mr. J. Young is the head master of the Protestant European school, with which there is associated a European orphanage, and Mrs. Buckley and Miss Leigh conduct a very large orphanage for girls. And after all this routine work has been accomplished, the operations of ordinary stations are diligently prosecuted.

"The work performed, however, is not more striking than the beautiful buildings in which it is done. There is a cool, quiet reading-room, in which last year nearly Rs. 800 worth of books were sold; a spacious Sunday-school-room with a most delightful set of large airy class-rooms; a chapel which a stranger might well take for a Roman Catholic cathedral, although its light iron pillars exclude no one from view, and its acoustic properties are perfect. There is a comfortable bungalow and compound for the Young Men's Institute. And the Stewart Institution, in which the European Orphanage finds its home, and the Christian High School meets, is a palatial building.

"The most pleasing feature of the church at Cuttack is the noble band of Christian men and women who, though unconnected with the Missionary Society, yet heartily work with the missionaries. The grace of God is manifested in the supply of such workers. Perhaps some of us other missionaries have neglected to use a like grace, for one of these gentlemen told me that in no other station had he been so heartily welcomed as a fellow-labourer by the missionaries.

"J. R. Swinden, Esq., most kindly drove us to a district convention for the deepening of the religious life, which was held at Piplee, and thence to Puree, where the missionaries have just put up a very convenient hall on one of the most eligible sites in the whole town.

"I returned from Cuttack to Calcutta by Chandbally, where I had the pleasure of seeing the Rev. E. C. B. Hallam, who ten years ago conferred a great boon upon me by explaining the mechanical pronunciation of the Bengali alphabet when I was coming out from England with him. Mr. Hallam's house lies midway between the Quay, where

over 1,500 persons embark for Calcutta every week, and a very large market.

"Bricks and mortar are certainly no hindrance to mission work in Orissa, for the right sites seem always to have been secured, and the buildings are just what is wanted. I found, also, that the same beautiful buildings are used alike by European and native congregations, and no inconvenience is experienced from it. The spirit of Dr. Barnardo is to the front, for the missionaries are earnest rescuers of destitute children, no matter what their nation or religion; for they believe in bringing the children to Christ. The result is that, as benefactors of the poor and friendless, the

missionaries are very highly esteemed by all parties. The orphan children have been well trained, and now hold influential positions in the native communities, and the missionaries have the joy of seeing the Christian community growing up all around the Mission-houses, and not only in distant country places. Bengali-speaking brethren will be encouraged to visit this promising field when they hear that the Uriyas understand Bengali very well.

"One ominous cloud casts its shadow over Orissa. Its hard-working, simple-minded people are falling an easy prey to the opium and other poisonous drugs which our Government is only too delighted to sell to them."

II.—JESSORE, BENGAL.

From Jessore, the Rev. R. H. Tregillus writes:—

"The ordinary routine of our work here was pleasantly interrupted last week by a visit from our dear friend and neighbour, the Rev. G. C. Dutt, of Khulna. As on a former occasion, he was accompanied by his Songkirtton party of preachers, singers, and instrumentalists, and we were able to spend a few days in special evangelistic work in some of the villages near to Jessore. The first day was devoted to Dowlatpur. The work began with a prayer-meeting in the morning, and more direct evangelistic meetings followed in the afternoon. The chapel was well filled, and the bright hymns and stirring addresses were very attentively listened to. Our attention on the following day was given to the village of Misree Daira, not far from Jhingergateha, at one time a centre of the Jessore Mission. The incident of interest for that day was the public baptism in the river of one Shoratulla, who, since becoming a Christian last year, has, we believe, given good proof of the firmness and reality of his faith in Christ.

A large crowd gathered on the river-side, and the opportunity for preaching was finely used. On Saturday we spent an enjoyable and full day at Dowlatdihi, where we have a sub-station. The accommodation of the school-house was tested to its utmost limit. Heavy rain prevented many more attending who would gladly have stayed outside. So interested were the hearers that they were most unwilling that the preaching and singing should cease. In prospect of the seven miles' return journey to Jessore we were compelled to bring the work to an end at sunset.

"On Sunday we were privileged with the ministrations of our friend Mr. Dutt at our services in the chapel. The participation in the afternoon service on the part of the 'band and chorus' of the Khulna contingent proved an attraction to many outsiders.

"Our special effort closed with a visit to the village of Teijgoree on Monday last. At this place we have had three public debates with the Mohammedans

during the past three years. We had no difficulty in getting a gathering; the people began to flock towards us as soon as the sound of the instruments was heard, and encouraging attention was paid to the end. Our friends returned to Khulna during Monday

night, taking our very hearty thanks for their most welcome and effective assistance. Increased facilities for interchange of help of this kind would certainly cheer many of our workers, and give a welcome impetus to our regular mission work."

III.—DEATH OF A ZENANA MISSIONARY, AGRA, N.W.P.

From Agra, the Rev. Daniel Jones writes:—

"How sadly often has the news reached us of the death of one here and another there of the workers of our Zenana Mission! Some, just as they entered on their work; others having borne the burden and heat of the day, and after years of faithful service. On the night of July 7th, there passed away from our midst, as in a sleep, Mrs. Marwood, of our Baptist Zenana Mission.

"She was the pioneer of our Zenana Mission work in Agra, and had laboured faithfully for more than thirteen years among the women and girls of this city. Who is able to estimate the value of the work done by her! Who can say what far-reaching effects belong to the constant teaching of the Word of God! It was her custom to tell the heads of houses here when first entering to engage in teaching, 'Remember, I come here to teach *the Bible*.' And they respected her all the more for her outspokenness. And I know not of one even who refused her entrance to his house knowing the conditions on which she came. For years she had been a great sufferer, yet great also was her patience under suffering. At the last the end came rather unexpectedly even to them who were constantly with her. Dear ones were near, the doctor was in attendance, but the call, 'Come up higher,' must be responded to, and she fell sweetly asleep in Him, whom she had trusted and served all these

years. So much like a sleep was it, that we did not know the exact moment of her departure.

"We laid her to rest side by side with two others of our dear devoted Zenana workers, in sure and certain hope of a resurrection to life eternal. That week was a time of solemn warning to us all. Just three days afterwards, and next to our dear sister, we laid to rest, until the resurrection morn, the mortal remains of our brother, Mr. Northrok, of the Methodist Mission. He had been in India about eighteen months only, but the Lord had need of him, and He took him, so he is not here; and yet they are not dead, but sleeping. The heat was very intense in those days, and may have been the Lord's messenger for hastening the end; but we desire gratefully to acknowledge His great goodness in giving us refreshing showers and a hope of more. Oh, that upon all our hearts there were showered down such abundance of blessing that there might be much fruit to His glory!

"We have been cheered by news from out-stations. Several requests for prayer have been presented by our brethren at our monthly conference for promising inquirers. At one place there is promise of quite a number of low-caste people becoming Christians; they are asking for baptism. We desire, however, that they may know somewhat more about this way."

Work in China.

THE Rev. C. Spurgeon Medhurst sends the following interesting letter:—

“Ching Chou Fu, Cheefoo,

“North China,

“July 4th, 1891.

“DEAR MR. BAYNES,—Since my return to China I have been privileged to do a good deal of work in the city of Ching Chou Fu, where the feeling of friendliness towards us has very considerably increased since 1889, when I went home. This was very strikingly manifested in the earlier part of this year, when the officials and gentry of the city and neighbourhood testified their gratitude for the famine relief recently distributed by the Mission, by presenting us with much ceremony (such as the Chinese soul dearly loveth, albeit a weariness to the Westerner) with a large wooden tablet, having the four large gilt characters embossed on it, ‘Hwui wo li min,’ which may be translated, ‘Full of sympathy with my black-haired people.’ Smaller characters at the side state by whom and to whom the tablet was presented. It hangs inside the front door of our city chapel—a perpetual witness to the good feelings that exist between the powers that be in Ching Chou Fu and their guests from far-off England. These amicable relations notwithstanding, it is very difficult to bring these very respectable gentlemen to consider the claims of our Lord Jesus. During the winter months I do a good deal in this direction by giving magic-lantern lectures in my own house to select and specially invited parties. A picture thrown on a screen affords a more attractive text to this class than any other. The Young Christian Band at New Barnet supplied me with the lantern, but as

slides get broken from time to time, and cannot, moreover, be shown more than once to the same people, a present of fresh lantern slides would be specially serviceable in this work. Perhaps some friend of China will help in this direction. I especially want pictures illustrative of the New Testament.

“THE MOHAMMEDANS.

“A very different section of the inhabitants of Ching Chou Fu city is the Mohammedans, of whom there are several thousands here. Their leaders, probably provoked by our growing influence, frequently visit me for the purpose of discussing Christianity. They are very frank, and our conferences are sometimes both animated and lengthy. A disputation in China is a very unusual thing, the people being generally either too polite or too indifferent to dispute with us, and I am sorry to believe that our Mohammedan friends argue without any desire to learn of Christ or His Word. I feel much my need of Divine guidance and direction in this part of my mission work.

“THE MANCHUS,

who live about a mile to the north of this city, are a great contrast to the Mohammedans. Until recently they have been hostile to us, although one small Manchu official has regularly attended Christian service for years; but for a long time he was exceedingly reserved, and always excused himself from visiting us. Nevertheless, this good brother was all the time quietly disseminating the truth among his

comrades, and, shortly after my return to Ching Chou Fu, two young Manchus visited me, and asked some shrewd and unusual questions about Christianity. I perceived that they were earnestly seeking the light, and offered to start a weekly Bible-class for Manchus alone. My offer was gladly accepted, though they said their military duties might make it impossible for them to be always regular in attendance. However, from ten to twenty Manchus have met in my house every week since that time for Christian worship and Scripture study. Six of them were baptized on a profession of their faith in Christ two or three weeks ago, and others, I am sure, are not far from the Kingdom of God. One day, two Manchus, whom I had not before seen, called upon me, and while conversing with them I was surprised to find that they had an intimate acquaintance with Christianity. 'Where did you learn of the "Heavenly Doctrine?"' I asked, in surprise. 'The young men who attend your Thursday Bible-class have told us much that you have taught them,' they replied. Thus the leaven of eternal life is silently leavening our Manchu population, and to God we give the deepest thanks therefor. As representatives of the alien-ruling dynasty, the Chinese, perhaps naturally, dislike the Manchus, but I have found them more frank, more open, and more manly than the ordinary Chinaman.

"COUNTRY WORK.

"I do not, however, confine my labours to the city. About fourteen miles to the south-east is the county of Lin Kū, in which we have at present only some half-a-dozen scattered stations. I keep a native evangelist always at work here; the county is a large one, and he never goes near the Christian stations, which, of course, like

all our churches, have their own self-supported or unpaid voluntary leaders.

"Dr. Watson or his assistants visit the county town once a month, and a most friendly feeling towards us has thus been created. The people, unable to believe in purely disinterested benevolence, say that we are stealing people's hearts by our medicines and preachings as a blind, our ultimate aim being to become rulers of China. Yet they show neither alarm nor ill-will, and when I visit Lin Kū I am now no longer looked at askance, and cursed even by the children as a 'foreign devil.' On the contrary, when the people see me they exclaim: 'Ah! Teacher, you have come again. Will you smoke? Will you drink some tea?' Men resting by the roadside respectfully rise, and the shopkeepers politely bow as I walk along the streets. There is a great readiness to listen to our message everywhere throughout the county. The people of this county, which is very mountainous, are particularly noted for their roughness and rudeness, and the change in their demeanour towards us which I have described is a matter for devout gratitude, and gives promise of a rich harvest in the near future.

"A HARD CASE.

"Calling one day on a shopkeeper in the county town, who is an old acquaintance, I was met with the usual cheery greeting: 'Ah! you have come again.' 'Yes,' I answered; 'this doctrine I preach is full of consequences to the people of your honourable country, otherwise I should not have left father and mother, and have travelled 10,000 li to preach it.' 'How far did you say?' '10,000 li.' 'Why,' remarked a bystander, 'he speaks the same language as we do.' 'Of course he does,' said my friend; 'he has been

in China some years now.' 'Who is he?' queried the interloper. 'A good man who does nothing but good,' said the shopkeeper. Continuing, he proceeded to flatter me that I was indistinguishable from a Chinaman, &c. We chatted together for some time on different topics, until a friend from a shop opposite dropped in, and we were soon preaching the good news of salvation. The last-comer listened for some time and then said: 'I know that what you say is true, but I cannot become a Christian. I earn my living, you see, by making paper horses, carts, men, &c., to burn at the graves. The whole thing is a fraud, but I must live. I cannot start in another line of business, for I have no capital, and if I were to close my shop and enter another's ser-

vice, as you suggest, I should earn less money than I make now.' I reminded him that money-making was not the all-important thing in life, but faith in God. 'That is all very well,' he answered, 'but I have six people dependent on me.' I again spoke of God's certain care of those who trust in Him, whereupon he said: 'This is a hard doctrine. If I believe and trust, those dependent on me will not; and am I, one man, to make six starve?' I told him I should pray for him, and perhaps the readers of these notes will do so too, and also remember many others in this dark land who are placed in equal or greater difficulties.

"Yours faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

Cheering Tidings from the Cameroons.

THE POWER AND PROGRESS OF THE NATIVE CHURCH.

THE Rev. Thomas and Mrs. Lewis, on their voyage out to the Congo, had the pleasure of staying a few days at the Cameroons, their former field of work, and the following letter gives a most cheering account of the progress of Christian truth in that district. Mr. Lewis writes from s.s. *Gaboon*, off St. Thomas, August 13th:—

"MY DEAR MR. BAYNES,—We were due to arrive at Banana three days ago, but we are yet a long way off that place, and shall not be there until the middle of next week. You will be glad to know that my wife and I are enjoying the best of health, and we are getting very anxious to be at our work among the San Salvador people once again.

"We stayed four days at the Cameroons, and I know you will be interested to hear something about the work there. The friends there had heard from Mrs. Weeks and Miss Silvey that we should be on board this vessel,

so they were all on the look-out for us. The Basle missionaries were exceedingly kind to us; and Mr. Bohner, the senior brother, sent his boat for us with an invitation to come ashore and dine with him. We accepted his kind offer, and after dinner we went into the town to see our old friends. There was great excitement among them, and they were delighted to see us.

"NEW CHAPEL.

"We visited the new chapel at Bethel Station, which is being built by the natives, and I could not help being

astonished at the work they are doing. The building measures 86 feet by 42 feet (inside measurement), all of bricks, with an iron roof. Just now they are putting in a gallery at one end which is to extend all round when they get more funds. I suppose it will accommodate about a thousand people when it is finished. They have also built similar places of worship, but smaller, at Bell Town, Dido Town, and other places. At present they have fifteen stations, where they have a native teacher paid entirely by the native churches. I visited some of their schools and found them very well attended and in very good order.

"PLAN OF WORK.

"All the stations are worked by a committee of about fifteen men, chosen by the churches. They all meet to discuss plans twice a year. This committee has to do with general matters, such as forming new stations, appointing teachers and building chapels, &c. There are minor committees to look after local matters. Dibundu acts as superintendent, and he is certainly the ruling power. He has an immense amount of energy and enthusiasm, and I have never known a man to have more of the power of leading others. He carries everything with him, and he is a very hard worker himself. When they commence building a chapel Dibundu is the first to dig the ground and to carry the stones, and the result is that everybody turns out to work. Even King Okwa himself—who is not a Christian—came and shouldered heavy stones for the foundation of the new chapel, and likewise did his share in making the bricks. Just now they are busy making bricks for another chapel.

"MEMBERSHIP.

"I went through the books one day with Dibundu, and I found that there are over four hundred in actual membership. They have 463 names on the books, but some are dead and others gone away. What astonished me most was the accounts. I ran my pencil through the last year's receipts in cash or Dualla equivalents, and found they had contributed in all £999, and spent on the various stations £972 19s. 6d., leaving a small balance in hand for this year.

"They have two schools in Hickory Town. One of these seems to be very flourishing, and manned with two men, having an attendance of about 140 children. I was only able to visit two or three of these out-stations. If the up-country stations are so well worked as these are, they must do a vast amount of good. Between the Baptists (for by this name they are known) and the Basle Mission, the Cameroons ought to be evangelised very soon.

"DOUBTFUL HELP.

"They told us they were expecting some German Baptist missionaries in about three months' time. Of course, the Dualla Baptists are delighted at the prospect; but I doubt if their coming will be altogether a blessing. I rather fancy that if they appear on the field the natives will give up much of their present work to them and become once more dependent on European funds. Much care and tact will be needed in dealing with them. The natives believe firmly in the inexhaustible supply of European money, and they never fail in grasping it if there is an opportunity. Even Christianity does not raise them suddenly above this.

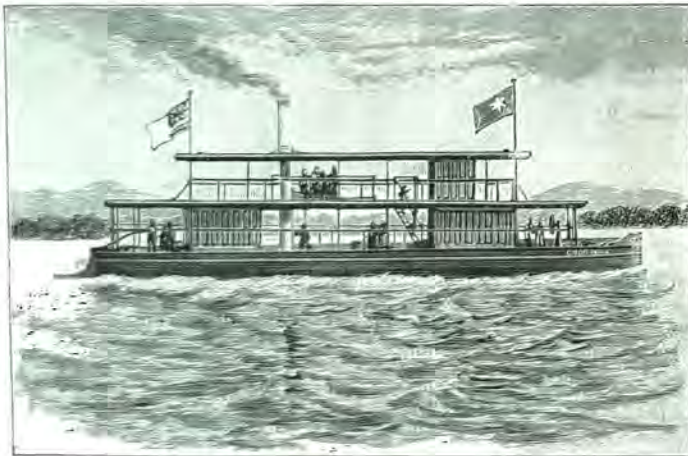
"It was very pleasant to meet so

many of our old friends at Cameroons once more; and, although we cannot but deeply regret the differences between the two missions, yet we must rejoice at the work that is being done, especially by the natives themselves. I am sure that the Committee of our Society ought to be glad above measure that the labours of their agents during the last half-century among the Duallas have been crowned with such glorious results. How would Alfred Saker's heart leap for joy were

he alive to have been present at the opening services of Bell Town Chapel last May, when they collected at one service £40, and the Governor of the Cameroons sent his representative there to encourage them in their work! The people are glad and we are glad, for when we retired from the field we only gave more room for native talent, native Christian zeal, and native enthusiasm to carry on a work which must go on and prosper until the whole country is filled with the voices of praise."

The New Congo Mission Steamer, "Goodwill."

HUNDREDS of friends, during the past month, have boarded the new Congo Mission steamer, the *Goodwill*, as she lay anchored off Westminster Pier, and we are sure our readers will be delighted to have a picture of this the latest addition to the Mission fleet. She has



THE NEW CONGO MISSION STEAMER, "GOODWILL."

(From a Photograph.)

been built by Messrs. Thornycroft & Co., of Chiswick, weighs nearly twenty tons, and will have to be taken apart into small sections and transported, on men's shoulders, over the 230 miles of cataract country intervening between the Lower and Upper Congo Rivers.

Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Mrs. Butcher and Friends at Worthing, a magic lantern, and Friends at Reading, per the Rev. C. A. Davis, lantern slides, for the Rev. Philip Davies, B.A., Wathen Station, Congo River; two parcels from a Friend at Devonport, for the Rev. R. H. C. Graham, of San Salvador, Congo; a parcel of pictures from the Teachers of Woodberry Down Sunday School, per Mr. Churchill, for the Rev. W. H. Bentley, Congo River; a parcel of magazines from Mrs. Marshall, Manchester, for the Rev. R. D. Darby, Congo River; a parcel of books from Miss Hepburn, Haslemere, for Rev. G. Cameron, Wathen, Congo; parcels of toys, &c., from Miss Milner, Victoria Park, and copies of the "Bible Treasury" from a Friend, and a Communion service from the Members of the Baptist church, High-street, Merthyr Tydfil, per Mr. Jas. Owen, for the Congo Mission; a box of dolls, &c., from Mrs. William Jones, of Cardiff, for the Rev. D. Jones, of Agra; parcels of toys, &c., from Mr. Elgar, of Stoke Newington, a parcel from Mr. A. Boyle, and books from Mrs. C. H. Spurgeon, Norwood, for the Rev. R. Spurgeon, Backergunge, India; a case of books from Mrs. Joseph Tritton, Norwood, for the Rev. R. W. Hay's library at Dacca; a magic lantern from a Friend, Birmingham, for Rev. G. W. Bevan, Madaripore; a parcel of books from Mrs. Briant, Clapham Common, for Rev. J. D. Morris, Dacca; a case of clothing, &c., from the Dowager Lady Peto, for Miss Thorne, Delhi; a box of clothing from the Young Ladies' Missionary Society, Catford Hill Chapel, per Miss Wells, for the N.W. Provinces, India; copies of the *Review of Reviews* from the Editor for the missionaries at all the stations of the Society.

The Committee also wish to join with the Rev. Geo. Grenfell in cordially thanking friends for the following further gifts for the s.s. *Goodwill*:—Mr. W. G. Viccars, of Leicester, axes and saws; Mr. Hobday, of Chatham, four cases of tools; Master H. K. Bentley, per Miss Fletcher, a medicine chest; Mrs. J. G. Brown, of Worthing, books, &c.; Messrs. Rawson Bros., cabinet of electro plate; Mrs. Rawson, a clock and aneroid; Mr. Thomas E. Mitton, of Birmingham, a patent fire pump; Mr. Thomas Smith's children, Highgate, a filter; Mrs. Brown, Rathgar, and Ladies of Harcourt Chapel, Dublin, books and a despatch box; Mr. Clarke, of Canonbury, a bookcase; and Ladies at Devizes, six flags.

The Mohammedans and the Gospel.

THE Rev. George Kerry, the Indian Secretary of our Mission, writes from Calcutta:—

"From various quarters I have received information which seems to indicate some lessening of the fierce opposition of Mohammedans to the Gospel. Mr. Tregillus in the district of Jessore has been much encouraged by his work among these people lately. At a recent visit paid to Noakhally by Mr. W. R. James and Mr. Jewson, they found among the Mohammedans a much more friendly spirit of hearing than was manifest some years ago, when Mr. Jewson was greatly insulted and found protection from some Hindus. Recently a Mohammedan gentleman called on Mr. Stubbs, and after an interesting conversation on religious subjects, gladly purchased an Urdu Bible."

The Lord Loveth a Cheerful Giver.

ONCE again, with great thankfulness, we record the receipt of the following most welcome proofs of the deep interest excited by the work of the Mission in many sympathetic hearts:—£2, with the following letter: “A young brother in Pryme Street Church, Mr. Harry Parker, seventeen years old, died a few weeks ago in consumption. For the two years he has been a member with us he has been very active in every good word and work; but especially evinced a deep interest in missionary work, his ambition and intention being to go out as a missionary. On several occasions, on being asked to give an address to the Sunday-school, he invariably used such opportunities in the interest of mission work. As a junior clerk he was never able to earn much more than his living, and for several months before his death was entirely dependent on a brother; but, being in a friendly society, and entitled to £10 at death, his last request to his brother, a day or two before he died, was that, if possible, he would like the funeral expenses to be as economical as possible, in order that £2 out of the £10 might be handed over to the Missionary Society. You can imagine his brother was only too pleased to carry out this last wish, and accordingly handed over to our Missionary Society £2.” “A Crippled Child,” a small silver ornament for the Congo Mission, “with earnest prayers for the success of the new steamer, the *Goodwill*.” “An Old Soldier,” a small gold coin, “for the work of the Mission in Northern Bengal, which I am most thankful to see is about to be occupied by Baptist missionaries. May the Lord bless and prosper them there.” “A Friend,” at Craighillachie, N.B., writes relative to the great importance of prayer in relation to the special Centenary efforts, and says: “I do hope, dear Mr. Baynes, you will ask the prayers of all the readers of the MISSIONARY HERALD and of the churches for God’s blessing on the preparations being made to celebrate the Centenary of the Baptist Missionary Society. The work is God’s, and from Him we should seek, in the first place, the money needed before it is asked in any form from man. And this should be done by all our church members, as this work is really the work of the churches and not that of the Baptist Missionary Society and its Committee alone. Will you not ask for prayer that a spirit of consecration and self-denial may be granted to our church members for this great work of sending the Gospel ‘to every creature’? While thankful for the liberality shown in starting the Centenary Fund (as related in a recent number of the HERALD), I feel this is as nothing to what might be done, if only a spirit of real consecration and self-denial were granted to our church members. We can easily see this when we consider the vast sums of money lying almost unused (as far as God’s work is concerned at any rate) in the hands of Christians; and, on the other hand, the many millions who are still without any knowledge of the way of salvation. Prayer is the first and chief means to bring down this greatly needed blessing. I hope, therefore, you will ask the prayers of the readers of the HERALD to this end. And if Christians are led to pray for this spirit of liberality and self-denial to be granted for the work of foreign missions, will they not naturally ask themselves what are they doing to answer these prayers?” “Twickenham,” for a medicine chest and 10s. for refittings. This chest will be sent to Mr. McLean, of Dacca, the appeal by Mrs. Carey, of Barisal, having been already responded to.

Very cordial thanks are also given for the following most timely gifts :—In Memoriam the late Miss Georgina S. Dean, of Barisal, £260 ; Mrs. White, in Memory of the late Mr. Thomas White, of Evesham, £100 ; “ Matthew vi. 1–4,” half-yearly subscription for support of Congo missionary, £60 ; Mrs. Allen (three years' subscription), £30 ; “ Congo,” for Congo, £10.

Recent Intelligence.

WE beg the kind attention of our readers to the following announcement :—
 “ BAPTIST ZENANA MISSION.—A farewell meeting will be held on Wednesday evening, the 14th of October, at seven o'clock p.m., in the Library of the Baptist Mission House, 19, Farnival Street, Holborn, to take leave of eight lady missionaries—Miss Farrer, M.B., for Bhiwani ; Miss Brown, M.D., for the Punjab ; Miss Fox, for Delhi ; Miss Thatcher, for Cuttack ; Miss Finch, for Barisal ; Miss Jessie Taylor, returning to Calcutta ; Miss Gange and Miss Bate, returning to Delhi. Tea and coffee at six o'clock.”

The Rev. G. H. Rouse, M.A., writes :—“ In a recent letter, our brother Gogon C. Dutt wrote to me, asking if I could obtain from some kind friend a gift of a box of Count Mattei's well-known medicines, which he believes can be obtained from Messrs. Leath & Ross for about £4. Mr. Dutt has been very successful in his homœopathic work in his district, and he says he has read up the matter, and thinks he would be able to use Count Mattei's medicines with good effect. He adds that a Roman Catholic priest in Southern India has been ‘ almost doing wonders ’ there with these medicines.”

The Rev. R. Wright Hay, of Dacca, writes :—“ Will you please to convey, through the HERALD, my hearty thanks to all the friends who contributed to the making up of the substantial box of books which arrived two days ago ? You will be glad to know that the timely response of these friends to my appeal of a few months ago has provided the Mission with a selection of just such books as ought to be put into the hands of the young men of India as they begin to make the acquaintance of our wondrously varied English literature. May I ask those who have sent books to join with me in prayer that their perusal may, by the Divine blessing, make for the extension of Christ's Kingdom in this dark city !”

The Rev. H. Anderson, of Calcutta, writes :—“ Friends will be glad to hear that I am going to baptize a convert from Hinduism this afternoon. He comes as the fruit of our preaching in Wellington Square ; and, though neither an educated nor a well-to-do man, he has shown himself to be quiet, thoughtful, and earnest. We hope and plead that this may be the firstfruits of an ingathering in Calcutta. He came as an inquirer some four months ago, and has certainly grown greatly in grace and in knowledge of Christ since then.”

We are thankful to report the safe arrival in England of the Rev. A. G. and Mrs. Jones, of Tsing Chu Fu, Shantung, North China, and the Rev. H. A. and Mrs. Lapham from Ceylon.

Illustrated Missionary Lectures.

WE have much pleasure in calling the special attention of pastors, Sunday-school superintendents, and the officers of juvenile missionary auxiliaries and young people's associations to the following announcements:—

YOUNG MEN'S MISSIONARY ASSOCIATION.

LECTURE SEASON, 1891-92.

MISSIONARY LECTURES.

Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.

INDIA.—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla; the Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Casto, and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping Rebellion, the Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

THE CONGO.—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth* and the *Peace*, the Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

IN PREPARATION.

A New Centenary Lecture, entitled

"A CENTURY OF MISSIONS,"

With abundant and authentic Illustrations. Dates can now be booked.

The Lectures are delivered in London and the suburbs either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the Y.M.M.A. for Lecture and Lime-light Dissolving View Exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each Lecture, with the complete set of Views, can be lent to Country Churches and Schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Farnival Street, Holborn."

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the MS. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for an evening's hire is 5s. (subscribers to the Y.M.M.A. half price). The hirer to pay carriage from and to the Mission House.

Contributions

From 13th August to September 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.		
Allen, Mrs. E. P. (3 years).....	30 0 0	
Banister, Miss R. P. ...	1 1 0	
Blinkhorn, Rev. R. R.	1 0 0	
Hayter, Mr. Harrison	2 2 0	
"Johannes"	1 0 0	
Knight, Mr. R.	0 10 0	
Matthew vi. 1-4, Half-yearly subscription, for support of Congo missionary	60 0 0	
Do., for expenses ...	5 0 0	
Milligan, for the late Mrs. E. J.	1 0 0	
Scott, Mr. W., Dundee	2 0 0	
Tucket, Rev. E. H. ...	1 0 0	
Under 10s., for Congo	0 2 6	
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In Memoriam, Miss Georgina S. Dean	280 0 0	
Lane, Mrs.	0 10 0	
Lewis, Mr. G. C. M. ...	1 1 0	
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Regent's Park College Students	1 1 0	
St. Paul's Missionary Society	9 0 0	
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"Two Dear Ones taken Home," for Congo ...	1 0 0	
White, Mrs., Evesham, In Memory of the late Mr. T. White ...	100 0 0	
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Do., for Debt	0 5 0	
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LEGACIES.		
Easson, the late Mr. David, of Dundee, by Messrs. Reid, Johnston, & Co.	49 18 11	
Fletcher, the late Mr. William, of Barnstaple, by Mr. N. Strickland	500 0 0	
Ginger, the late Miss Elizabeth, of Hemel Hempsted, by Messrs. Sedgwick, Turner, & Oddie	10 16 0	
Houghton, the late Miss Esther B., of New Brighton, by Messrs. Goffey, Jones, & Kirk	1000 0 0	
Perry, the late Mr. William, of Margate, by Mr. A. J. Ashley	30 0 0	
LONDON AND MIDDLESEX.		
Arthur-street Sunday-school, Camberwell Gate	3 0 0	
Bloomsbury Ch.	22 5 9	
Do., for Chappauli School	13 8 10	
Brixton, St. Ann's-rd. Sunday-school	1 2 2	
Brixton, Wynne-road Camberwell, Denmark place	5 12 0	
Child's Hill, Sunday-school	13 0 0	
Do., for Debt	0 5 6	
Chiswick, Mission Hall, for Congo	1 18 6	
Deptford, Octavius-street Sunday-school	2 2 0	
Enfield	0 15 0	
Do., for Congo boy ...	1 5 0	
Ferne Park	8 12 11	
Great Hunter-street, Sunday-school	2 0 0	
Hornsey, Campsbourne-road	1 18 0	
Kilburn, Canterbury-road Sunday-school, for Congo	2 11 5	
Metropolitan Tabernacle	1 1 0	
Do., Sunday-school, for Mr. Weeks' work, Congo	6 5 0	
Peckham, James-grove Sunday-school	0 14 0	
Do., Sunner-road Sunday-school	3 2 3	
Peckham Rye, Tabernacle Sunday-sch. ...	3 2 4	
Putney, Welter-road ...	0 10 6	
Do., for Congo	0 10 6	
Stoke Newington, Devonshire-square ...	5 0 0	
Walworth-road Chapel Do., for Congo	3 10 0	
Do., for Congo	0 10 0	
BEDFORDSHIRE.		
Blunham	0 8 0	

BERKSHIRE.		KENT.		SURREY.	
Reading, King's-road	0 14 0	Loose	0 2 6	Croydon, Memorial	
Do., for lantern slides, for Mr. Davies, Congo	2 0 0			Hall Sunday-school, for Congo	1 7 0
				Surbiton Hill	4 10 0
				Sutton, Sunday-school, for support of N. J., Delhi	0 18 4
				Wallington	11 14 3
				Wimbledon, Queen's-road	3 7 10
BUCKINGHAMSHIRE.		LANCASHIRE.		WILTSHIRE.	
High Wycombe, Union Cn. Sunday-school	5 13 10	Eccles	5 0 0	Bratton	8 2 8
Stony Stratford	15 8 2	Liverpool, Richmond Chapel	7 3 5		
		Manchester	13 17 9		
CHESHIRE.		LEICESTERSHIRE.		WORCESTERSHIRE.	
Birkenhead, Cathcart-street Sunday-sch., for N. P.	0 16 10	Leicester, Melbourns Hall, for Congo	19 1 10	Worcester	2 2 7
Chester, Grosvenor-park	2 5 0				
New Brighton	0 11 9				
CORNWALL.		NORTHAMPTONSHIRE.		YORKSHIRE.	
Falmouth	5 0 0	Blisworth	35 15 5	Halifax, Trinity-road, for W & O	2 17 3
		Desborough	2 11 10	Rawdon	3 17 7
		Hackleton	8 1 8		
		Harpole	5 13 9		
		Herford	2 3 0		
		Kettering	90 4 1		
		Do., for W & O	2 12 0		
		Do., for N. P.	2 5 11		
		Do., for Congo	1 4 8		
		Kingsthorpe	5 7 6		
		Milton	3 16 6		
		Northampton, College-street	4 1 2		
		Walgrave	2 15 11		
		Weston-by-lowcester	4 12 6		
		Do., for W & O	0 10 0		
			171 15 9		
			Less District expenses		
			0 17 6		
			170 18 3		
DEVONSHIRE.		NORTHUMBERLAND.		SOUTH WALES.	
Cullompton, for Congo	0 10 0	Berwick-on-Tweed, for premises at Turin	3 3 0		
ESSEX.		NOTTINGHAMSHIRE.		PEMBROKESHIRE.	
Langham	3 0 0	Nottingham, Juvenile Association	8 19 8	Tenby	5 19 8
GLOUCESTERSHIRE.		SOMERSETSHIRE.		SCOTLAND.	
Cheltenham, Cambrai	9 11 0	Bristol, Cotham Grove	45 0 9	Galashiels, Stirling-street Bible-class, for W & O	0 10 0
				Glasgow, Adelaide-place	20 0 0
				Do., John-street	11 0 0
				Do., Lister-street	4 10 0
				Leith, Sunday-school, for Mr. Phillips' work, Congo	0 18 0
				Leslie	9 15 1
				Do., for N. P.	1 9 0
HAMPSHIRE.		STAFFORDSHIRE.		CHANNEL ISLANDS.	
Bournemouth, Westbourne	8 1 11	Bilston, Wood-street	4 1 1	Jersey, St. Helier's, Vauxhall Ch.	12 15 6
		Burton-on-Trent, Tabernacle	5 0 0		
HERTFORDSHIRE.					
Hemel Hempsted	1 13 6				
Hitchin, Salem Ch.	5 0 0				
Do., Walsworth-road Sunday-school	2 15 10				
St. Albans, on account	15 0 0				
HUNTINGDONSHIRE.					
Huntingdonshire, balance, per Mr. G. D. Day, Treasurer	0 10 3				
Do., for W & O	7 14 2				
Do., for Italian Mission	8 3 0				

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