



MESSRS. PERCY COMBER, J. LAWSON FORFEITT, AND KIBBIE.
(From a Photograph taken at Cape Town by Mr. L. A. Campbell.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

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

	£	s.	d.
Mr. W. Mathewson, Dunfermline	500	0	0
In loving memory of the late Mr. Thos. Haworth, of Accrington	500	0	0
Mr. Joshua Sing, Liverpool.....	250	0	0
Mrs. Aaron Brown, Liverpool.....	200	0	0
Miss C. Selve Page	50	0	0

We hope, by next month, to report the results of the efforts being put forth in Bristol, Cambridge, Gloucester, Cheltenham, Newport, and Norwich, and other large centres on behalf of the Centenary Fund.

⚠ CORRECTION.—In the list of promises given in the HERALD for last month, for “Mr. Ed. Clark, £250,” read “Mr. James Clark, £250.”

Centenary Meetings in the Metropolitan District.

WE are pleased to announce that Drawing Room or other meetings, as far as London is concerned, have been, or are being, arranged in connection with the following churches:—Regent's Park, Camden Road, Highgate Road, North Finchley, New Barnet, Wood Green, Tottenham, Enfield, Ferme Park, Hornsey, Stoke Newington,

Woodberry Down, Upper Holloway, Acton, Hornton Street, Kensington, Ealing Dean, Ealing Haven Green, Hammersmith, Westbourne Grove, Westbourne Park, Ladbroke Grove, Castle Street Welsh, Bloomsbury, Abbey Road, Brondesbury, Hampstead, Hendon, Wandsworth Victoria, Upper Tooting, Brixton, New Park Road, Kenyon Chapel, Brompton, Stockwell, Balham, Maze Pond, Metropolitan Tabernacle, Upton Chapel, Brockley Road, Sydenham, Lee, West Croydon, Penge, South Norwood, West Norwood, Upper Norwood, Rye Lane, Denmark Place, Shooter's Hill Road, Beckenham, The Downs (Clapton), Mare Street (Hackney), Shoreditch Tabernacle, Victoria Park Grove Road, Walthamstow, Leytonstone, and Twickenham. Communications with a view to similar meetings are about to be opened up with other metropolitan churches. Several meetings have already been held in the provinces, but arrangements for the country generally are not, as yet, completed. We hope to report results from time to time.

THE MEDAL.

A large number of medals have been distributed to the young people whose crown contributions have been forwarded to the Mission House. At some of the meetings for the presentation of these medals applications have been made for further supplies of the Centenary Cards. We are still able to meet all such demands. As soon as the contributions on behalf of the Young People's Effort are received, we shall be in a position to make a financial statement.

The Autumnal Meetings at Manchester.

WE are glad to be able to report that all the arrangements previously announced for the meetings held in Manchester last month were fully carried out, and, better still, that from first to last they were inspired with a true missionary spirit. The Tuesday's engagements were begun by a service in the early morning at the Central Hall, when Dr. Clifford discoursed upon the sovereignty of man as set forth in the eighth and ninth verses of the second chapter of the Epistle to the Hebrews, leading out our thoughts to the time when, through the redeeming power and grace of Christ our Saviour, man shall attain the high dignity for which he is intended by his Creator and his God. The preacher's appeals for the consecrated service of young men, for whose sake more especially the discourse was delivered, were deeply impressive. The meeting in Union Chapel, beginning at half-past ten, was all that could be desired. Dr. Maclaren, who so appropriately presided, founded his wise

and stirring remarks upon William Carey's pamphlet on the "Inquiry into the obligations resting upon Christians to use means for the Conversion of the Heathens," a reprint of which, by the kindness of Mr. John James Smith, of Watford, has just been published. There is no occasion to refer here to the deliverances of the Rev. G. Grenfell on the needs of Africa; the Rev. G. H. Rouse, M.A., LL.B., on the needs of India; or the Rev. R. Glover, D.D., on the needs of China, inasmuch as they appear verbatim, and as corrected by the speakers themselves, in this number of the HERALD. We content ourselves with earnestly bespeaking for these timely papers a very careful perusal.

THE AFTERNOON SERMON,

preached in the Central Hall, was delightfully refreshing, for was not the preacher the Rev. Charles Garrett, whose messages of love and hope were sure to be encouraging? Every hearer in the large congregation, we should think, must have girded up the loins of his mind afresh, and have looked with greater confidence to the end as he listened to the unfaltering utterances of a veteran so assured of the ultimate triumphs of the Redeemer. Mr. Garrett based his remarks upon the passage, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the deep." To describe

THE VALEDICTORY MEETING

in the evening as being well attended would fail to convey an idea of the immense numbers who were crowded into Union Chapel. Preparations had been made for an overflow meeting, and we think it quite possible it would have tended to greater comfort had it been held; but everyone wished to be present at the *farewell meeting*, and, therefore, not only sitting but standing room was welcome. Mr. Henry Lee, of our sister denomination, was chairman, and uttered words of good cheer. The General Secretary, Mr. Alfred Henry Baynes, introduced the departing missionaries. These were: Revs. B. Evans, J. G. Kerry, and J. G. Potter, returning to India; A. Sowerby, to China; G. Grenfell and F. R. Oram, to the Congo; R. E. Gammon, to Trinidad; and W. K. Landels, to Italy. The brethren were then addressed by the Rev. R. H. Roberts, B.A., the Vice-President of the Baptist Union, who spoke lovingly and effectively from the following words: "And they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship, and they returned home again." The meeting then concluded with the

valedictory prayer, offered by the Rev. W. Brock, of Hampstead. It was a good day, the influence of which all present must have felt to be helpful, and the fruit of which we may hope will prove abundant.

THE ZENANA SOCIETY

held its meeting on Thursday afternoon in Moss Side Chapel, Mrs. F. W. Crossley kindly presiding. The meeting derived much interest from the presence and addresses of Miss Farrer, M.B., and Miss Brown, M.D., entering upon mission work in India. Miss Ewing and Mrs. Frank Smith, one of the secretaries of the Society, also spoke. On Friday evening a meeting especially for

YOUNG PEOPLE

was held in Union Chapel, under the presidency of our good friend, Mr. G. W. Macalpine, of Accrington, the speakers being Revs. W. K. Landels, of Italy; F. R. Oram, of the Congo; A. G. Jones, of China; and J. G. Kerry, of India.

We must not omit to mention that several meetings were held in the vicinity of Manchester, which were addressed by our missionary brethren.

We desire to take this opportunity to express our very warm thanks to the friends in Manchester for all their fraternal kindness, particularly mentioning the invaluable help so heartily rendered by Dr. Maclaren, the Chairman; Rev. J. T. Marshall, M.A., the Vice-Chairman; Mr. Hugh Stevenson, the Treasurer; and the Revs. J. E. Roberts, M.A., and R. F. Handford, the Honorary Secretaries of the Local Committee.

The Needs and Claims of Africa.

BY REV. G. GRENFELL.

MY ideas as to the claims of Africa upon present-day Christianity will be realised all the better, perhaps, if I introduce what I have to say about them by a few sentences concerning the continent and its history. The physical outline of Africa is familiar to you all, and you will at once understand me when I tell you that it may be regarded as made up of two distinct sections, one running east and west from the Atlantic to the Red Sea, and the other running north and south from 5° north of the Equator to the Cape of Good Hope; but, though you are well acquainted with the outline of these two sections, I doubt whether you have realised that they each contain nearly twice as many square miles as the whole of Europe, and that Africa as a whole, therefore, is nearly four times as large as the continent to which we consider ourselves attached. Each of these two sections has its own two great rivers; the transverse portion of the continent being drained by the Nile and the Niger, and the perpendicular

portion by the Congo and the Zambesi. But, perhaps, for ease of reference we had better divide Africa into three sections, and call them respectively Northern, Central, and Southern. By northern we shall understand what I have previously called the transverse half, a vast stretch of country comprising an area of some five million square miles. The central portion I shall consider as ranging approximately between the fifth parallel of north latitude and the fifteenth south, comprising the valley of the Congo River, and the great lakes, and extending from the Atlantic to the Eastern Ocean. The southern division of the continent I shall count as embracing the Zambesi and all the land to the south of it, right down to the Cape of Good Hope.

THE OLD-TIME POSITION.

Thirty years ago the whole of the central division, and the greater portion of the southern, was practically unknown; a strange fact when we remember that the first civilisation the world ever saw had its seat in the north. And not only was North Africa the seat of the earliest forms of civilisation, but at the commencement of the Christian era it was one of the strongholds of Christianity, and in Abyssinia and among the Copts of to-day we have the lineal descendants of African Christians whose churches date back to almost Apostolic times. Both civilisation and Christianity owe great debts to Africa, but other countries have long ago taken the lead in both, and instead of the old-time proud position it occupied, Africa has become a byword. More than a thousand years ago the Moslem began his conquest, and to-day holds sway over nearly half the continent. Four hundred years ago the Portuguese commenced the work of harrying and enslaving in those places the Moslem could not reach, and in this, a century later, they were ably seconded by English captains and English ships. The poor "African," in journeying down these last thousand years, may indeed be likened to the man in the parable who, journeying down to Jericho, fell among thieves. To satisfy the demands of Eastern slave markets, and the demand for labour in Portuguese and English colonies, millions have been stolen away from home and native land, and millions more have died resisting their would-be captors, or on their way to the sea. The temptations of rum and gin and powder have been sufficient to induce chiefs to attack their weaker neighbours, yes, and even to induce them to sell their own people. These temptations have wrought far-reaching distrust and disaster, and have broken up the important native states we hear of as at one time existing on the sea-board; and to-day, in place of these, we have immense tracts of almost depopulated country, and in those places where the population still remains, the people are scattered among the natural fastnesses which their land affords, each little section maintaining its independence by its own right arm.

THE NEW BONDAGE.

Though, happily, the export slave trade is almost a thing of the past, yet the natives of the western part of the northern half, and of the central and southern parts of Africa, are still suffering terrible evils at the hands of the white man. True, they are no longer stolen and carried from their homes in chains, yet, year by year the infamous liquor traffic is doing more and more to steal away their very lives and souls, and to bring them into a bondage no whit less terrible than the yoke of physical slavery. In fact, to many of us, it is an open question whether

the slave trade was ever a greater curse for the poor African than the liquor traffic is to-day. In years gone by, though we stole his body, we left his mind and soul still free; to-day we are sapping away his very inner self and being, and where we do not absolutely kill him off, as some are wicked enough to urge we should, we are reducing him to a wreck, mentally and morally and physically, and making him an object that it is pitiable to see.

RECENT PROGRESS.

The consciences of Englishmen having been awakened as to their responsibility in the matter of slavery, and also as to the responsibility laid upon the Christian Church to preach the Gospel everywhere, it came about that nearly a century ago missions were established on the fringe of the northern half of the continent, and also in the extreme south. But while in the north they have made their way but a short distance from the coast, in the south they have greatly flourished, and have worked their way northward, beyond the Zambesi, into the Central Zone. But though Christian missions date back for nearly a hundred years in both the northern and southern sections of the continent, missions in the Central Zone can count but half as long. Some fifty years ago the Episcopal Church took up work on its eastern coast, while on the western it was entered upon by both American and British Presbyterians, and by our own Society at Cameroons. For forty years the missionaries looked towards the interior, and sought to find a way—Krapf and Rebmaun from the east coast, and from the west coast the Presbyterians, by way of the Calabar and Gaboon Rivers, and ourselves by way of the Cameroons—but all in vain. Some fifteen years ago, however, the Church Missionary Society and the London Missionary Society, following up the journeyings of Livingstone and Stanley, were able to strike away into the interior for some 800 miles or so, towards the heart of the Central Zone, which had so long defied the missionaries' best attempts. Two years later Mr. Arthington proposed that our Society should strike away inland from the west coast, starting from the mouth of the Congo; and when, a few months later, Stanley had proved that the Congo, after the cataracts were passed, furnished a magnificent highway right into the very centre of the continent, Mr. Arthington's proposal was accepted, together with the help he placed at our disposal. And thus it came about that in 1878 we found ourselves, together with the founders of what has since become the Congo Mission of the American Baptist Missionary Union, pioneering along the route which seems not only to be the main avenue for the evangelisation of the Central Zone, but also the route which promises best for attacking the as yet untouched centre of the great northern half of the continent.

GREAT RIVERINE SYSTEM.

I feel that I need not dilate upon the advantages offered by the great riverine system of the Congo as a means for reaching the interior. These so commended themselves to your judgment, that so long ago as 1885 you enthusiastically endorsed a programme to plant ten mission stations along the banks of its upper waters. At that time we only knew of little more than a thousand miles of navigable waterway. To-day we know of more than six thousand miles; and, as each mile of river has two miles of river-bank, we have, without counting the shores of the inhabited islands, a coast-line of more than twelve thousand

miles, the villages and towns along which are all accessible to the messengers of the Gospel of Peace. But though the way has thus marvellously opened, yet since 1885 we have only been able to establish four of the ten proposed new stations.

SERVICES OF THE "PEACE."

In the establishment of these stations some of you are aware how important a part has been played by the s.s. "*Peace*," for the gift of which, as well as for the initiation of modern missions to the Congo, we are indebted to Mr. Arthington. You are also aware, some of you at least, how in God's Providence she has been largely used, far more than any other single vessel, in the opening up of the great Congo system that is so full of promise for the rapid development of the country. You must bear with me while I once more emphasise the importance of this system of navigable waters which has been so very marvellously opened up to us during the past few years. If the old slave traders could only have reached them, what havoc they would have made! Happily the secret has been kept till the dawn of happier times, and now these 6,000 miles and more of unbroken communication, stretching N., N.E., E., and S.E., from Stanley Pool, are avenues by which the young Congo State is earnestly endeavouring to carry law and order into the far interior; and they are also the avenues through which the various sections of the Church are striving to make known the glorious truths our Lord and Saviour commanded us everywhere to teach. This system of natural canals, uninterrupted by rapids or falls, or by obstruction of any kind, is so evenly distributed that, if we take an area of a quarter of a million of square miles in the centre of the Congo State, there is no place in the whole that is more than fifty miles away from one or other of the various waterways; and, further, if we extend that area to half-a-million square miles, there is no portion of the whole of that vast area that is more than one hundred miles from one or other of the channels in direct communication with Stanley Pool. So you see how marvellously and exceptionally accessible this great Congo basin has proved itself to be when once the 230 miles of cataracts have been left behind.

THE BAPTIST SPHERE.

Our journeyings over this long series of waterways, besides enabling us to choose what we believe to have been the best available sites for our stations, have resulted in our being able so to lay down the general features of the country that the various missionary organisations have been able to come to some sort of a general understanding with regard to future spheres of operations. The Swedish Mission occupies the district which lies to the north of the cataracts. The A.B.M.U. and ourselves work, approximately, at alternate points to the south of the cataracts, and also during the first half of the main stream of the Upper Congo onward from Stanley Pool. Bishop Taylor, of the American Episcopal Methodists, and the American Presbyterian (Southern), regard the Kasai and its affluents as their special field. The Congo Balolo Mission has settled on the Lulonga and purpose occupying the Juapa, the two principal rivers that drain the far-reaching Balolo territory. This leaves the north-eastern line, that which was indicated at the very outset by Mr. Arthington, to ourselves. Roughly speaking, our present disposition is as follows:—One

hundred miles north-east from the mouth of the river is our first station, Underhill; our second, at San Salvador, is about 180 miles due east from the same point. Our next station is at Wathen, about 150 miles N.E. from Underhill, and our Arthington Station, which is at the head of the cataracts, and where the up-river navigation commences, is some eighty miles beyond in the same direction. Then, following along the main stream beyond Stanley Pool, on the same compass course, after travelling nearly two hundred miles, we come to Bolobo; Lokolele is one hundred miles still farther; Munsembi is two hundred miles beyond Lokolele; and Bopoto yet another two hundred miles, and is the most advanced of all mission posts toward the interior. Our next move is somewhat uncertain. We were hoping we should be able to take another step forward in the direction Mr. Arthington indicated when he gave us the money for the founding of the Mission, a sum of money that is still invested and waiting the opportunity for proceeding along the course he named, towards Lake Albert and the Nile. Those of you who know anything of Mr. Stanley's work of relieving Emin Pasha along the Aruwimi route, will recognise that the time, as yet, has not come for us to enter upon it. We are looking for God's guidance in this matter, and in His own good time, we doubt not, a way will be opened for us.

UNEVANGELISED TERRITORY.

The Congo furnishes us with three routes to the hitherto untouched, so far as missionary enterprise is concerned, great interior of the northern half of the continent. While the south is comparatively well missioned, and the Central Zone has been largely traversed by missionaries, the great northern half, except along the valley of the Nile and short distances from the seaboard, has never been brought within the range of missionary effort, and to-day there is an area of some 4,000,000 square miles, an area greater than that of all Europe, that is not occupied by a single missionary of the Cross. The Congo offers three routes to this the greatest unevangelised territory on the face of the earth. In God's Providence, we are, as it were, at the back door of this great dark land. The Mahdi for years has blocked the way down the Nile; the Niger, as yet, is not occupied for but little more than three hundred miles, and from the various stations on the coast, missionaries have been able to stretch but comparatively short distances inland. When the Congo door opened we entered in thereat, not knowing whither God would lead us, and now we find ourselves face to face with the darkest mass of heathendom the world knows, and I pray, brethren, that this fact may soon weigh on all your hearts as it does on mine, and that God may speedily show us the way for entering on this great campaign. There are not wanting evidences that the claims of the great Soudan, and of Gordon's lost provinces, already weigh heavily on the hearts and minds of English Christians. Friends, the work lies nearest to our hands, and we have better facilities for entering upon it than anyone else, and these surely are claims we cannot deny, constituting, as they do, so marked a call upon us. To my mind it is, and has been for some years past, so manifestly the "next thing," that I commend it to you in all earnestness and sincerity, and in Christ's name, as a duty you should undertake for His dear sake.

MOBANGI ROUTE TO THE INTERIOR.

A great many friends are afraid of the difficulties and expense of overland work beyond the reach of the waterway; but there is before us, besides the one hundred miles of the Aruwimi and the 150 miles of the Loika, the 800 miles or so of the great Mobangi, which seems promising more and more to become the future highway to the Southern Soudan, and four or five stations along its banks, at about the same distances apart as those which separate our stations on the main stream, would land us among Gordon's outposts. As yet these three rivers are absolutely untouched by missionary effort; but while the two former offer the shortest and most direct routes, yet the superior advantages of the greater and longer waterway offered by the Mobangi seem to point to it as the course which Christianity and civilisation and commerce will take on their way to the great interior. Just before I left Congo I was happy in being able to secure plots of ground on both the Loika and the Mobangi, and was hoping, ere this, that the way would have been open for our occupying one or other of them—indeed, the news may now be on its way that Mr. Darby and Mr. White have already chosen one of them and commenced work. The way up the Aruwimi may be barred for the present, and so also may the way up to the Lubi Falls on the Loika, by reason of Arab raids and scarcity of food; but the Arabs are being driven off, and, by a wise and sympathetic policy on the part of the State, times of peace and prosperity will dawn again. In the meantime, then, let us enter in at the doors which are still open to us, doors that open upon fields of labour accessible to our two steamers and boats, and that will keep them well employed if we do but vigorously maintain the programme we entered upon in '85, when we decided to place ten stations on the waterways of the Upper Congo. The more we hear of the Mobangi as a route to the interior, the more are we impressed with the advantages it offers for the carrying out of our plans. On the farther affluents of the Mobangi we hear of large towns, and such a measure of civilisation as we have not elsewhere encountered in the whole of the Congo basin. Captain Van Gele tells us that at Bangasso, between six and seven hundred miles from the confluence of the Mobangi with the Congo, he was received by the chief in great state, accompanied by some two thousand trained soldiers and a bodyguard of thirty men in Soudanese uniforms, and armed with weapons evidently secured through the trade routes of the Soudan. The language here belonged to quite a different stock from those spoken over the greater portion of the Congo basin, being Negroid, and not Bantu, and communication was maintained through the medium of Arabic. This place, Bangasso, is only one of several important districts the Belgian explorers tell us of, and with which they have been able to enter upon satisfactory relationship, and the accounts just recently to hand make us very desirous indeed to include them within the range of our forward policy.

Although cautious souls at home bid us take care that we do not land ourselves in difficulty and debt (and we feel it is good and sound and kind advice), yet, brethren, you must remember you are pledged to a forward policy by a distinct vote of committee, and you are pledged to it again by the sending out of a larger and more efficient vessel, the "*Goodwill*," and I believe the hearts and sympathies of the churches are with us in this appeal that the remaining stations of the '85 programme be equipped and manned out of the resources that are

about to be furnished in commemoration of the completion of the first century of the history of our Society.

A FORWARD POLICY.

It has been urged by some that we are scattering our energies over too wide an area. They ask : "Why not concentrate your efforts upon a narrower field, as business men would do?" They say—and they have been successful business men who have said it, as well as enthusiastic missionary helpers—"It has been far better in our experience to thoroughly work a small district than to spend the same amount of work over a larger one." It is an argument that falls with great weight upon the ears of practical people, and, so far as business in this country is concerned, I have no doubt that it indicates the right policy ; but in Africa we are dealing with quite a different set of circumstances, and are at work under quite different conditions. There was a time, brethren, when the traders on the Congo maintained the policy our friends now urge upon ourselves. In those days the missionaries led the van towards the interior, but they are bygone days, for business men have pushed ahead of us, and left us far behind ; and, as a consequence of their spreading out, the short dividends of the policy of concentration have given place to as much profit in one year as they used to make in ten. So, you see, the advice of our friends, though apparently so sound, and backed up as it is with such great experience, and also with such very practical sympathy for our work, does not hold good under all conditions, and much less does it hold good in the distinctly different sphere of the Christian propaganda. We missionaries on the Congo have been greatly impressed by the effectual working of the "leaven of the Kingdom," and we maintain we are pursuing the wisest policy, and the policy most in accord with our Divine Master's will, when we carry the "leaven" to the greatest number of separate centres, and in His name set it working there. And we also feel, considering the needs of the case, and the commission we have received, that we ought to march boldly and attempt great things in our Master's name. We never hear of Paul being afraid of getting too far away from Jerusalem. Our past experience affords us every encouragement for pushing forward, for God has very markedly blessed and kept our foremost ranks, and He has greatly impressed us all with the very manifest power of the Spirit in its gracious operations on the hearts of the people. What else was it that produced that wonderful result to the labour of our brother Richards of the A.B.M.U.? He went to the Congo almost at the very outset of the missionary enterprise there, and laboured for seven long years in one place without a single sign to encourage him ; and the people were so bound up in their cruel customs and superstitions, and their hearts seemed so hard, that he was on the point of giving up and going elsewhere ; but at this very time, when he was talking to me of his disappointment and sorrow, the "leaven" was at work in the heart of the man who had been his strongest opponent, and shortly after he renounced his fetishism, and became the first of a distinguished band of earnest Christians. The work, having commenced, grew apace ; and very largely, humanly speaking, as the results of the labours of the native Christians themselves, there is to-day round our brother at Banza Manteka a church of some three hundred members.

NATIVE WORKERS.

Our Mr. Graham, of San Salvador, writes :—"We are happy in our work here, and there is no doubt that the influence of the Gospel is being felt in the surrounding towns. Our own visits may have something to do with it, but I feel sure that the good results must be chiefly traced to the work of the church members among their own people. We feel more and more that, on the human side, the great hope of the country is not in our direct work, but rather through that of the native Christians, who constantly visit and teach their own country-people for the sake of the love of Christ."

Brethren, it is quite plain to us who are engaged in the work that Central Africa is not to be evangelised by white men; too many of the conditions of life are against us. The European cannot make his home there as he does in South Africa, or on the highlands of the east coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily, the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary, and, as you would consider, very crude, but God is being glorified thereby, and, seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by the European churches, for we feel it is wiser to throw the burden upon the native churches, for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best. And not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn.

AN INTERESTING EXAMPLE.

At each of our older stations we are able to rejoice in the existence of a more or less numerous band of Christian workers, and that you may understand something of their work, and the way they set about it, I cannot do better than read (as I have already done to so many people) a letter written by one of the four youths it was my privilege to baptize at Bolobo some two years ago, a youth whose first religious teaching and impressions were received at the hands of our late brother, Michael Richards, at Lokolele. This youth is learning to be a carpenter, and has also been engaged in helping me with the language. The natives see that he works and gets his pay just as the non-Christians do, and know that what teaching work he does on Sundays is of his own free will; and because they know he is not paid to tell his message, his teaching falls with all the more weight, for is it not the evidence of a free witness? In writing to one of Mr. Richards' friends in England, he says :—

"MY DEAR SIR,—I am very much pleased to receive your letter ; it came to-day, about four o'clock in the evening. I was in the carpenter's shop trying to make a little table for my books, and I heard one boy calling Mansende, and I went along. The missionary said, 'Here is your letter from Mr. Bailey.' I was very glad when I heard it. Yesterday (Saturday) I wrote those few lines in the evening, and now is a Sunday, I want to tell a few words. Dear Sir, I have just been to the natives' town with my four friends. We went to spread the good tidings of great joy which came to us. We went to three places. At the first we had fifty-six people, and the next we had twenty-three, and the last we had sixty, and they listened as well as we taught them. We read to them the seventh chapter of the Gospel of Mark and the Ten Commandments, and back we came to the station. Sir, I told you about the first place. We had fifty-six people ; but the chief of the place ask us why we can't give him ten rods. We said 'What for?' 'Oh, because I hear the Word of God every time ;' and he left us and went away because we did not give him ten rods, which are the same as money in this country. At the next place we met only the chief and two of his people, and we said, 'Please, will you call your people?' but one of his men said, 'Don't call them ; if you commence to sing they will all come to hear your singing, and then you may tell us what you have come to teach us.' And we did as that man said, and there came twenty-two people, and they listened well. At the last place, as we sat down with our books, the chief knew that we came to tell him about the good tidings of Jesus, and at once he began to call his people, and all heard him, and they all gathered together, and as we taught them they listened as well, and we sung the Doxology, finished, and we gave a good-bye to each other, and off we came to the station to have a rest. Dear Sir, now I will tell you what I am doing. I am helping the missionary with translating the Gospel of Mark in the natives' language. We have finished the fourteenth chapter ; and I am trying to make a desk for school and a few benches, too. Perhaps I will finish the desk to-morrow. I must close now. Remember me, Sir, pray, and ask God to bless me, that I may spread His good tidings in this Congo land. I do not forget to ask God to help you in all your need and to bless you. I am trying to serve the Lord Jesus alone.—I remain, with best regards, yours truly,

"V. MANSENDE RICHARDS."

WORK, SLOW ; RESULTS, SURE.

I don't know, brethren, how that letter strikes you, but it is perfectly plain to me there is immensely more behind it than Mansende ever learned from mortal man ; and seeing that God is raising up unto Himself such witnesses who are able to go forth from the various centres of Christian work, we are confirmed in our purpose of pushing forward. If we were to concentrate upon those places where the language is already reduced to writing we might, possibly, accomplish greater apparent result in less time. But, then, what about the untouched tribes of the interior ? The natives cannot pass the tribal boundaries so easily as we can, and, to our mind, it seems that it is for us, as far as in us lies, to carry the message Christ bade us deliver to the various sections who are within our reach, and to wait and pray for the raising up of native messengers of glad tidings, who can go out on every hand from those centres which we may of God's good favour be enabled to occupy.

In pursuit of this policy our four up-river stations have been planted at what we believe to be the most important coigns of vantage available, and among people of three distinct languages. We are therefore now engaged in reducing these three different languages to writing as a preliminary to mission work. This is slow and tedious, and calls for men of especial linguistic ability—how slow and tedious it is you can hardly conceive, nor can you imagine how different it makes the early years of a missionary's life in new countries from what they are in civilised or semi-civilised countries possessing a literature. But slow and tedious though it be, it is the necessary foundation for future successful work, and though, as I have said, the apparent results at first may be less than if we confined our efforts within a range where the language difficulty has been largely overcome, yet we feel that our policy is the right one, and that ere long God will smile upon it and crown it with far-reaching results.

AN EARNEST APPEAL.

Dealing with the subject before us in the general way that I have done, I have left myself no time for laying before you the claims of the people of Central Africa upon your sympathy and help, claims that are accentuated by the fact that Englishmen, in years gone by, laid burdens great and grievous upon the shoulders of the African, burdens that are to-day a heritage of sorrow for the people on whose behalf I plead. Having lived among them as I have done, I realise very much more vividly than I can hope to impress upon you the bitter sorrows of the poor people who live under the shadow of untellable evils, and who die without hope, and, also, the need that exists for the revelation of the Gospel of Christ. Time after time have I witnessed the terrible evidences of the hold their cruel superstitions have upon them. Time after time have I had to turn away in sorrowful disappointment after having failed to secure the release of some poor slave about to be killed or to be buried alive. I have seen thousands of poor refugees afloat on the river in their canoes, having been driven from their homes by ruthless slave raiders who have carried off their wives and children. In one single day I counted as many as twenty-seven burning villages destroyed by the Arabs, and who can tell the sum of misery and crime such a fact involves? And, brethren, as it has been within the range of my experience, so it is over all the land, over an area twice the size of Europe. The mere thought of it weighs our hearts down to the ground, and at times we cannot help wondering how it is that the great and loving Lord of all the earth can have allowed so dark a cloud to settle on the hearts of the people. But, however this may be, we know that His purposes are purposes of love and mercy to these poor benighted ones, and that these purposes have been waiting long, long centuries, and have been passed on by unwilling hearts and unready hands till these our times. What are we going to do? Pass our responsibilities on to still future generations, and let them take our crown? But no, it cannot be! We can neither shut our ears to Christ's command, nor close our eyes to the sorrows and needs of those who have never heard of the love of Christ. We feel that something must be done, something that shall make it manifest that, after all, we do really love Him who hath redeemed us, as well as our poor neighbour whom He hath bidden us to befriend.

Brethren, in the name of your fellow-workers on the Congo, I beseech of you

not to forget what you promised six years ago. Half your vow has been fulfilled—see to it that the rest is undertaken at once in a manner worthy of men and of Christians who are in earnest. I know and feel the claim of China, and, if I were not at work in Africa, I would pray to be at work in that great field; and you must not forget India—why India was the first love of our Society, and our work must be maintained in that land of so many sacred memories—but Africa is nearest my heart. Africa comes first, and you, brethren, are pledged to it; and in the name of Comber, and of Doke, and of Hartland, and of Butcher, and of all the brethren whose names make up that long, sad list I remember so well, I pray you that, having put your hands to the plough, you look not back. Ethiopia is still stretching out her hands, and at many a point is wondering how it is Christians are so slow to respond; and Christ, our own dear Lord, still waits for the obedience of His disciples, that He may manifest Himself in saving grace and power, and heal the wounded “Heart of Africa.”

The Needs and Claims of China.

BY THE REV. RICHARD GLOVER, D.D.

I HAVE to speak this morning with as much brevity and rapidity as my powers will permit on the needs and claims of China. The needs and claims of one soul would be a mighty theme. If in any respect we retain the image of God, it is in the infinity of our needs; and, when these needs have the solemnity of immortality—are augmented by sin, by weakness, by sorrow—when the claims are added of brotherhood—of Christ's brotherhood—perhaps those arising from injury done by our action, who can tell the need and claims of one soul? I have to deal with those of one-third of mankind—a strong, massive third—keen in individuality and power, united, with a longer history of eminence and empire than belongs to any other people. Now, Sir, in dealing with these, I must assume at the outset our recognition of the common elements of need and the common elements of human claims, that man needs the Gospel, that there is a Gospel, that that Gospel is worth having, and therefore worth sharing; that we are debtors to other men so long as we have in our possession that of which they stand in need. It is a large assumption to make that we feel these things, but I have to make that assumption. God help us to make it; God help us to make it more earnestly each for himself this morning.

I.—I begin by seeking to point out in some detail'

THE NEEDS AND CLAIMS OF CHINA, WHICH ARISE FROM THE SPIRITUAL CONDITION OF THE PEOPLE.

I am not going to dwell on any of the darker features of Chinese life. I think it ungenerous to do so. They are all that they could be with their light, and I respect them more than I expected to be able to do. But still, the question of the religious condition of the people is a proper and serious one. Is it such as to make the Gospel superfluous, or is it such that the Gospel is still needed? They are the uppermost of all heathen peoples—highest in morality. They have never had any of that deification of vice which degrades India to-day,

which degraded Egypt, Syria, and Greece in ancient times. China is immeasurably superior in its morals to India on the one hand, or to Japan on the other. It stands foremost for morals and for thoughtfulness. Still, there are some features—there is one feature particularly—on which I would like to dwell this morning. The ancient religion of China was Monotheistic, of a clear, strong, controlling character. That has largely disappeared. Confucius felt it but slightly, and transmitted the poorer form of it they have to-day. While some survivals of that Theism are found in the worship by the Emperor of the God of heaven, in the worship of some of the secret sects, and with some Confucian scholars, yet the religion of China to-day, so far as a stranger can make it out, is a creed of one article—"I believe in man." I do not suggest that the Chinaman is conspicuous for confiding in and trusting and appreciating his fellow-man. Far from it. I am afraid that would be too roseate a view to take. But they believe in man, in his existence, in the claims of man on man, the claims of the parent on the child (finely developed by Confucius), the claims of man upon his neighbour; in self as the root of sorrow, and the destruction of self as the cure of sorrow. Kindness, as the duty of life, is recognised by all the Buddhist element in the religion of the people. They believe in the claims of man, especially of the parent, in the paternal claims of the official, in the family claims which grow out of the father's, and in the ordinary claims of man upon his neighbour. Believing in man, they believe in the survival of man after death. All classes of the people—rich, poor, Buddhist, Confucian, scholar, peasant—all believe in this. Their view of immortality is sometimes grotesque. It is the old Pythagorean transmigration of souls, in which they see the penalty of human sin. Sometimes it is more like our own conceptions, for China has enlarged Buddhism in many ways, and conceives of a heaven more resembling our own; while the penalty for evil-doing which Gautama found in the mere continuity of evil they represent as a hell. They believe in the survival of the dead. This world is their sphere of influence; they have capacity; they have power; they can revenge injury, appreciate attention and respect; they can delight in love; they can, within some limited extent, answer prayers addressed to them. The worship of China goes out to men and women. Sometimes their worship is the worship of fear, sometimes of love, sometimes of hope, but all believe in the power of the dead. Their dead parents are consulted at every turn in the family life, in the marriage of the daughter, in the new departure, in any enterprise. Everything is reported to them and their blessing asked. The deities that they worship are men and women chiefly. They do not worship for the god of war some stupid Mars that nobody knows anything about; they worship the William Wallace of China, a real man, whose deeds are matter of history. What could he do *there* if he had not got a military department to look after? They believe in him, and worship him accordingly. Every city has its city god—some man, an official of philanthropy, of justice—who they know will still remember them, and, thinking of them, may help them still. Their god of wisdom is Confucius, worshipped in 1,500 temples throughout the land. The greatest object—the noblest object of heathen worship which has ever charmed the hearts of worshippers, their goddess of mercy—is a woman who by goodness had merited heaven, and was entering it, but thought she would stop outside to help others in. Four or five hundred deities are mentioned in the Chinese

calendar, all of them with their particular days of service, all of whom were men or women. One Englishman has been, at least temporarily, in that Olympic list. I do not know positively, but I suppose it was General Gordon. You can understand that the worship of men must crowd out the worship of other beings. There is still some worship of the Great God, as I have said, by the Emperor, by the secret sects. There is the worship of the powers of Nature, of Sun, Moon, and Stars, the Gods of mountain, flood, field, sea, husbandry; and there is the worship of what may be called the vermin of the other world, tricky sprites that confuse men. But Man is their creed. Now, Sir, that does more for them than I could have expected. There is some thought of duty, there is some enlargement in linking the living to those who have gone before them; there is some refinement, and there is a wonderful unity that has made them the marvel of the world. But is it enough? It seems obvious to me—I do not know whether it is to you—that to have no hope but that which rests on man, to feel no sin but that committed against man, to offer no prayer but that directed to man, is a very sorrowful spectacle. All their emotions, hopes, regrets, move within a narrow and cramped compass. Their souls want enlargement.

WE HAVE A LARGER CREED,

something that contains a nobler creed of man and something that adds to our article of man the great article of God. We lift up our eyes to the hills whence cometh our help. We live beneath a heaven which is The Face of Christ—a canopy of love, a heart of love in which the lowliest may find refuge. We worship One who never saw a woe He did not share, who stooped to Calvary to take all woes away. From that faith we get enlargement, a lifting up of the spirit, immortal hope, strength, grace. If we are better off than they there is need, and there is claim. Are we, brethren? Do we feel what Christ meant when He said, "It is life eternal to know Thee"? And if this creed is the Bliss of our Life, would it not be welcomed as the bliss of theirs? This question is one that admits of an answer. There has been large experience of the sort of reception which China would give to the Gospel. Three great invasions of China by the Gospel have taken place in previous centuries, First, the Nestorian, fourteen or fifteen, or perhaps seventeen centuries ago; then the beautiful mediæval Catholic Mission, in which, I suppose, some hundreds of Europeans went to China overland to convert them six hundred years ago; then the Jesuit missions of three hundred years ago. These preceded the Protestant mission invasion of to-day. Is there failure in the record of any of these? Sir, each one of these great movements found immense success. It may be asked by some people, "What has become of them?" In all previous instances we can trace the story—doctrine was corrupted, the life of the priest was corrupted. On top of that came the bloody persecution, which slew in one Nestorian persecution three thousand priests at once, and yet was not the final persecution. Corruption of doctrine, of life, and bloody persecution sought to extinguish it; but one of the beautiful things to me is that when all these things combined to extinguish the Gospel, somehow it was left working as a sort of leaven, purifying heathenism and propagating itself in latent and mysterious ways. Sometimes that underground

influence has been almost amusingly exhibited, as, for instance, when Buddhism in Central Asia borrowed from Catholicism almost the whole array of executive activity, cardinals, pope, monks, nuns, bells, relics, pilgrimages, beads, masses for the dead, holy water, and I do not know what else—a good many other things. But a more blessed and surprising thing is the way in which they fixed on what was the essence of the Gospel. Buddhism entered Central Asia atheistic—absolutely so; but it found and accepted the thought of a living God, and from that day to this there has been at least one sect of Buddhists that has worshipped the Supreme God as a God of mercy, that has held that salvation comes only from Him, that has held that faith is the condition of its reception, that has held, moreover, that all goodness of life is not the price by which the favour of God is won, but is the expression of the gratitude of man for the life and the love of God that has come to him. That sect that worships to-day Amita Buddha as the supreme God is the most living sect of Buddhism at this hour has eighteen thousand temples in Japan, is widely spread in Central China, and is largely represented in the secret sects with which our brethren's work has made so many here familiar. They wait for the knowledge of God. All mankind waits for the knowledge of God. Wherever the Gospel has been taken, the mere Theism of it—and that surprised and troubled me at first—has come as a mighty inspiration. But when that Theism is the redeeming Theism of an infinite love and of a Calvary salvation, it has charms which no people in the world yet have resisted, and which China will welcome, will feel, will submit to, as largely as we can take this message to them. Forgive all this theoretical statement, Sir; it is of interest to me as one of the metaphysicians on whom Mr. Rouse looks down. I think there is some importance in anything that helps us to understand the moving of men's hearts. And I wished to make it clear, that holding and blessed by a faith in man, there is yet a great void of the higher light; and that whilst we have to use the words with respectful tenderness, we yet have to recognise that generally this great people is without God, and, therefore, without hope in the world. Here surely is need, and here are claims which should have our thought and our response. Secondly, I should like to dwell on

II.—THE NEEDS AND CLAIMS WHICH ARISE FROM OUR SUCCESS.

Some disparage the success. Perhaps they have not been at pains to inform themselves, either as to its validity or its extent. That success has varied, according to the man who carried the Gospel, and the district into which he has taken it. It has been greatest in the country districts, where family life is purest; it has been less successful in cities, still less in the ports, least of all in the Treaty Ports. I think the Englishman is much ahead of the Chinaman—but still in the Treaty Ports the success has been least. But it is found north and south, in every class of the people, and has dimensions which, to my mind, are very striking. My friend, Mr. Morris, and myself talked with one of the first Chinese converts brought to Christ nearly fifty years ago. He is a man still strong, with a love of Christ beautiful and operative still, always working for the Gospel of Christ. Fifty years ago there were but a half-dozen converts, to-day there are nearly 40,000 in that land. Tried by persecution they have shown

great constancy, and, constantly tempted by immorality, they are, as a rule, marvellously pure. That is a very astonishing thing. They use our hymns with our meaning, our gratitude, showing themselves stalwart, worthy disciples of Jesus Christ, so far as we could judge, with all the sense and honesty that we could bring to the discussion of the problem. That success has been achieved under the mightiest odds against us. First of all, there is the proud contempt of the Chinaman. You dear English people know what pride is, but all your pride is in its babyhood compared with theirs, in their ancient history, in their empire that has seen the rise of every great empire, except perhaps Egypt, and the decay of all. They are proud of their ancient arts, proud of their superior morals, proud of their religion. They no more expect to learn anything from people like you and me than we would expect people from Zululand to carry a message to us that would be worth our hearing. In addition to that pride there is hatred. Hatred for unjust wars, for cruel overbearing policy ceaselessly adopted towards them, for the opium wrong in all its horrors, which, in one brief century, finding the nation pure, has debauched it with a vice as large in extent and graver in its nature to China than drunkenness is to England. They hate us, and they misunderstand us. In some respects it is a great pity that the Catholic Church went before us, although I revere those ancient heroes. For what is a Christian in their opinion? Misled by Catholic doctrine they think a Christian is a man who sits at the Lord's table and eats human flesh and drinks human blood. Now it is an awful thing to have the name of cannibalism sticking to you, and under the shadow of it to have to do your work. They can imagine no reason why men and women should meet in public except for the vilest purpose. These scandals have to be lived down, loved down, died down! Pamphlets are spread about in the very midst of the places where our brethren are labouring giving ghastly details of licentious accusations which make every honest man seek to extirpate all Christians from their midst. Yet, in spite of this contempt and this hatred and misconception, so awful, so heartbreaking, and so heart-wearing, nearly 40,000 in fifty years, as a beginning, have been gathered to the Lord. If that is the first-fruits, what is the harvest to be, brethren? In gathering these, our brethren have had their own honourable and blessed part. We work in two great provinces. In Shansi we have—I wish to be exact—what I would describe as a very large promise of success, but little more. In the other, Shantung, we have a large realisation of it. Our missionaries labour in the richest material soil in China, with a crowded population, rich when fortune favours, but every now and then drowned out by the overflowing of that great river whose bed for hundreds of miles is above the level of the country through which it flows. In 1876-7-8 the greatest famine that the world has seen fell on that district, and there was another famine there two years ago. Our brethren were foremost in helping the poor people—they had the daring of mercy in dealing with it. I expect that at home we might find that the light of Truth still wants the candle-stick of Mercy on which to rest. Anyhow, there it needs it and there it has had it, and in these last fifteen years some 1,300 people in Shantung have been gathered, after a probation of a year and a half, into the fellowship of the Gospel of Jesus Christ. Mr. Morris and I come to plead for help for our brethren there. The district they occupy is as large as Wales, with three times the population of

Wales, with two foci, Tsing-chu-Foo and Chow-Ping, and round these two cities there are little knots of Christians scattered in 160 different towns and villages. That vast district is worked by a dozen men, going ten, twenty, thirty miles from their respective centres. Take one of these centres—Tsing-chu-Foo. We have six men there, and I ask you to listen and tell me when I have finished whether they do not need to be increased. One is a college tutor, magnificently doing his work with 20 students, with 137 men coming in for six weeks' training last spring, and 100 other men for six weeks' training last autumn—different sets of men. Each little knot of Christians has its own unpaid leader, generally a deacon unpaid and a Sunday-school teacher, and it was 237 of these that last year came in for special training. That man—Mr. Whitewright—has exhausted his strength in the work. Number 2 is the Boarding-school master. His wife—splendid speaker in Chinese and an admirable teacher—helps him. He is inspector of schools also for the Mission. They both do splendid work. The third man is a business man. His time is occupied with cash and accounts three days and a half in the week—he gives the rest to the Mission. The fourth man is a doctor—his wife is also a qualified doctor. They see from 16,000 to 20,000 patients annually—they have not much time left. The fifth man is one who is set to work the city itself, to strengthen head-quarters. There is one man left for 76 stations in a district like Yorkshire. Of course he is helped by the service of the others. Every Sunday he is helped by his students, he is helped by the leaders and by a few evangelists. But our European brethren can only make a visit to each station once in six months. For there are no trains or trams or cabs—or roads—in China. Things are as primitive as they were in the days of Abraham. It takes three or four hours to go ten miles. Now, brethren, ought you to leave such a group so overwrought? The case of Chow-Ping is just about the same. They have no school or college there, but the stations are new and all very widely scattered. In this Shantung district they expect to baptize four hundred men and women this year after a probation of a year and a half. They ask for six additional men and four women, and Mr. Morris and I are here to say that you cannot, without gross injustice to this great work, leave them without that minimum of help. If I were at the beginning of my speech I would like to enlarge on the request for four women. They have never asked for women before. They have envied the coast brethren who could employ ladies, and the Inland Mission who have also employed them, but they have not until quite recently thought it wise to increase their difficulty and peril by asking for women. Now they think they can venture, and they want four women. Instead of making a speech on this matter I venture to ask your acceptance of the pamphlet which you will find at the doors, written by one of the most brilliant women I ever met, whose goodness is still more brilliant than her culture or her wit. That pamphlet will tell you what woman's life in China is, and will, I think, plead for our work. Where women are employed, you get as many women as men in membership. The women in membership with us in Shantung will not number one-third of the men; and in Shansi the proportion is smaller still.

III.—NEEDS AND CLAIMS OF WORK IN SHANSI.

This is not the time that our brethren would have taken to strike out, but

they cannot help it. Si-ngan Foo is one of the most interesting places in Chinese and Christian history—once the capital of the Empire, the place of the Nestorian missions, where the oldest stone monument of Christianity in Asia stands to-day, telling the tenets and sufferings of the Christians. Forty years ago it was the centre of a district as populous as any part of China; now that district is comparatively desolate through two great rebellions, a great famine, and destruction of life by wolves, following on the famine. The Government of China invites immigrants to this district. From thirty to forty thousand have gone from Shantung alone to that spot, about ninety of our Christian people amongst them. These implore us to go and marshal them and use them to spread the Gospel there. There is an Inland Mission station about forty miles away. These brethren say they want to evangelise, not to organise a church, and urge us to come and work there. The place is one of peril, through the strong anti-foreign feeling of the officials; one of temptation, through the growth and prevalent use of opium; but of wonderful opportunity, and they need some leader. We took it upon us to send one of our ablest young men to visit them, and we recommend the Committee to send another to join him and enter the door which God has opened, and in which there is promise of such great harvest. Do you feel any call in such a juncture? I have not enlarged—I wish I could; but ought we to let them relapse into opium-growing, into misunderstanding, neglect, or ought we to go in and use the men who long to be used to carry the Gospel? Brethren, if you do feel the call of God, answer to it! I deplore that it has fallen upon me to plead this cause to-day. I wish I had the consecration and the warmth which kindles warmth. We have come to the dividing of the ways. The Committee seem a little doubtful as to whether you will support them in the path of obedience, mercy, duty, to which God is calling us, and they seem to be inclined to say, "Let us see the two hundred pennyworth of bread, and then we will make the multitude sit down." Now I do not blame the Committee for that, and I do not argue with them—I accept it—but I want to charge your mind with this, that if we are to accept that position it is a grave thing to do, and may be a most immoral thing. It is a grave thing, because if it involves any delay in gathering in the ripe corn, our Master will blame us. And it may be immoral, for it seems to me that we have no right in the sight of God to disturb the repose of the heathen heart unless we mean to lead that heart to the higher repose of Christian faith. I do not ask for money—I came from China feeling that we wanted something much sublimer than money—we want men and women with the living God within them, and love flowing from them. We want a revival of religion—not of the nervous, hysterical sort, but of that sort which makes each man humbler before God and man, kinder, more pitiful, and more mindful that his calling is to carry the Cross after Him who carried the Cross to Calvary! Brethren, we want the best men and women, the manliest and godliest, those fit to be *leaders of leaders* of men. We want twenty applicants for every one post that we can fill, and the nineteen unchosen applicants to be such that they will be thankful that the Committee deigned to look at them, and for a moment think them fit, and thankful that there was somebody better to send! Yes! I mean that in downright earnest. As the trade follows the flag, the gold follows the consecration. Brethren, "it is not a matter for

any applause or passing thought, it is a matter for prayer, solemnity, and earnestness. God has blessed us beyond all our hopes, gifts, prayers, deservings, and we are within touch of a greater blessing still if we will but take hold of it. Shall we take hold of it ; or in this Centenary year, with heroic spirits looking down upon us, shall we wither the gladness of our fathers' hearts by falling short of the example that they left us, and the inspiration which, through God, came to us ? We have come to the dividing of the paths. Shall we advance with The Pillar of Cloud, The Smile of God, The Gratitude of Man ; or go aside without these, keeping our gold and our comforts, and but shovelling in all elements of goodness ? God guide our steps and give us grace to do our duty !

The Needs and Claims of India.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

OUR Lord said : "The field is *the world*," "Go ye into *all the world*, and preach the Gospel to *every creature*." In the world there are large nations and small, vigorous and decaying, civilised and barbarous, closely packed and widely scattered—to *all* the one Gospel is to be preached. Some sections of the Christian Church have been led by God's hand to evangelise lands where the population is small and, it may be, decreasing ; they have gone to small islands or sparsely populated countries where only a few thousands live. They went where God led them, and He has given them great blessing. We honour them for their work and rejoice with them in it. But He has led us British Baptists to work almost exclusively among the great and growing peoples of the world. *He* led us, we say, for Carey wished to go to the South Sea Islands ; but God shut up his way from going there, and sent him to India instead. Little more than thirty years ago He led us to China, and for nearly twenty years we were represented there only by one or two brethren. Now we have a comparatively strong and hopeful mission there. But a few years ago we had only a small handful of missionaries in a contracted sphere in Africa ; now God has led us on so that we have a much larger band pressing on nearly a thousand miles into the heart of the continent. Thus He has put open before us India, China, Africa, and has bidden us go in and possess the land for our King Jesus. How much is contained in those three short words, India, China, Africa ! Half the population of the whole world. Lands teeming with men and women and children ; with nationalities who grow in numbers and influence year by year. When I was a boy we used to laugh at the Chinese ; we don't now. We feel that they have "grit" in them, and that they are coming to realise their power ; and statesmen begin to ask with more and more anxiety, What will the end be ? And we can no more repress the negro than the Chinaman. Even under the blight of slavery they grew and multiplied. With their strong physique and fair intellect we all feel, and rejoice in the thought, that there is a great future for the African race. And the Hindu is one of ourselves. I have often in India been struck with the likeness between some native and some friend in England. They have the Caucasian intellect and stamina, and are so far from dying out that this year's census makes the population within ten years to have *increased* by a number nearly equal to the *whole population of England*,

where we think we are pretty closely packed together. We feel, then, that in calling us to labour in India, China, and Africa, God has put upon us a most arduous, yet a most honourable and glorious work.

AN ENORMOUS COUNTRY.

People in England find it very difficult to realise what an enormous country India is. Many regard it as a sort of enlarged Spain, or Germany, with one people, speaking one language. In reality it is not a country, but a continent. It is as large and as populous as the *whole of Europe outside Russia*; its different peoples are as distinct from one another as the Italian is from the Englishman, and they speak a dozen different languages, varying from one another as much as English from French, or German from Turkish. When the Viceroy goes from Calcutta to Simla he travels 1,100 miles, or about as far as from London to Gibraltar. From Peshawur in the North to Cape Comorin in the South, and from Assam in the East to Kurrachee in the West, in a straight line, is in each case about 1,900 miles; so that, even if we leave out Burmah, India is as long as from Edinburgh to Constantinople, and as broad as from Sicily to Moscow. A missionary in Serampore was once advised by a friend in England, when he needed a change, to take a fortnight's holiday and run up to Ootacamund, on the Nilgiri Hills. The friend little knew that the "run" implied four days and nights' railway journey and several hours' carriage drive to get there, and the same back, leaving rather a small amount of hill air to be gained out of the "fortnight's holiday."

The present census shows the population of India to be 285,000,000—nearly equal to that of ten Englands put together. Out of these, about 220 millions are under direct British rule, and the remainder belong to feudatory states, which are more or less self-governed, but yet have to recognise the paramount power of Britain, and to take no measures which the Viceroy officially objects to. Over the whole of India the population averages 179, and in British India 233 to the square mile, but in some parts, especially in Bengal, it is as dense as 500 or more to the square mile. Half the population of British India inhabits the Gangetic Valley, which is the part of the country where we English Baptists labour. The province of Bengal has a population about equal to that of Great Britain and France put together; and the North-West Provinces have more inhabitants than the Empire of Germany. The population of Madras exceeds that of Italy and Belgium, the Punjab has more people than Spain and Portugal, and Bombay has as many as Belgium, Holland, Denmark, and Sweden put together.

It is one of the greatest marvels of history that this continent, with its teeming millions, should have come under the power of a people with about one-eighth of its population and thousands of miles distant from it. The wonder is increased when we think how few Europeans there actually are in the country, and yet what perfect order and peace reign there. A European may travel alone with the most perfect safety in any part of the country, nobody will molest him, and the natives are almost equally safe. Yet the military force which keeps these 285 millions so quiet is only 60,000 English troops with their native auxiliaries. The Bengalis number nearly forty millions, and yet only about two English regiments need to be quartered among them. All the English in

India put together do not number one in a thousand of the population, yet the thousand obey the rule of the one as a matter of course, without even conceiving the possibility of rebellion. It is a marvel of marvels. It shows, I think, that with all our faults the British rule in India is in the main based on righteousness, and that for this reason the people have confidence in us. They never before had the perfect order all over the continent which they now have. Never before were they all thus united together. As the result a national feeling is growing up, which tends to diminish the mutual contempt or hostility with which the Sikh regards the Bengali, or the Hindu the Mohammedan, and to make them feel that they are all Indians. This tendency shows itself in what is called the National Congress, and in other ways. I think all such movements, whatever may be the high talk often connected with them, are necessarily loyal, because it is only under English rule that these varied peoples ever have been, or ever can be, welded into one, and the English language is the only tongue in which they can communicate with one another.

ROMAN AND INDIAN EMPIRES COMPARED.

It would be a very interesting task to compare the Indian with the old Roman Empire. Each empire in a very wonderful way grew gradually and inevitably from a very small beginning—the village of Rome and the handful of merchants in India. In extent there is not very much difference between them. In each case a large number of different nationalities, with different languages, have been bound together under one political rule, and in each case the result has been *Romana pax*, perfect order and peace. Each military system has had both foreign and native troops; the “centurion of the Italian band” is, in modern parlance, a “captain of an English regiment.” The Roman roads are paralleled by the Indian railroads. The Roman proctor typified the English magistrate, and the principles of Roman and English law are not very different. A magistrate in India would say: “It is not the manner of the English to deliver any man to die before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.” And if asked to interfere in a purely religious dispute between native and native, he would say: “If it were a matter of wrong or wicked lewdness, O ye Hindus and Mohammedans, reason would that I should bear with you; but if it be a question of words and names and of your law, look ye to it, for I will be no judge of such matters.” “King” Agrippa was evidently an inferior personage to the Roman Festus; just as an Indian Raja, with all his pomp and titles, must be prepared to obey any orders given him by plain Mr. John Smith, the English resident. The spread of the Greek language in the Roman Empire is paralleled by that of the English language in India. Other points might be noted, but these will suffice to show how much of similarity there is between the two empires. From a missionary point of view, however, there are two important points of difference. In the first place, the population of India is *more than double* the estimated population of the whole Roman Empire in the zenith of its power. And, in the next place, the religions of India, when mission work was commenced there, were not somewhat effete, as was the case with the popular religions of New Testament times, but both Hinduism and Mohammedanism held full sway in the hearts and lives of their respective votaries, and to a large extent

they hold full sway still. The one word "caste" sums up a host of difficulties which apostolic workers had not to encounter.

The evangelisation of India is, therefore, a far harder and vaster task than was the evangelisation of the whole Roman Empire at the time of our Lord. It took three centuries to make Rome even nominally Christian; let us not be discouraged if in less than one century so little comparatively seems to have been done in India.

POPULATION.

The population of India may be roughly divided into three classes. Scattered about India lie a number of hills, and on these dwell what are called the "hill tribes." They are one or two hundred in number, each with its own religion, traditions, and language. They are simple, hardy hillmen, the aborigines of the country. It is difficult to estimate their number, because many of them have removed to the plains and become semi-Hinduised. Including these, some estimate their number at twenty or thirty millions. Mission work has met with some striking triumphs among these simple folk; but as we English Baptists do little or nothing among them, I pass them by.

The next great section of the people comprehends the Mohammedans. These number about fifty millions, a number exceeding the population of the whole British Empire outside India. Queen Victoria rules directly or indirectly over more Mohammedan than Christian subjects. About two-fifths of the Mohammedans of India live in Bengal. In Eastern Bengal, where our Mission is comparatively strong, more than half the population are Mohammedans. These are very much like the Jews of old, having a large amount of truth in their system, yet finding the Cross of Christ such a stumbling-block that, as the Jews were harder to reach than the Greeks, so the Mohammedans receive Christ in fewer numbers than the Hindus.

The bulk of the people of India are in religion Hindus. We may roughly put their number at 200 millions. They are idolaters, and they are bound together in sections by the system of caste, which presents such an obstacle to the outward profession of Christianity.

Where the field is so vast, each society can occupy only a small part of it. We rejoice in the work of our brethren of other Christian bodies, for we feel that we are all fellow-soldiers, enlisted under the one great Captain. But as our special object is to think of our own work, in order that we may be stimulated to do it more energetically, I confine myself to this.

BAPTIST MISSIONS.

Somehow we Baptists have a string of missions on the shores of the Bay of Bengal. On the western coast, in Madras and to the north of it, the American Baptists labour, and have had such apostolic success in their Telugu field. To the north of this the Canadian Baptists labour. On their north we English Baptists come on in the Orissa Mission. North of it is the American Free Baptist Mission in North Orissa. Then we English come again in Calcutta, Jessore, Backergunge, on the north end of the Bay; and as it bends south to the east coast we come to our station at Chittagong; and south of us the American Baptists again meet us with their Burmah Mission.

The Orissa Mission has always been one of considerable interest. It occupies

the headquarters of the worship of Juggernaut. Orissa is a compact field on the north-west corner of the Bay of Bengal, with a language of its own, spoken by about seven millions. No other society labours in the district, so that the whole responsibility of its evangelisation depends upon us. The people are almost all Hindus, and are devoted to their religion. Various mission agencies are at work, preaching, Bible translation and distribution, tract work, education, training of native ministry, Zenana work ; and many souls have been gathered into the fold of Christ. We all trust that, as the result of the amalgamation of our two Missionary societies, this most interesting work in Orissa will be developed more and more, and that increased blessing from above may rest upon it.

In Bengal we have several centres of work. Calcutta is our headquarters, but there is always so much of other work to be done there, secretariat, press, literary, and so forth, that we are able to do but little evangelistic work in the city. Our committee are anxious to station two men there who shall devote their time specially to evangelistic work in Bengali among the masses, and in English among the educated. In the villages to the south and east of Calcutta we have a Christian community of about 1,200. In Eastern Bengal we have stations at Jessore, Jhenida, Khoorna, and Chittagong. In and near the district of Backergunge, somewhat over 100 miles to the east of Calcutta, we have a Christian community of about 6,000, living chiefly in villages among the rice swamps. We have three chief mission stations in this district with several European missionaries, and we hope to specially develop work there. At Dacca, a very important educational centre, and in the district, three missionaries are stationed. Other districts in Eastern Bengal are occupied by our Baptist friends from Australia and New Zealand.

Northern Bengal is another district which we desire to occupy in force. It consists of the "zillahs" or counties of Malda, Bogra, Dinagepore, Purneah, Rungpore, and Julpaigori, and the population is about eight millions. At present we have only two missionaries in the district, and no other society is at work there. It is of special interest to us because it was the cradle of our Mission. On their arrival in India, Carey and Thomas laboured for several years in the Malda zillah, and to this day we may see the ruins of Thomas's indigo factory at Moypaldiggy. A church was formed at Dinagepore before the Mission removed to Serampore. This latter station is about twelve miles from Calcutta, and is still occupied by us ; and so also is Soory, about 120 miles north-west of Calcutta. We have no Bengali mission beyond Soory ; at Monghyr, on the Ganges, about 120 miles further off, and at every station beyond it, our brethren labour in the Hindi or the Urdu language, which have substantially the same grammar, though the vocabulary and the written characters differ. To the west of Monghyr, also on the Ganges, lies the large town of Patna, and closely adjoining are Bankipore and Dinapore. Here we have four brethren at work ; and about sixty miles off we have Gya, a great place of pilgrimage, where a native missionary is stationed. About 400 miles further to the west we come to Agra ; about 100 miles to the north of it we have Delhi, and between the two Muttra, a great place of pilgrimage. We have several brethren at work in this district, and our Society is anxious to man it in greater force. About 150 miles to the north of Delhi we have a Christian community of several hundreds, living at the foot of the mountain range on which Simla is situated, and we have a mission in Simla itself.

So much for the general distribution of our forces. It will be seen that our brethren are divided into three bands, according to the language they speak. We have a small band in Orissa who speak the Oriya language. We have a larger band in Bengal who speak Bengali, which is very similar to Oriya. And we have a third band in the North-West, who speak Hindi and Urdu.

Missionaries in India have made use of varied agencies in the prosecution of their work. There is the direct preaching of the Gospel, the translation of the Scriptures, the preparation of Christian tracts and books, the distribution of Christian literature, the Christian education of Hindus or of Christian children, medical mission work, and so forth. I believe in *all* these agencies; they all help one another, and help forward the great cause we have at heart. But there is somewhat of a division of labour in this matter. Some societies specially give themselves to one kind of work and some to another. Our Society, whether in the North-West, in Bengal, or in Orissa, has given itself mainly to the direct preaching of the Gospel and the preparation and distribution of Christian literature, including in that term the most important of all literature, the translation of the Word of God.

So much for the work before us and the disposal of our forces. We come now to our difficulties and discouragements. It is neither right nor wise that these should be glossed over. We wish our friends at home to see the dark as well as the bright side of mission work, in order that they may prosecute it intelligently.

DIFFICULTIES AND DISCOURAGEMENTS.

Our first difficulty is that still "the labourers are few." Take first a comparatively well-manned district. In our Backergunge Mission we have three chief stations, with five European missionaries,^o and about fifty native agents (including pastors independent of mission funds), with a Christian community of perhaps 6,000 men, women, and children. But what are they amongst so many? The population of the district is about two and a half millions. So that we have fifty-five preachers of the Gospel for a population equal to that of Cornwall, Devon, Somerset, Gloucester, Wilts, and Dorset, all put together! This is a favoured, a comparatively well-manned district. And in this district, be it further remembered, no other Christian body whatsoever is at work; the responsibility of its evangelisation rests entirely upon us Baptists. One missionary and about six native helpers labour in Chittagong, with a population exceeding that of Suffolk, Norfolk, and Cambridgeshire. In Mymensingh there are two or three Australian ladies and less than ten native helpers labouring among over three millions, more than the teeming population of the whole of Yorkshire. One brother has just gone to Rungpore, and with one or two native helpers is working among a population largely exceeding that of the whole of Wales; whilst neighbouring districts like Maldah and Bogra, each with a population exceeding 600,000, as much as that of Cheshire or Hampshire, have not a single preacher of the Gospel in them. It is most depressing to travel on day after day through town and village and market, meet with thousands of the

^o The four young men who are living with Mr. W. R. James are placed there to learn Bengali, and are not on the permanent staff of the district.

people, and know that there is not a single witness for the truth among them all. The fewness of the labourers in India is one of our great difficulties.

But not only have we to labour amongst these multitudes, but each one of them is difficult to get at. Idolatry is such an utter absurdity that one would think it a comparatively easy task to convince a Hindu that Christianity is a better religion than his own; but it is not so. The native way of looking at things is so different from ours, that it is hard for us to get the people to think right. Our very terms are strange to them. We talk of sin to men who think it a far greater sin to eat beef than to tell a lie or to commit adultery. We preach a spiritual religion to men who think of religion as a matter of purely external rites and customs. It is a hard thing to get a Hindu even to comprehend our faith; and, if we succeed, we have next to convince him that the religion which he has been taught from childhood is wrong, and that the one which we unclean foreigners bring him is right. The Hindu is very clever in finding reasons for his faith, and reasons of such an abstruse character that we matter-of-fact Westerns find it hard to follow them. If we succeed in convincing his intellect of the claims of Christianity, we have simply brought him to the level of an ordinary unconverted Englishman; the work of heart-conversion has still to be done; and even when the heart is touched, then further comes the question whether the man is prepared to endure the social persecution which follows the open confession of Christ by baptism. It is hard even in this land to win souls for Christ; but it will be seen that there are far greater difficulties in the way of a Hindu receiving the truth into his heart than in the case of the nominal Christian in England. So hard is the task to lead one Hindu to Christ, and we have, not one, but *two hundred millions* of them in India. The Mohammedans profess a faith that is much nearer the truth than Hinduism, but they are more bigoted against the doctrine of the Cross, and therefore more hard to win even than the Hindus, and we have *fifty millions* of them in India.

Caste is another great difficulty. We have no space to dwell on this subject. Suffice it to say that caste in no way troubles itself about mere matters of belief. A man may believe what he please; he may pray to Christ, trust in Him, read the Bible and, to a large extent, follow its teaching, and his caste will be unaffected; but the moment he wishes to outwardly join the Christian community by being baptized, caste comes in as a mighty obstacle. Such an act means that a man cuts himself off for life from his own family; he himself shrinks from this, and his family do all they can to prevent it. If they succeed, as they very often do, the man's spiritual life is probably blighted, for it generally means that he prefers father and mother to Christ. If they fail, and the man openly comes out, the influence he might have exerted on his family is very largely destroyed, and the question arises how he is to get the very necessities of life. Caste presents little hindrance in the way of the *indirect* influence of Christian truth—in this we rejoice—but it enormously lessens the number of actual baptisms.

Another difficulty we have to meet lies in the bad conduct of many nominal Christians, both European and native. In early times the Gospel spread rapidly, because Christians were known as the people who loved one another and died for their faith; in India they are too often known as the people who drink brandy, ill-treat the natives, and make self their god. We thankfully acknowledge that many Christians in India are an honour to the name they bear; but many who

bear that name are only a disgrace to it ; and the natives naturally judge of the Christian religion by the character of the people who profess it. We do not refer only to the Europeans ; there is in India, as there must be in all countries after converts have been gathered in, a large native Christian community, thousands of whom belong to it simply because their fathers or grandfathers were converts, and are no more "Christians" in truth than those who fill our jails in England. Often they drink and quarrel, and steal and lie ; and yet the people regard them all as "Christians," and judge of their religion from their conduct. Even church members are often a trouble to us ; we see among them much of quarrelling and worldliness, and a tendency to do little or nothing for Christ, which is very painful. I do not like to dwell on this subject ; we English Christians have a great deal too much of this among ourselves, and cannot throw the first stone at our Indian brethren ; but it must be mentioned among our difficulties and discouragements that even among those who we hope are true Christians in India, whether European or native, there is often too little to be seen of the spirit of Christ.

CHEERING FEATURES.

But, thank God, it is not all discouragement ; we have much to cheer us. In the first place, the whole country is open to us ; we have as much freedom to travel about and to work for Christ as we have in England. And the people are free to become Christians ; social persecution they may and will have, but in the eye of the law they have perfect freedom to follow their religious convictions. Contrast this with the state of things in India a hundred years ago, and with the law in Turkey or Arabia at the present day. In Mohammedan countries if a man becomes a Christian it is often at the risk of losing liberty or life ; but the fifty million Mohammedans of India are free to profess Christ openly if they will.

Another thing is that both Hindus and Mohammedans are essentially religious. This, in one sense, is a hindrance, because they are strongly attached to their own religions ; but on the whole I think it is more satisfactory to work among a people who *will* have a religion. In the long run the Christian religion is sure to gain the victory over all others.

It is also an encouragement that other movements of the day are in some respects helpful to us. The spread of education, specially of English education ; the growing enlightenment of the people ; the spread of English views, political, moral, and scientific ; the railroad, the telegraph, the post-office—all these are shaking the people more or less out of their ignorant prejudices, and are breaking down their faith in their own religion.

We can point to a large amount of preparatory work done. Grammars, dictionaries, and literature enable the new-comer to readily master the vernacular. The Bible has been translated into all the main languages of the country. This is no mean accomplishment. To translate the Bible so as to be faithful to God's truth, and yet in a style that shall be idiomatic and acceptable, is a very hard task even in one language. Yet the work has been accomplished in a dozen or more languages, the translations have been revised more than once, to make them as good as possible, and large editions of the whole Bible or of portions in these languages have been printed and circulated. Besides this a more or less exten-

sive religious literature has sprung up in all these languages. This represents a large amount of work done, especially when we remember how small has been the number of labourers, more particularly in the earlier part of the century.

Moreover, in spite of the difficulties I have referred to, the native Protestant Christian community numbers more than half a million, and goes on increasing rapidly, in numbers and influence, decade by decade. Some fields which at one time were thought to be specially barren have brought forth the largest amount of fruit. The native Church is slowly growing in intelligence and vigour. It is beginning to realise the duty and the blessedness of self-support and self-propagation. In many parts of the country the people generally are coming to recognise the Christian community as a body that is going to stay, and to grow, and that must be reckoned with.

And there are many indirect "tokens for good." Knowledge of Christian truth is spreading among the people. Year by year more and more children are learning to read, and they receive and read our tracts and books readily; they are willing even to pay a small price for our books. Hostility on their part is very much lessening. People are less and less ready to defend their own religion, and our preaching can become increasingly the simple presentation of the truth, instead of the combating of the errors of the people. Christian ideas are spreading among the people, especially in large centres. God's fatherly love is a favourite theme of the thoughtful Hindu; and about a year ago, when it was proposed that the weekly mail steamer should leave Bombay on Sunday, a mass gathering of Christians, Jews, Parsees, Mohammedans, and Hindus protested against the change with such vehemence that the Government yielded. Educated natives will come readily to an English service such as we are accustomed to in mission halls. The attendance at Hindu festivals is much less than it used to be.

Of course, these changes are more marked in large towns, where education has had freer scope; but the light is beginning to glimmer, even in the villages. Our itinerant preaching, and the distribution of Scriptures and tracts to village people, at markets and fairs, has made the atmosphere of doubt in their gods to reach, in some degree, even the quiet rustic. Yet how much remains to be done before these villagers will not only have a little doubt about Krishna or Kali, but will throw these gods altogether aside and come over to full faith in Christ.

WOMEN'S WORK.

Among the most cheering signs of progress is the spread of woman's work and of Sunday-schools. The Zenana Mission is developing marvellously and doing a grand work, carrying the truth into the fortress of Hindu prejudice, the women's quarters, and not only blessing thousands of the women, but by so doing making it much more easy for the men to come out for Christ. And every Lord's-day tens of thousands of Hindu and Mohammedan children come voluntarily and gladly to hear about Christ and learn Christian hymns; and now and again march through the streets with banners flying and music playing as they sing about Jesus, while their parents look on and enjoy the sight.

The indirect results of mission work in India are amongst the most hopeful indications of success. There are thousands of what we may call "unbaptized Christians," men who have more or less of light about Christ and of faith in Him, and yet who, for various reasons, have not openly joined the Christian Church

by baptism. Such men are met with casually here and there in all parts of the land, and we believe that in so vast a country as India many in remote villages have learnt enough about Christ to trust in Him alone, and yet have never come across any missionary, so that we never hear of them. The very caste system which, from the Hindu tendency to move in masses, now prevents so many from openly confessing Christ, will in the future bring them over in masses to the acceptance of the Christian religion. The fortress of Hinduism is being undermined ; to the casual observer, who does not look beneath the surface, little appears to have been done ; but the end will come suddenly, and "great shall be the fall thereof."

MOTIVES CALLING TO ACTION.

We have thus very briefly looked at our work in India, its vastness, its difficulties, its encouragements. Our subject is "The Needs and Claims of India" ; we have looked at the "need," this of itself constitutes the "claim." We are "debtors" to give the Gospel to those who know it not ; if we keep it to ourselves we are dishonest and unfaithful ; and the question arises whether, if we are "unfaithful servants," we shall get the benefit of it even ourselves. There are many motives which should lead us to respond to the call from India. To take the lowest, it is a part of our own Empire. When I was about to go to India a lady said to me, "I hear you are going to expatriate yourself." No, I was not, I was simply going from one part of her Majesty's dominions to another. The poorest peasant in India, if he could manage to come to England, would have the right to an English passport ; in England he would have a vote, and if a constituency chose to elect him he would be a member of Parliament. Mission work in India is really a branch of *Home* Mission work. The Hindu is one of ourselves. God in so marvellous a way has linked India, politically, with England, and we Englishmen of all people are bound to give it the Gospel.

The spiritual wants of India appeal to us. We cannot thrill the imagination now with pictures of widow-burning and hook-swinging, of children thrown into the Ganges, and of the bodies of men and women being crushed by the idol car. Thank God, these things are passed. Yet, even now, there is much to sadden us when we think of the lot of the Indian widow, and especially of the child-widow, the happiness of whose life is blighted from her very girlhood. But we have rather to dwell on deeper heart-needs. We think of the tens of millions who live and die without once hearing about Jesus, whose idea of God is the lascivious Krishna rather than the loving Christ, who literally have "no hope" and are "without God in the world," who live in the darkness of sin and die without any hope in the Sin-bearer. Whatever be our views as to future punishment, we are all agreed that sin is an awful evil, and that salvation from sin can be obtained only through Christ. We know of Christ, the people of India do not ; to us "life and immortality have been revealed by the Gospel," but they live and die in darkness and the shadow of death. Twenty years ago, when Paris, overcome by hunger, surrendered to the Germans, with what earnest haste we sent all the food we could through the newly opened doors, lest a few hours' delay should mean the death of thousands of starving men and women. Let us with like earnestness send the Bread of Life to those who are perishing, so many millions of whom pass into the other world every month.

But there is a higher motive still. Christ taught us to put first and foremost in our prayers the petition : "Hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven so in earth." In India God's name is dishonoured, rebels assail His kingdom, men do the Devil's will ; and God calls us as His servants, His soldiers, to arise and possess the land for Him. He bids us tell of His gracious and holy Name, that men may cast away their God-dishonouring idols and worship only Him. He bids us proclaim the authority of King Jesus, and exhort men to yield loving obedience to Him, doing His will and not their own. He bids us march in His strength to assail the strongholds of Satan, and tells us the weapons of our warfare are "mighty through God" and shall prevail. He says, "Lo, I am with you." He promises, and even swears, "As truly as I live, all the earth shall be filled with the glory of the Lord ;" "as in heaven, so in earth," His will shall be done, His kingdom established, His name glorified. This is the highest motive of all, to obey Christ's last command, and to share in that grand warfare under our great Captain which shall never end until "every knee shall bow to Him, and every tongue confess that He is Lord."

OUR NEEDS.

We need men. We need them, not only to extend the work, but even to carry on our present operations somewhat less inadequately. It is a misnomer, almost a mockery, to talk of occupying a district when we send one man to a million, or even a hundred thousand inhabitants. We want men. We do not want, as some suppose, metaphysicians to meet the subtle Hindu, but we need men of earnest piety, plain, straightforward talkers, who will meet Hindu metaphysics by a home-thrust to the conscience or a tender appeal to the heart. A loving, sympathetic soul is a matter of very great importance to the missionary, its presence will make up for many a lack, the want of it will neutralise all other qualifications. Piety, love, intelligence, common-sense, a good voice, and a healthy body—these are the qualifications we want in a missionary ; and any one who has them can find no nobler or more blessed sphere for his life-work than to be a soldier of Christ right on in the front of the battle.

And you who stay at home have just as important a work to do as we who go abroad. You have to raise the funds, and to support the work by your prayers. It is noteworthy that God generally supplies the funds and the men together. We never find a society with thousands of pounds in hand, because there are no men to go, and not very often do we have to refuse men because there are no funds. If you supply the money, God will send the men ; the more money you raise, the more men will go. Moreover you and we alike are bound to *pray* ; you can do this as much as we can. Like Paul, you can pray for those who "have not seen your face in the flesh," and, like those to whom he appealed, you can pray that missionaries may "speak the word boldly, as they ought to speak," and that "the word of God may run and be glorified." Thus "helping together by prayer" for God's power and blessing on our work, you take as real and as important a share in it as those who are actually on the field. Your responsibility is the same as ours, your work is as necessary as ours, and if we are all faithful, you and we will rejoice together as having each had our share in securing the final victory.

The Congo Mission.

(See *Frontispiece.*)

WHILE Mr. Percy Comber and Mr. Lawson Forfeitt were in Cape Town a few months ago, seeking restoration to health by a brief visit to South Africa, they had a photograph taken, of which we give our readers an engraved copy, feeling sure they will be glad to have this picture in the MISSIONARY HERALD. Kibbie is Mr. Percy Comber's native boy, and is supported by friends in England.

The Lord Loveth a Cheerful Giver.

ONCE again, with great thankfulness, we record the receipt of the following most welcome proofs of the deep interest excited by the work of the Mission in many sympathetic hearts:—A small silver bracelet from “An Orphan Girl,” for the Congo Mission; an old coin from “An Old Sailor,” for the Indian Mission; a small silver locket, for the China Mission, from “A Widow,” “with earnest prayers and good wishes for the prosperity of the work.”

The grateful thanks of the Committee are also given to the following donors for most welcome and timely contributions:—Mr. John Marnham, J.P., £75; A Friend, per Mr. R. Young, Edinburgh, for *Debt*, £50; Mr. Ebenezer West, £21; Miss Carter, £20; Mr. E. C. Curtis, for *Medicine Chest for Mrs. Carey, India*, £10; In Memory of the late Mr. Richard Foster, of Cambridge, for *Mr. Medhurst's Work in China*, £10; Mr. and Mrs. Helton Baynes, £10; Mr. H. R. Kelsey, £10.

Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Parcels from Friends at Wood Green for Mrs. Smith and Mrs. Daniel Jones, India; case of clothing, &c., from Miss Ewing's Pupils for Mr. McLean, India; parcel from Mr. E. Price, Wellington, Som., for Mrs. Jones, Agra; parcel of clothing and books from Miss Webb, Hampstead, for Mrs. Bentley, Wathen, Congo; a parcel of magazines from Mrs. Braden, Bexley, for the Congo Mission; case of clothing, toys, &c., from the Scholars of Salem Sunday School, Dover, per the Rev. E. J. Edwards, for the Rev. John Stubbs' Sunday-school at Patna, India; a case of toys from the Misses Harvey and other Friends at Eythorne; a case of clothing and toys from Mrs. Harvey, of Sandwich, and a parcel from a Friend at Deal, for Mrs. Stubbs, Bankipore, Patna, India; three parcels from Friends at Sutton, per Miss Starling, for Miss Saker, Dacca; a parcel from Mr. E. Burnett, Wellington, for Rev. Robert Spurgeon, Barisal, Bengal; a parcel from a Friend at Needham Market, for the Rev. D. Jones, Agra; a medicine chest from Mr. A. C. Curtis, Neath, for Mrs. Carey, Barisal, Bengal; a box of Christmas gifts from the Scholars' Sewing Meeting, South Parade Chapel, Leeds, for the Rev. T. Wright Hay, of Dacca; a parcel from Two Friends, Symond' Yat, and a case of dolls and clothing from Mrs. Kearns, of Wellington, for Mrs. Tregillus, Jessore; cases of clothing, toys, &c., from Miss Walduck, Southampton Row, for the Rev. T. R. Edwards, Serampore; a box of clothing, &c., from the Brunswick Road Missionary Working Society,

Gloucester, and dolls from Mrs. Longhurst, Cheltenham, for Miss Taylor, India, and Mrs. Jones, Agra, India; parcels from Miss G. Cole and Mrs. Brodie, of Wandsworth, for Mrs. Wall, of Rome; a Communion service from Rev. G. E. Arnold, of Belvedere, for one of the Mission Stations; a box of books from Mr. S. Thompson, Luton, for the Mission; a parcel of magazines from Mrs. Walter Johnston, Southport, for the Congo Mission; copies of the *Review of Reviews*, from Mr. Stead, for all the Stations of the Mission; and a box of Count Matter's medicines, with book indicating their use, from "Two Sisters," for Rev. Gogon (Du t, Khoodnea.

ON the 1st, 2nd, and 3rd of next month the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened at three o'clock on Tuesday, the 1st of December. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 2, Huddleston Road, N.; Mrs. Jonas Smith, 26, Carlton Road, N.; and Miss Pewtress, 41, Penn Road, Holloway, N.

Contributions

From 13th September to October 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.		LEGACIES.		CAMBRIDGESHIRE.	
Beer, Rev. J. and Mrs.	1 1 0	late Mr. Rd. Foster, Cambridge," for <i>Mr. Medhurst's work in China</i>	10 0 0	Grove-road Chapel Sunday-school, per Y.M.C.A., for <i>N P</i> , India.....	20 0 0
Chapman, Mr. J. L.	3 3 0	Milliken, Mr. H. O., collections at Sunday Evening Drawing-room Services, Croft-inloan, for <i>Congo</i> ...	1 0 0	Hackney, Mare-street	15 0 0
Christian, Miss J.	1 1 0	Osborn, Mrs. W., for <i>medicine chest, for G. C. Dutt</i>	4 0 0	Do., do., for <i>W & O</i>	2 16 3
Cust, Mr. R. N., I.L.D.	1 1 0	Palmer, Mr. J., Thank-offering for <i>Congo</i> ...	0 10 0	Hammersmith, West-end Chapel.....	6 16 6
Dawbarn, Mr. and Mrs.	1 1 0	Readers of <i>The Christian, for Congo</i>	4 0 0	Hampstead.....	30 0 0
Edminson, Mr. J.	1 0 0	"S. S. Goodwill," proceeds of sale of tickets, for <i>Congo</i> ...	46 2 6	Harrow, Sun.-sch., for <i>N P</i> , "Prossotto," India.....	2 10 0
Hancorn, Mr. J. (2 yrs.)	2 0 0	Two Friends, for <i>Congo</i>	0 10 0	Hendon.....	21 1 0
Marnham, Mr. J., for support of <i>Congo missionary</i>	75 0 0	X. Y. Z., for <i>Congo</i> ...	5 0 6	Putney, Weter-road, for support of boy in <i>Mr. Thomas sch., Delhi</i>	2 10 0
Massey, Mrs.	1 0 0	Under 10s.....	0 16 3	Shepherd's Bush Tabernacle.....	2 0 0
Masters, Mr. and Mrs. J.	9 0 0	Do., for <i>Congo</i>	0 2 6	Upper Holloway, Y.M.B.C.	3 2 9
Mitchell, Miss.....	0 10 0	Do., for <i>China</i>	1 1 0	Do., for <i>Congo</i>	6 8 0
Schauffer, Rev. L.	1 0 0	Under 10s.....	0 5 0	Do., for <i>N P</i> , India	8 1 3
Tanswell, Rev. G. R.	0 10 6	Do., for <i>Congo</i>	0 2 6	Upton Chapel Sunday-school.....	1 10 6
Whitley, Mr. Thomas	6 0 0				
York, Miss E.	2 2 0				
Do., for <i>Congo</i>	1 1 0				
Do., for <i>China</i>	1 1 0				
Under 10s.....	0 5 0				
Do., for <i>Congo</i>	0 2 6				
DONATIONS.		LONDON AND MIDDLESEX.		CHESHIRE.	
A Friend, per Mr. R. Young, for <i>Debt</i>	50 0 0	Arthur-street, Camberwell Gate.....	4 0 0	Altrincham, Tabernacle Sun.-sch.	3 7 0
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Bible Translation Soc., for <i>T</i>	300 0 0	Brixton, Gresham Ch. Sunday-school, for <i>Indians School Fund</i>	3 0 0		
Booth, Mrs., for <i>Congo</i>	0 10 0	Do., Kenyon Chapel	3 3 3		
Callard, Mr., for <i>chapel at Turin</i>	5 0 0	Do., do., Sun.-sch.	7 3 6		
"Congo," for <i>Congo</i>	10 0 0	Chalk Farm, Berkeley-road Sun.-sch.	2 10 0		
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Curtis, Mr. E. C., for <i>medicine chest, for Mrs. Carey, India</i> ...	10 0 0	Chiswick, Sun.-sch.	1 13 3		
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Graves, Mrs., for <i>W & O</i>	1 1 0				
"Hope".....	1 10 0				
"H. S.".....	1 1 0				
"In memory of the					

Tiverton	8	13	8
Torquay	17	10	7
DORSETSHIRE.			
Lyme Regis	14	0	0
Weymouth, on account	5	0	0
DURHAM.			
Conssett	4	17	6
Hartlepool	1	7	6
Sunderland, Liudsay-road	4	0	10
Witton Park	1	18	0
ESSEX.			
Great Leighs	2	10	3
Hornchurch, Sun.-sch.	1	0	0
Woodford, George-lane Sunday-school	3	3	0
GLOUCESTERSHIRE.			
Arlington	0	12	10
Eastcombe	0	14	0
Do., Sun.-sch.	1	4	0
HAMPSHIRE.			
Fleet	5	1	6
KENT.			
Belvedere, Sun.-sch. ...	2	2	7
LANCASHIRE.			
Accrington, Willow-street Sun.-sch.	6	5	0
Barrow-in-Furness ...	4	16	9
Briercliffe, Hill-lane Sunday-school	5	0	0
Doals	1	15	0
Liverpool, Hall-lane Sunday-school	27	15	6
Do., Richmond-Chapel	20	10	0
Do., do., Sun.-sch. ...	13	2	0
Do., Sharon Hall Sunday-school	14	0	0
Manchester, Autumnal Meetings Collections	157	18	0
Southport, London-st.	3	4	10
Waterfoot, Bethel Sunday-school	2	9	0
LEICESTERSHIRE.			
Blaby and Whetstone	26	3	5
Cosbyville	1	2	0
Leicester, Auxiliary ..	30	10	1
Do., Belvoir-street ...	49	15	5
Do., do., Sun.-sch., for Congo	15	12	0
Do., Charles-street ...	9	5	9
Do., Victoria-road Sun.-sch., for Congo	13	14	5
Do., Belgrave Union Ch.	3	4	8

Melton Mowbray	1	10	10
Sheepshed, Charley-st.	4	1	10
Do., Betton-st.	2	0	2
Syston	1	0	0
Woodhouse Eaves	1	10	3
159 10 10			
Less County Expenses	11	7	6
148 3 4			
NORFOLK.			
Yarmouth	38	12	3
NORTHAMPTONSHIRE.			
Pattishall	3	3	7
Towcester	0	16	10
Do., for <i>W & O</i>	1	0	0
NORTHUMBERLAND.			
Ford Forge	6	12	6
Newcastle - on - Tyne, Auxiliary	7	15	3
Do., Westgate-road	14	3	7
Do., Jesmond	18	4	5
Do., Rye-hill	6	8	0
Do., Gateshead	14	10	11
OXFORDSHIRE.			
Caversham	21	0	0
Do., Sunday-school	1	14	0
Chadlington	0	7	2
SOMERSETSHIRE.			
Bath (legacy of the late Emma Hobbs) ..	25	0	0
Bristol Auxiliary	140	18	1
Do., for Congo	17	8	6
Crewkerne	4	9	5
Fivehead and Isle Abbots	3	0	0
STAFFORDSHIRE.			
Coseley, Darkhouse ...	1	12	4
Tipton, Princes-end ...	6	0	5
7 12 9			
Less District expenses	0	13	10
6 18 11			
Stafford, Sun.-sch.	4	3	2
SUFFOLK.			
Eye	2	3	9
Sudbury	12	12	10
Do., for <i>W & O</i>	0	17	7

SURREY.			
Croydon, Juvenile Aux.	7	0	6
Do., for Congo School	7	0	3
Do., for "West Croydon" School, <i>Delhi</i>	0	0	0
Do., Memorial Hall Sun.-sch., for Congo	1	6	4
Merstham, Sun.-sch., for Indian School ...	0	5	0
Redhill	4	10	0
Streatham, Lewin-rd.	1	17	4
Do., Sunday-school	2	10	10
Thornton Heath, Beulah Ch. Sunday-school...	4	8	6
West Norwood, Chatsworth-road Sun.-sch.	4	10	3
WARWICKSHIRE.			
Birmingham, per Mr. Thomas Adams, treasurer	70	0	0
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Do., do., <i>Serampore College</i>	24	0	0
Do., do., <i>Mr. S. S. Thomas' work, Delhi</i>	36	0	0
Do., do., <i>Mr. Grenfell's work, Congo</i>	10	0	0
WORCESTERSHIRE.			
Redditch	2	0	4
YORKSHIRE.			
Blackley	2	16	0
Brauford, Allerton Central Chapel ...	12	0	0
Do., Sion and Calendon-street Sunday-schools	7	8	11
Eccleshill	1	15	8
Do., Sunday-school	0	12	0
Goicar	14	1	9
Harrogate, Juvenile Auxiliary, for Congo	4	9	6
Haworth, West-lane ...	43	3	0
Idle	7	7	0
Lindley, Oakes Ch. ...	9	2	6
Lockwood	5	14	0
Middlesborough, Marton-road	14	14	10
Nazebottom	1	2	0
Pole Moor	5	1	0
Rawdon	23	7	1
Salendine Nook	14	12	3
Salterforth	6	7	9
Scarborough	16	11	2
Shipley	3	17	3
York, Juvenile Society	3	11	4

Further acknowledgments postponed until next month.

TO SUBSCRIBERS.

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

Every friend of Missions should read the following
Missionary Testimony about the Opium Trade

which the ignorance or indifference of British Christians alone enables the British Government of India to carry on, and which powerfully neutralizes their efforts to carry the Gospel of Christ to many hundreds of millions of heathens and Mohammedans in China, India, and Malaysia.

2.—By the REV. ARTHUR SOWERBY,

Missionary in Shansi (Baptist Missionary Society).

DURING 1877 the sympathies of the Christian people of England were drawn out to the Chinese in the province of Shansi, when they heard of their terrible sufferings owing to famine. It was fearful to know that hungry people were stripping the barks from trees, and flaying the corpses of the dead, for food. Six million people in Shansi perished, but the Christian charity of England brought relief to tens of thousands. To-day another ruinous and destructive evil spreads through all that province—the habit of using Opium; but for that, alas! English greed is largely responsible.

The extent of the evil may be gauged from the following statistics, gathered from Chinese Official Returns in January, 1887. During the previous year in Shansi, the revenue derived from direct taxation amounted to 2,945,906 taels; * the silk duties came to 361,100 taels; while the *Opium duties were 1,681,600 taels*. Thus the Opium duties were more than half as much as the revenue derived from direct taxation, and were four-and-a-half times as much as the silk duties. This is an unimpeachable witness to the extent and vigour of the Opium trade. Remember, every ounce of Opium sold has a demoralizing and ruinous effect upon the Chinese.

As to the numerical proportion of Opium-smokers to the population, no exact figures can be obtained, but it must be very large. After nine years' residence in the province, and free access to the homes of rich and poor, in towns and villages, my testimony is, that I have been into scarcely any house without finding the Opium pipe. The Opium dens are as numerous and as crowded as the public-houses in our own country, and during the summer the Chinese may be seen lying about the streets smoking Opium. Of such classes as the yamén runners, muleteers, inn-keepers, and barbers, nearly every individual is an Opium-smoker. These men are despised on account of their occupations, and having no respectability to lose, have less reason for restraining from indulgence.

A Chinese lady, of independent means, in T'ai Yuen Fu, joined the Church in connection with the China Inland Mission. Her money came to her through her brother, a mandarin of some rank. This gentleman hated Christianity, and, to annoy his sister after her conversion, sent her her entire allowance in boxes of Opium. He was easily able to do this, as he received frequent presents of Opium. This illustrates the free use of Opium in the upper circles.

Women, and even children, use Opium as well as men. At the Mission Stations in Shansi, Opium refuges are opened for both sexes, and the ladies of the Inland Mission have received a large number of women as Opium patients. Lads of fourteen or fifteen years of age commence smoking, and I remember a pale, emaciated little girl, only eleven years old, being brought to me, who had been smoking Opium for two years. Babes at the breast have the pipe put to their lips.

* One tael, about 4s. 6d.

One afternoon two Native Christians from Shan-tung were with me in T'ai Yuen Fu. I asked them to address an audience of about twenty men, collected in our preaching hall from off the street. They consented, unwillingly, and afterwards expressed their disgust at the audience, every man of whom they said was plainly an Opium-smoker. I have no space for further instances, but daily, in every way, the missionaries of Shansi are sorrowfully compelled to note the widespread extent of the evil.

The use of Opium is closely associated with *vice, poverty, and disease*. Opium smoking is itself a vice, and the habitual use of the drug weakens and destroys the moral sense. Opium dens are joined to gambling hells, and the confirmed smoker is regarded by the Chinese themselves as in every way untrustworthy. Crime increases with the increase of the Opium trade, and the moral degradation of the Chinese in Shansi is deplorable.

The Chinese are very poor, and the Opium traffic has deepened their poverty. In one important city, the missionaries had no difficulty in obtaining large and well-built native houses, at a low rent; so many such houses had been left by once wealthy families, now ruined through Opium. Many a working man who receives 120 cash for his day's labour, will spend from 30 to 60 cash to stay his craving. Beggars multiply in the streets, and destitution increases by this evil habit.

In dispensing medicines to the sick, I have been struck with the amount of disease, directly caused, or greatly aggravated, by using Opium. The jaundiced eye, the pallid skin, the emaciated frame, the trembling hand of the confirmed Opium smoker, tell their own tale of ruined health. For years I have met daily scores of such people, and I feel indignant at the wicked hypocrisy that says, "Opium smoking is a good thing for the Chinese."

This is the state of affairs in one out of the eighteen provinces of China: let other of my missionary brethren give in their evidence. But for this vast increase of the world's sin and misery the Opium trade must be held responsible. Until the Opium trade fell into the hands of English merchants, this evil hardly existed; but now for over fifty years the sale of Opium has been pushed by British merchants and protected by the British Government. The balls of Opium purchased by the Chinese bear the initials V.R., while the Opium duties have been an enormous item in the Indian Revenue. For the sake of gain, England has deliberately demoralized and ruined China, and no amount of sophistry will remove the guilt. The least that can be done is to "cease to do evil."

True, the Chinese now cultivate the poppy, yet many of them see the evil and struggle against it. One Governor, in Shansi, opened Opium refuges for the soldiers; government employés, and others. Many died in the refuges, and those who came out, professedly free from the craving, went back to the pipe immediately. Another Governor attempted in one place to destroy the growing poppy, but had to desist for fear of a riot. Medicines for curing smokers of the habit are advertised and sold everywhere, but these native drugs are very ineffectual. But while the Chinese are struggling with the deadly foe, the Indian drug comes pouring into the country.

As Christians, we utterly loathe and abhor this trade, but we must do more. In the name of Christ and humanity, let us unite and demand that the Opium traffic shall no longer disgrace the British Empire and curse the Chinese, but that this iniquity must cease at once and for ever.

Copies of this Leaflet for distribution may be obtained from the

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE,

(President, SIR JOSEPH W. PEASE, BART., M.P.)

BROADWAY CHAMBERS, WESTMINSTER, S.W.

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